

REVIEW OF REVIEWS

Minkan Densho (*Folklor*)

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Yanagita Kunio: Mother-tongue and Life (柳田國男: 母語と人生).—

Moritani Kaneno: *Toriki* and the Tree of Gods (森谷周野: トリキと神の木).—

On the *kuromoji* (*toriki*) in Niigata Prefecture.

1) Iwafune District, Miomote Village. Willow-twigs are used as *toriki*. Otherwise no use is made of the willow.—2) Iwafune District, Sekidani, Ōishi. Though the term *kuromoji* is used, *toriki* prevails. The tree of the mountain-god is considered a huge beech that has remained uncut in the forest. At the time of bear-hunting (called *hatsuyama*, lit. "first mountain," namely the first visit to the forest) the tree is worshipped by offering sacred rice-wine and dried cuttlefish to it.—3) Kita-Kambara District, Akatani Village, Kami-Akatani and Takitani. In Akatani only *kuromoji* is used. It is said that *kuromoji* is the tree of the mountain-god and it is, therefore, treated respectfully. The *yamaurushi* (wild lacquer-tree) is also regarded as the god's tree and nobody dares to sit on wood from it or to tear off a twig of it and throw it away.—4) Higashi-Kambara District, Nishikawa Village, Kagitori. The word *toriki* is more commonly used than *kuromoji*. Willow-twigs are used only as fuel.

Takeda Chōshū: Mountain-god Festivals and Ancestor Festivals (竹田聽洲: 山の口講と株講).—

In Fukui Prefecture, Ōi District, Ōshima Village and Kuchinada Village (both villages now incorporated into Ohama City) are mountain villages whose inhabitants make their living mainly by charcoal burning. They call their mountain-god festival *yama no kuchi kō* (lit. "religious gathering at the entrance of the forest"). It plays an outstanding role among the religious festivals celebrated in these communities. The mountain-god resides in the forest throughout the whole year and does not change into the field-god. The festival falls on the 9th day of the eleventh or the first month (lunar calendar). At the celebration of the festival traces of an old clan-system called *kabu*, become visible. Thus *kabu-kō*, (k. associations) may be explained as religious gatherings in honour of the ancestors.

Takatani Shigeo: Youth Organisations in the District of Watarai (高谷重夫: 度會郡の若者制度).—

Data collected along the sea-side of Watarai District, Mie Prefecture.

Minami Village.—The inhabitants are engaged in high sea fishing so that most of the young men live at sea and see their homes rarely. Only a few of them, called *okabito*, stay in the village, engaged in work in the village office or in schools. After their schooling they remain in the village about three or four years. Boys join the youth organisation at about their fifteenth year. The initiation ceremony takes place on New Year's Eve (lunar calendar). When they come to ask for admission, they bring rice-wine along. When they are admitted, a ceremony called *hiaburi* ("exposing to the fire") is performed. At *hiaburi*, when the participants of the inauguration ceremony have got their share of rice-wine, they kindle a big fire and expose the buttocks of the new members to it. No complaint of pain is permitted. Or the boys have to eat stones among which some beans are mixed, and they have to behave as though they do not mind the stones, which they simply spit out. During the next three years the new members are called *tsukai*. From among those who entered the fourth year of their membership a head is elected. After about fifteen years their status of *tsukai* comes to an end and the youth are henceforth called *shimojimo*. Their head is called *kogashira* ("small head"). The next higher rank is that of the so-called *chûrô* ("middle-aged"), which is controlled by the *kashira* ("head"). Following this some observations are noted down on the youth organisation in the villages Ugura, Yoshizu, Shimazu, etc.

Hashimoto Tetsuo: The Old Woman (*uba*) and Daijôgo (橋本鐵男: 姥とダイジョウゴ).—Daijôgo is a goddess (*dainyôgo* 大女御).—

In the book *Nihon no densetsu* (oral traditions of Japan) the goddess is called "the old lady of coughing" (*seki no obasama*), but the real and original meaning of her name is probably "The Divine Lady of Passes" (咳のをば神 *seki no obagami*). The word *seki* may also be a corrupted form of *shiko*, who is an ugly and fearful looking person, and could be an expression of the character of that goddess.

Moriyama Yasutarô: The Oshira Festival in Kuwataji (森山泰太郎: 久渡寺のオシラ祭).—

The form of the Oshira Festival in Kuwataji (Aomori Prefecture, Nakatsu District, Shimizu Village) has remained unchanged since the end of Meiji time. In our time every year on the 16th of the fourth month (lunar calendar) ceremonies to worship Oshira take place. Big crowds fill the temple compound and its vicinity to be present at the reading of ritual texts. On the 17th day of the seventh month a ceremony of the nature of a Bon festival takes place, called *bantô-kai* (lit. "meeting of the ten thousand lamps").

Saheki Yasuichi: "Shima" in the Tonami Plain (佐伯安一: 礪波平野のシマ).—

Among the names of the villages in the Tonami Plain in Toyama Prefecture we find six cases that *shima* (island) is added, and if we look at the names of smaller settlements, we find more than 160 places whose names are composed with *shima*. Besides in place names, the word *shima* is used also in other connections in the speech of daily life.

Mori Toshihide: The Word “*yū*” (森俊秀:「ユ」という語).—

In Igawatani Town, belonging to Kobe City and lying on the border of the country of Settsu (Itani City) and that of Harima (Himeji City and Akashi City) and near Akashi City, in Shiramizu and near Ikegami, there is a small pool formed in a corner of the fields where water stands. When dry weather continues this water is made use of. Such pools are commonly called *tote*, but near Igawatani Town they are named *yū*. Perhaps this can be explained by the assumption that in former times a bath was owned by wealthy people only or by many people collectively, and that commoners did not boil water for a bath but bathed in a deep place in the river or in a *yū* on a field or in a valley. Possibly the term *yū* reminds us of this condition.

Miscellanea.—**Tomaru Tokuichi:** Mountain-god Prayer Meetings and Twelfth Day Prayer Meetings (都九十九一: 山の神講と十二講).—

On the worship of the mountain-god in Sakamoto Town, Usui District, Gumma Prefecture.

1) The mountain-god.—He is called there Oyamakami or Mitakesama or Ōinusama. On the picture scroll used for his worship the Ōyamakami is painted with a handkerchief tied round his head and accompanied by two dogs, the Ōinūsama. The mountain-god likes fried bean-curd. Rice offered to him is not boiled.—2) Mountain-god prayer associations.—People gather for worship on the 16th day of every month from the twelfth to the fourth month. Charcoal burners have a feast on these days. In modern times they hunt a hare for it and drink rice-wine.—3) Twelfth Day Prayer Meetings.—They take place on the 12th day of every month from the twelfth month on to the fourth month. People eat a special dish consisting of red rice or rice with red beans (*azuki*). Then sacred rice-wine is first offered to the picture-scroll of Ōinugami to be enjoyed afterwards by the worshippers themselves. Hereafter they fill their bellies with as much food as they can hold.

Satō Mitsutami: *Tensarabasara* (佐藤光民: テンサラバサラ).—

Notes from Yamagata Prefecture, Nishitagawa District, Nezugaseki Village.—Something called *tensarabasara* descends from Heaven together with a thunderbolt and is regarded as a treasure from Heaven. It has a round shape and looks as if the end of a hare's tail had been cut off. Its colour is a bright white and it is of the size of a red bean and has hairs as fine as those of a chestnut. It gradually grows bigger and is given as a present to families where a child has been born. There it is kept in the belief that it helps the child become wealthy.

Tsuruoka High School, Club for the Study of Local Customs: The Double Burial System in Yamagata (鶴岡高等學校郷土クラブ: 山形の兩墓制).—

Notes from Yamagata Prefecture, Nishitagawa District, Fukuei Village, Koshizawa.—In the named village only Buddhist priests and those who died of a

bad disease are cremated. All others are buried according to Shintoist or Buddhist rites. But in the last thirty years no cremation has taken place. The burial places are to be found on a hill with an inclination of about 20 degrees. After the funeral, stones from the river bed are piled up on the grave and a sickle is erected there to keep devils away. Another grave is made inside the precincts of a Buddhist temple. For it no special name exists, it being simply called *baka* (grave) or *kaba-sho* (grave-place). In the graveyard, stone-monuments in memory of many generations of ancestors are erected. There are also cases that a monument has been erected on which the posthumous Buddhist name of an individual is carved. No tombstones are dedicated to the memory of minors under fifteen years of age. Some people say this is not done because it always means an unhappy event when children die before their parents. There are Buddhist family altars in the houses, but only a few of them have a memorial tablet. Most of the altars contain not more than an amulet pasted into them. Those who contain a memorial tablet have only recently been given one, people say. On the burial place flowers are planted.

Yoneyama Mison: On *maki* in Kitakoma (米山美村: 北巨摩のマキ).—

With *maki* a kinship association is meant. The district of Koma is the largest in Yamanashi Prefecture. The direct connection between head families and branch families is called *aji* and is not identical with *maki*. A *maki* goes into action when public religious ceremonies are to be performed. Since the end of the war such ceremonies were simplified in that outsiders, with a different family name, joined them, or only a banquet with rice-wine drinking is held in a house designated by rules of annual rotation. In this region a special festival is organised at which a *maki* is formed by making Kanayama Myōjin (金山明神) to *inaiami* ("celebrated god"). The date of it is the 28th day of the first month. From a kind of rice-cake, called *oshinko*, the members of the *maki* make imitations of the male and female sexual organs to offer them to the god worshipped on this day. Childless married couples ask somebody to make such figures for them. In the old feudal time the villagers danced nude in the hall before the god. The exclusiveness and independence of the old kinship organisations could not withstand the tendencies of modern times and the customs formerly guarded by the association members are gradually losing their binding force.

Umehara Takaaki: On the *kaito* in Hokuriku (梅原隆章: 北陸の垣内に就て).—

Waki Shūichi: On Things Drifted Ashore (*yorimono*) and Other Matters (和氣周一: 寄物其の他).—

1) Things drifted ashore.—In Shikoku, Empōhantō, Kosaka, such things are called *utaregi*. In former times they could be picked up freely for fuel.—2) Dolphins.—Of the dolphins a proverb says: "The dolphins come on in a mass of thousands" (*iruka no senpiki tsure*), because they appear in great numbers just as the wolves roam around on land in great packs. Another proverb says: "To the sharks suckers, to the whales dolphins" (*fuka ni koban, kujira ni yuruka*), because the whale eats small fish whereas the dolphin eats big ones.—3) Migrating rats.—

When rats swim they do it in flocks.—4) Days on which red beans are eaten.—Before dogs or cats are thrown away, people, with tears in their eyes, give them plenty of rice with red beans in it to eat. When persons are sent off they also get rice with red beans.—5) The November festival (*shimotsuki matsuri*).—In Ayauta District, Iinô Village, a rice-container (*meshibitsu*) full of red beans is offered to the cauldron (*okamasan*). On the shelf above the cauldron Mitama and Kôjin are commonly worshipped.

Hosokawa Toshitarô: Special Words for Characterizing a Man (細川敏太郎: 特異性格の言葉).—

From Mitoyo in Sanuki, Shikoku. *Aigaaru*: *aikyô* (愛嬌) *aru* charming, amiable.—*Oge*: *ôchaku* (横着) *mono* cunning, dishonest; *namakemono* an idler.—*Omattsan*: a chatterbox (woman).—*Ogaigena*: *akuiteki na* malicious.

Nakanishi Shôhei: The *donji* in Kishibe (中西昌平: 吉志部のドンジ).—

In Settsu, Sakashita District, Kishibe Village (now Ôsaka Prefecture, Suita City, Kishibe Town) a festival, called *tonji*, is held every year in a special house on the 16th day of the tenth month. The *shintai* (abode of the god) is a wooden female human figure with three faces. On the mountain behind the Kishibe Jinja (shrine) there is a swamp called Shakagaike ("Buddha pond"). In former times a huge snake resided therein. It is said that a girl was offered to it in a wooden chest. The village has only one shrine on that mountain.

Ôtô Tokihiko: Collection of Dialect Material (大藤時彦: 方言の採集).—

On how Folklore Science should collect dialect material.

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Sakurada Katsunori: Present Conditions of Folkways in Okinawa (櫻田勝徳: 沖縄民俗の現状).—

Notes on ancestor worship, clan organisations, the beliefs and organisations centering around priestesses (organisations with a female religious minister at the center of agricultural rites).

Seiki Keigo: The Villages of Okinawa (關敬吾: 沖縄の村々).—

The composition of the populace of villages, agriculture, burial system, religious festivals.

Hori Ichirô: *Tômaili* and the Welcoming of *sonjo* (堀一郎: トーマイリとソンジヨ迎え).—

On the burial system and the Bon Festival in Hasedani in Yamato. In Asakura Village, near Hase Town, Shiki District, Nara Prefecture, a burial place is called *baka*, but the grave which people visit is called *dantô* (塚塔, a stupa whose shape resembles an egg). Such graves are frequently found within the precincts of Buddhist temples. The real burial places are on mountain slopes. The *tômaili* (visit to the *tô*, that is a stupa) at Bon takes place from the 7th to the 10th day. Each family may choose its own day within this limit. All erect, however, a *Bon-*

dana (an improvised altar), kindle a welcoming fire (*mukaebi*) in front of their house in the evening, but there is no special ceremony of *sonjomukae* ("welcoming the souls").

Miscellanea.—

Mori Naotarô: Rice-cakes (*mochi*) and Eating between Meals (森直太郎: 餅と間食).—

Customs concerning days on which *mochi* is eaten, and other matters. In Nerima, Tôkyô City, *mochi* eating starts early in the morning and is continued almost all day long. Old folk say, if *mochi* eating lasts eight hours, then in the first three hours *karami-mochi* is eaten and in the following two hours, *shidai-mochi*. The *karami-mochi* is eaten when people drink tea between meals, *shidai-mochi* at luncheon. As to the origin of eating between meals, originally there was no connection between *mochi* eating and eating between meals. Only later the two activities were connected. Perhaps when we know when the custom of drinking tea developed, we can find a clue to the solution of the question of eating between meals and the days on which *mochi* is eaten.

Nagami Kazumasa: On *kado* (永海一正: カドに就て).—

In Goka Village on the larger one of the two main islands of the Oki group in Shimane Prefecture, the people call the back of a house *sendo* or *ushiroba* (also *oshiroba*), the front of a house *kado*. The place around the entrance gate of the house is called *moguchi* (*monguchi* "door opening"). In Shimane Prefecture, Chibu District, Kuroki Village, the term *kado* is used, too, but instead of *moguchi* they say *modare*. The field nearby is accordingly called *modareyama*. In Kuroki Village houses are surrounded by a hedge, nowadays also. In this settlement there were formerly chiefs, called *daisomuki* (大小向), whose houses and burial grounds were surrounded by a stone wall to keep grazing cattle out.

Matsuura Yasumaro: *Dekkobo* (松浦康磨: レッコボ).—

Segawa Kiyoko: On the Study of Costumes (瀬川清子: 服装の研究に就て).—

The following points are touched upon: 1) the changing of costumes, 2) the tailoring procedure, 3) the function and change of the shape of costumes, 4) the meaning of holiday clothes.

Miscellanea.—

Mori Toshihide: The 12th Month and New Year (森俊秀: 十二月と正月).—

Kobe City, Tarumi Ward, Ikawatani Street.

Otogo tsuitachi: the first day of the twelfth month. Before the birds start singing, people get up in the morning, prepare a dish of rice with red beans and offer it to the clan-god and eat of it themselves. This makes them immune against diseases, fire calamity, and flood throughout the year.—*Tanefusagi* (lit. "seed

closing"): the day on which wheat planting is finished, which is about the middle of the twelfth month.—Winter solstice: those who eat pumpkins on this day will not catch a cold.—The 2nd day of New Year: as a means of preventing the catching of a cold, an old custom has it that all members of a family eat grated yams on this day.—*Fukuwakashi* (lit. "luck boiling"): all offerings made to gods from the 1st to the 3rd day are boiled and eaten on the 4th day.

Furutaka Akihisa: Festivals on Which Swords Are Carried Around (古鷹明久: 刀をかつぐ祭).

In Chiba Prefecture, Unakami District, Funaki Village, Nakashima, such a festival is celebrated on the 15th day of the sixth month. The signification of it is "to wash away the blood from the sword" and "the year may bestow an abundant harvest." Two swords are made of wood about 1.5 m–2 m long. Five days in advance they are soaked in clear water, from where they are taken on the eve of the festival, cleaned with white cloth, and offered to the god of birth (*ubusunagami*). On the festival day, the men take a bath in the morning to clean their bodies, dress themselves in a ceremonial costume, and gather at the Kumano Jinja (a shrine where *ubusunagami* is worshipped). Each of them drinks one cup of sacred rice-wine. In the afternoon about 3 o'clock they carry the swords around through the settlement touching each house with them. After supper the divine palanquin is carried through the village.

Gôda Yôbun: Hearsay Notes on Oxen (郷田洋文: 牛聞書).—Hiroshima Prefecture, Yamano District.

On methods of oxen breeding, on oxen tombs and on the oxen-god.

Nakanishi Yoshio: On *nagare kanjô* in Ômi (中西良雄: 近江の流灌頂).—

Notes from Shiga Prefecture, South and West of Lake Biwa, on religious services for women who died pregnant.

Kôga District, Iwane Village, Asakuni.—When a pregnant woman has died, the so-called *nagare-kanjô* ceremony is performed. Into the bed of a river four posts are rammed in a way that they form a rectangle, and on them a platform is built with wooden boards. This structure is called *ondodai*. On it a stupa is placed with the posthumous Buddhist name of the deceased woman written on it. In front of the stupa steamed bread and rice-cakes are laid out as offerings. From a Buddhist temple a minister arrives to recite a sutra while a great number of women from the village is present. After the ceremony a woman closely related to the dead steps into the river and washes the ropes tied on the poles of the structure. The whole *nagare kanjô* is performed only when a woman has died in her pregnancy and not when death came to her after delivery.

Mourners in Kurita District, Hayama Village.—A special rite is performed there when a woman has died after giving birth to a child in hard labour. In former times the mourners were given rice-cakes.

Shiga District, Wani Village, Kurihara.—The *nagare kanjô* for a woman who died pregnant is performed in a temple (Keifukuji) within sixty days after her death, to pray for the eternal rest of her soul. All relatives are present.

Murata En: The Field-god Festival (村田 燦: 田の神祭).—Kagoshima Prefecture, Aira District, Kiyomizu Village.

Rites for the field-god are performed by the head of the house-hold very early in the morning. Formerly all members of the household were sent out to the fields to worship the field-god there. The field-god (*ta no kamisama*) is made of reed-grass (*kaya*) leaves, always in a pair. Two pairs of chopsticks are made of willow-twigs, twelve rice-cakes, red rice, white rice, sacred rice-wine (*miki*), all this is offered, together with water, and the "field-god," too, to Okamasama ("kettle-god"). The "field-god" remains there as an offering for about one week, then the offerings are taken away and the sacrificial food is eaten by the members of the household. Now this custom is gradually falling into oblivion.

Yamada Hiromichi: Notes on the Double Burial System (山田 弘道: 兩墓制資料).—

Everywhere in Ōsaka Prefecture, Toyono District, Tajiri Village and Nishinose Village, a double burial system exists. The first burial place is called *ikebaka*, the second, *mairibaka*. The *mairibaka* (lit. "grave that is visited") is generally near the house, whereas the *ikebaka* (lit. "pond-grave") is always far away from the village. A *mairibaka* is generally owned by old families of the village. On the common burial ground (*ikebaka*) of the village a section is allotted to each family. In the case that death occurs successively in a family, the corpse is piled above the one that has been previously buried, even if not yet decayed. The place where a corpse has been buried is in no way marked, but only remembered by the respective family.

Fukuhara Eimi: Taboo Customs in Aki, Hiroshima Prefecture (福原 榮美: 安藝の禁忌俗信).—

A wound on the hand will not heal if dressed with red cloth. If a pregnant woman kills a bird, the expected child will be web-footed. Rice-cake pounding on a day with "nine" in its date will result in troubles. Other superstitious beliefs from the Hiroshima region follow.

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Matsumoto Nobuhiro: On Boat-names and Traditions Connected Therewith (松本 信廣: 船名とその傳説).—

Mabuchi Toichi: Folklore Science and Ethnography in the Investigation of Okinawa (馬淵 東一: 沖縄研究に於ける民俗學と民族學).—

The study of the culture of Okinawa has a deep bearing on our knowledge of old Japan.

Reports on investigations carried out in remote islands

Kamata Hisako: From Girlhood to Bridehood (鎌田 久子: 娘から嫁え).—On the function of the bride in Niishima.—

The island Niishima, situated among the islands Toshima, Kamizushima, Miyakeshima, Mikurashima, has the most popular inhabitants. Their women

are simple and known as good workers. Niishima measures 2.5 miles from east to west and 7.5 miles from north to south. Because of the many sand dunes, there are only a few fields there. The islanders live mostly on fishing. Agricultural products are chiefly potatoes. The small amount of wheat produced there is the work of women. Young girls have to work very hard even after their marriage. From their seventh to their fifteenth year they have to tend babies, that means carrying them on their backs most of the time. It is said that the closest relationship is that between a child and its nurse. Grown up children who turned wicked have to return to a reasonable life under all circumstances when summoned by their former nurse. When a girl has entered another family as bride, she has to work there from early in the morning to late at night. When a stepmother carries dung-buckets to the field to help her daughter-in-law, she will be laughed at by the villagers. A housewife has no longer to do much work outside.

In the following a nomenclature is given of the age classes of men and women. Women are called *akango* while little babies, *mama* when children, *monmo* when girls, *amanii* when marriagable or brides, *kaa* when housewives, *unbâ* when retired, and *ombâ* when spinsters. Men are called *akango* when little babies, *niu* when children or boys, *aniki* when youths, *anii* when young married men, and when household heads *too*, *inji* when retired, and *onji* when batchelors.

Sakai Usaku: Sorceresses in Izu Aogashima (酒井卯作: 伊豆青ヶ島の巫女).—

The sorceress (*miko*) occupies a predominant position in the social life of the islanders. In many cases she is the official priestess. At the same time she engages in curing diseases by magical means and in administering oracles. In the private life of the villagers the *miko* plays no mean role, mainly by offering prayers on behalf of others, when men start on a fishing expedition; when somebody is molested by bad dreams or has a dream that portents ill luck; when relatives or the petitioner himself is stricken by sickness; when somebody saw an unlucky sight; and when somebody starts on a long voyage.

In Hachijôshima the *miko* ceased to be called *kamisama* (goddess) a long time ago, but, on account of the isolated geographical position of Aogashima, the *miko* there are still called *kamisama* and they occupy a large section of the spiritual life of the inhabitants. They no longer display their former classic attitude but they still did it not too long a time ago.—Note: Aogashima is the southernmost island of the Seven Islands of Izu (Izu Shichitô), off Hachijôshima, with only 402 inhabitants numbering 100 households.

Hagiwara Tatsuo: Numashima and Sea-traffic (萩原龍夫: 沼島と海上交通).—

Numashima is an isolated island South of Awajishima (Hyôgo Prefecture) with a circumference of only 3.5 miles. Because of its ample water-supply it is to be assumed that it was inhabited since the earliest times. As it is referred to in the *Tosa-nikki* and in the *Taiheiki*, Numashima lies on the sea-lane from Ôsaka Bay to Awa (Tokushima Prefecture). It became known, therefore, very early.

Young girls from that island always have enjoyed the reputation of being the best domestic servants in Ōsaka. Most of them work for several years in Ōsaka. They learn good manners there and broadmindedness, appreciable qualities of brides. The first obligation of housewives is the administration of their household economics, so that their work is not too strenuous.

Religious beliefs connected with fishery, such as taboos and the worship of Funadamasama (guardian-gods of fishing-boats) have no deep roots in the mind of the islanders. Though the island is isolated, we do not find many customs that could be expected from a far away island, for its isolation is only a geographical one. Numashima has been closely linked since early times by sea-traffic with Ōsaka and the cities of Tokushima in Shikoku.

Fukushima Sōichirō: Nishinakashima in Iyo (福島惣一郎: 伊豫西中島).—

Nishinakashima Village in Ehime Prefecture, Onsen District, consists of seven settlements. Carrying things on the back is a frequently found method of transportation. Youths have their own organisations and their own homes to stay over night. When a marriage is arranged by a go-between, the future bride and bridegroom manifest their agreement by exchanging rice and rice-wine. This is called *michi-ake* ("opening the way"). The bride has to come to her new home with three basins, called *yutō*, *shimedarai*, *chōzudarai*, that mean respectively hot water basin, soaking basin, basin for washing one's face. Inheritance and family headship rests with the eldest son. The old parents retire if they cannot get along well with the young couple. When the family head reaches his 42nd year the relatives gather for a feast to which the Shinto minister (*kannushi*) is invited to offer prayers. In Yoshiki, one of the seven settlements, besides *higan* (Equinox) and *sekku* (the Doll's Festival), feast-days are also the 8th of the second month, 21st of the third month, the first of the sixth and the eighth month, the full moon of the eighth month (*jūgoya*), and the 9th day of the ninth month, and the *akimatsuri* (Autumn Festival) of the tenth month. All these days are called *komonbi*. Special dishes prepared for festivals, the so-called *kawarimono*, are *kashiwamochi* (lit. "Mongolia oak rice-cake"), made with sankira leaves. The same dish appears on the 5th of the fifth month, a day called *gorei*. Rice with red beans is served for wedding parties. Several prayer gatherings (*kō*) exist. The *Daiishi-kō* takes place every month on the 20th with chanting of prayers; the *Kannon-kō* on the 17th of the third and the tenth months, the *koyasu-kō* ("easy delivery prayer meeting") on the 21st of the third month.

Avoidances.—A Chinushisama is worshipped in a miniature shrine made of bricks or stones. Such shrines are considered to be old tombs of persons who have died at this place. On the 11th day of the twelfth month salt and flowers are offered to them and prayers are said. Bon dances take place on the 14th and the 15th day of the Bon festival. Formerly the dancing was done near the graves, but now they do it on a ground reclaimed from the sea.

Kameyama Keiichi: Heigunshima in Suwō (龜山慶一: 周防平郡島).—
Heigunshima belongs to Ōshima District in Yamaguchi Prefecture. The

village on the island is divided into sixteen wards. Formerly class ranks, based on the size of land owned, existed among the farmers. If somebody has died of an incurable disease, a diviner (*mirumono*) is called who says that the death has been caused by the soul of a dead person; then a little boat is made of a bundle of straw, and on the boat five or seven dumplings are placed together with a figure made of paper in the shape of a Buddhist priest. After a Buddhist priest has read a sutra, the boat is set adrift in the sea. The islanders call this ceremony *nagare-kanbô*. Ghosts of dead doing harm to the living (*shirei* 死靈) are the souls of those who have met a violent death.

In a part of the island fishermen believe firmly in the spider as fishery god. The night-spider is elsewhere a very disliked insect, but here it is not only never killed but even highly revered and called *kuumosama*, especially by boatmen, who predict a good or a bad day by the presence or absence of a spider.

Naoe Hiroji: Okishima (直江廣治: 隱岐島).—

Every house has a *hiya*, a sleeping room for the family-head and his wife. Therein is a shelf on which a figure, the Toshitokosan, is worshipped. It is Daikoku or Ebisu. Sometimes twigs of the *sakaki* tree (*Eurya ochracea*) are kept in vases on the god's shelf. At New Year straw ropes are hung around the shelf and a *gohai* (a wreath of paper) is erected. Pine-trees are not only placed at the entrance as *kadomatsu* ("door pine-trees"), but also offered to the Toshitokosama, together with the hoe that is used for the *kuwa-hajime* (lit. "hoe-start," namely start of the work with the hoe).

Inoguchi Shôji: Ojikashima in Hizen (井之口章次: 肥前小値賀島).—

An island South of Ukushima at the northernmost end of the Gotô group.—The Festival of the 13th Day falls on the 13th of the twelfth month. The god worshipped is Kôjinsama (hearth-god). The day of the oxen's festival (*ushimatsuri*) is the *ushi no hi* (牛の日) of the eleventh month (*shimotsuki*). By its celebration, it is said, misfortune is kept away from oxen. The *takimatsuri* is celebrated either in summer or in the third month of the lunar calendar. Its meaning is to prevent calves from falling from a precipice. A Shintô priest is called from a shrine to recite prayers. Notes follow on other practices and beliefs.

Ôtô Tokihiko: Nagashima in Satsuma (大藤時彦: 薩摩長島).—

On the island Nagashima in Kagoshima Prefecture, Izumi District.

Takeda Tan: Customs Concerning the Rice-crop in Taneshima (竹田且: 種子島の稲作習俗).—

Kitami Toshio: Sea Traffic (北見俊夫: 海上交通).—

Various questions in connection with sea traffic.

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Chiba Tokuji: "Fox owners" (*kitsunemochi*) and "Great Fox Owners" (*ô-kitsunemochi*) (千葉徳爾: 人狐持と大狐持).—

According to notes written down by somebody in Sanin (Shimane Prefecture, region of Tottorino), houses who really owned a fox since early times are of course special cases. In our time with the increasing fierceness of the struggle of life, when family A flourishes, family B envies it, and soon the talk circulates that it has a fox. In Shimane Prefecture, Hikawa District, there are, besides *kitsunemochi* ("fox owners"), family lines called *ô-kitsunemochi* ("great fox owners"). They are usually rich farmers with many relatives living within the same region and entering marriages within their own clan.

Miyamoto Nobuhiko: The Festival of the Rice-ears in Kobamashima (宮本演彦: 小濱島の穂祭り).—

Besides on Kobamashima, an island of the Yaeyama group of Ryûkyû, also on other places a *ho matsuri* ("rice-ears festival"), called *akamata* and *kuromata*, is known at which a god appears. When rice cutting is finished, the said festival is celebrated lasting three days. The first day is an oxen's day (*ushi no hi*). Old people decide four days before what persons coming of age are to be added to the number of the inhabitants of the village. The new villagers may be boys of fourteen or fifteen years who have just finished their school, or newly wedded couples or betrothed girls of eighteen or nineteen years. Altogether nineteen persons are chosen every year. On the third day of the festival, from 9 o'clock in the evening until late in the night, all villagers gather at a place in the center of the village called *nakamichi* (central road), undress and begin to jump around, to dance and to sing, making a great tumult. This is called *nakamichi no fundôri* (dancing on the central road). When the festival is over, the singing of the songs of it is strictly forbidden.

Inoguchi Shôji: The Hiding Straw-rain-hat (井之口章次: 隠れ蓑笠).—
The plots of fairy-tales and their background.—

Fairytales have their roots in myths. When the religious belief that keeps myths alive wanes (this being true particularly with the waning of the belief in connection with oral traditions), the creative imagination begins to work and myths are transformed into fairytales. The latter are not mere fiction. They have their roots in some definitely given heritage. Whatever later creation might have added to them is the outcome of various backgrounds, such as beliefs, life, and customs. As an example the tale of the Hiding Straw-rain-hat is presented here.

Long, long ago some children put their lunch in a chest and went to the forest. They deceived a Tengu (a long-nosed goblin) by telling him that they could, by looking through their chest, see the capital and a five-storied pagoda. The Tengu, made curious, asked the children to lend him the chest in exchange for his hiding straw-rain-hat. When the Tengu became aware that he had been duped; the children hid themselves under the magic hat so that the Tengu could not find them.—This tale consists of the following basic elements; 1) children go the forest and dupe there a Tengu; 2) by this deception they get in possession of a treasure. Summing up, we can say that this fairy-tale belongs to that category

which shows what service intelligence renders to man.

Wakamori Tarō: The Question of *higan* (和歌森太郎: 彼岸の問題).—

Higan (Equinox) has always been considered as a practice connected with Buddhism and its temples and monasteries and has been studied as such by Folklore Science. No doubt, it is connected with Buddhism, but when we note the point that in China this custom has developed at a later date than in Japan, we must say that we cannot positively assert that it is a foreign importation. With the most familiar custom of visiting the graves at *higan* is most closely connected the worship of the clan-god practiced at *higan*, a point not to be overlooked. If we look at the ceremonies and practices carried out from the middle to the end of the second month, we find that *higan* is a belief that has spring and autumn as its center. The author wants to approach the question of *higan* from this point of view.

Yamada Hiromichi: On Beating (山田弘道: 叩くこと).—

Mr. Yanagita Kunio wrote in his *Kodomo no fūdoki* (Children's Local Gazetteer) that the children of Tōkyō, when they part, slap the middle of the back of the parting saying: "I want three *omiyage*" (presents given upon return) (*omiyage mittsu ni ki ga sunda*). The same custom exists in Kyōto, there mostly observed by girls. When a child parts from his companions, the latter tap on his back while saying: "When you return bring me three kites as presents" (*kaeri no omiyage tako mittsu*), and run away. We do not know why *tako* (kite) is said, but both in Tōkyō and in Kyōto the number three occurs. But what interests us more is the beating of the back. When we put on our holiday dress and go out of doors, the housewife who helps us into the dress, says: "*Hai, yoroshii*" (yes, all right) and taps our back. When a champion starts for his show, others encourage him by beating his back. It seems that this custom is a kind of magic to keep evil spirits away from the parting. Everywhere the custom can be found that on the occasion of a festival celebrated in a shrine or a Buddhist temple, people go around during the ceremony and beat the boards of the floor and of the verandah of the sanctuary. By this beating and the sound resulting from it, evil spirits are kept away. The numeral *mittsu* ("three") pronounced by the children when beating the back of a parting little friend could eventually be a magic word, a point which we do not yet know but which deserves our further attention.

Miscellanea.—

Satō Mitsutami: The Sisters Who Entered into a Contract (佐藤光民: ケヤキ姉妹).—

We have here to do with a New Year's custom practiced in the village Hamanaka in Yamagata Prefecture. When girls became twelve or thirteen years old, they stay in a house that is decided upon by casting the lot and to which the girls get attached by making a vow to this effect. They have also to undergo fasting. Such girls are called *keyaki shimai* (*keyaki*=*keyaku* contract, *shimai*=sisters). Old and young explain this custom by saying that this kind of secluded life makes the

future delivery of the girls easy. The girls live within their group on better terms with one another than they do with their real sisters and they stick together everywhere and at any time, in school and outside it in the village. They say that they have been tied together by the god. They never break their vows by quarreling or by disliking one another. They remain intimate friends even after their marriage, throughout their lives.

Hosokawa Toshitarô: On Ebisu Dance Performers (細川敏太郎: 或るえびす舞わしの話).—

Specialised performers of dances in honour of the god Ebisu wander from Shikoku to Chûgoku and Kyûshû. In Kyûshû they go from Moji and Yabata to Ôita, in Chûgoku from Uno and Taguchi, and all places in Kojima District to Okayama and Kurashiki, in the East Himeji in the old country of Harima and perform everywhere Ebisu dances. These dances are best liked by the inhabitants of islands and fishermen's villages. On the 10th of the New Year's month, a big crowd gathers in the house of the master of fishermen, where all are entertained with a banquet to which Ebisu dance performers are invited. After having shown their art, the latter are generously given rice-wine and good food and also get 50 or 100 Yen as reward. In farmers' villages they are remunerated mostly with a gift of cereals, and in fishermen's villages they frequently receive cash. While they make the Oibetsusan (Ebisu) dance with their hands, they tell the life-story of this hero.

Mitsuyu Toshio: *Jindoko* in Ômi, Kôtsuhata (三露俊男: 近江甲津畑のジンドコ).—

In the settlement Kôtsuhata, Shiga Prefecture, Kamô District, Ichihara Village, people live partly on charcoal burning and forestry and partly on agriculture. On the 7th day of the twelfth month the so-called *jindoko* (神道講, "Shintô prayer meeting") is held. This is an annual custom for exhorting the mountain-god (*yamakami isame*). All male members above sixteen years of age gather for it at the village shrine, pound rice-cakes there, and console the mountain-god with them. It is said if somebody goes to the forest on this day, the mountain-god will take it amiss. Women and girls have to stay at home the whole day. All boys of sixteen years become companions of the adults on this day. Furthermore, on the 7th day of the New Year's month, torches are kindled and pictures carved in wood, showing the covering of horses, are offered to the mountain-god even in our time.

Ono Shigeki: Folk Customs Concerning the Rind (小野茂樹: 牛の民俗).— Hiroshima Prefecture, Kameishi District, Toyomatsu Village.

When a calf is born the *mikka matsuri* ("festival of the third day") is celebrated at which neighbours are invited to a dinner. Over the head of the calf rice-wine is poured. It is said that the monkey's day (*saru no bi*) is good for deciding whether the calf should be sold or kept for rearing. The cattle god is called Daisensan (大仙さん). His festival falls on the 28th of the fourth and the eighth month of the lunar calendar. On the 5th day of the fifth month (*tango no sekku*) oxen must

not be used as this would cause a draught. Women must not handle them. Those who break this avoidance are punished. But nowadays people do not care much about these restrictions. In former times when an ox had died, the cadaver was transported to the flaying-place in the mountain and handed over to low class people who disposed of it.

Matsuura Yasumaro: Two Fairy-tales on Yabamba (松浦康磨: ヤババの昔話二つ).—

On the island of Oki in Shimane Prefecture the *tenagagumo* (a spider with long arms) is called *yabamba*. Most disliked is the spider that appears at night. When the people see one, they kill it in a big uproar. Two folk tales have been recorded of spiders changing to a human being. But in them we cannot clearly see whether the *yamauba*, the main figure of them, is a spider or not.

Nishimae Kiyoshi: Fairytales from Kokonohe (西前清: 九戸の昔話—Iwate Prefecture, Kokonohe District.

1) A slyness contest between a sorceress and a hunter. 2) The story on Daiban and Koban. 3) The story of how a fishnet was laid over. 4) The story of a homesick man. 5) The naked island of a naked mountain. 6) The story of the deaf.

Nishimaki Akimoto and Yamada Ryôhei: Dolphins Taking Part in Pilgrimages (西巻章元, 山田良平: 海豚参詣のこと).—

A story is told that dolphins take part in pilgrimages to the Banshindô of the Nichiren sect in Misaki Town, Kashiwazaki City, Niigata Prefecture. The dolphins make a pilgrimage on the 20th day of the seventh month to Banshinsan (番神さん). Four years ago in June, people who were fishing on a rock of Banshinsaki saw that at a distance of 50 m. dolphins were heading for the open sea, but it was not certain that they were on a pilgrimage to Banshin. Another story has it that dolphins make pilgrimages to the Kannon of Shiitani. They come from Niigata, go out to the open sea off Kannonsan, and come back again. They come about the fifth or the sixth month. Two or three days after they have gone, the sea gets rough.

Kowaki Kiyoshi: The Former Burial System on the Island of Oki (小脇清: 隠岐島前の葬制).—

The burial ground is called *dantoba* or *misho*. When the corpse is laid into the coffin it is dressed with a white garment, and white leggings and socks (*tabi*). Then close relatives hang a bag called *sanyafukuro* (as it is used for keeping money) on the head of the dead. Two or three days after the death, the clothes which the dead had used are washed and hung in a northerly direction to dry. This is the reason why other people in the village do not wash these two or three days after someone has died. The main avoidances and customs in connection with the burial system are: 1) as long as the funeral ceremonies are not over, needle work has to be stopped in the village; 2) as long as the funeral ceremonies are still going on, all those who are of the same age as the dead have to stay at home.

Inoguchi Shôji: The March Festival (井之口章次: 三月節供).—Nagasaki Prefecture, Nishisonoki District, Seto Town.

It is a custom on this day to take rice-cakes along to the sea-side, make them to *zôni* (New Year's rice-cakes boiled with vegetables) and eat them there. Or rice mixed with ingredients (*maze gohan*) is taken out and eaten.

Mogami Takayoshi: The 8th Day of the Fourth Month (最上孝敬: 四月八日).—

When we hear of the 8th day of the fourth month, we think of the *hanamatsuri* ("flower festival"), a name for the celebration of Buddha's birthday known throughout the whole country. But originally the festival of that day probably had a different meaning, namely that of welcoming divine spirits.

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Hika Shunchô: Clans and Religious Ceremonies in Shuri (比嘉春潮: 首里の門中と祭祀).—

1) Nowadays the *monchû* (*clan*) shows its cohesion only when religious ceremonies are performed. A *monchû* is a kinship association (*clan*). 2) Gods worshipped: when this custom was inaugurated we do not know, but after seven generations the founder of a family is made a god. He is always a pair, male and female. Their names are *wonarigami* (*unaigami*) and *ekerigami* (*ikigami*), *wonari* meaning sisters and *ekeri*, brothers. 3) Household shrine (*kamidana*). The *kamidana* in my home was skillfully put up in line with the Buddhist family sanctuary (*butsudan*). As *shintai* (abode of the god) some families use two fans, others two mirrors. 4) The women who attend to the clan-god are called *kode*, and there are always two of them. Only women whose family affairs are in good shape and who enjoy the confidence of the female members of the clan can serve as *kode*. Furthermore, those women are chosen to whom divine revelations are given in dreams. 5) The duties of the *kode*. They have to see to it that the clan-god gets his offerings, namely flowers and incense, every month on the first and on the 15th and on the other festivals of the year. This is otherwise the affair of the house mistress. But on the most important festivals, that is the wheat-ears festival in the second month, the great wheat festival in the third month, the rice-ears festival in the fifth month, the great rice festival in the sixth month, two *kode* in their liturgic garments officiate at the worship of the clan-god.

Segawa Kiyoko: Transportation on the Head and *yuri* in Tsushima (瀬川清子: 對馬の頭上運搬とユリ).—

A *yuri* is a container for transporting food.

Handa Yasuo: The Theater in Kitahara in Busen (半田康夫: 豊前の北原芝居).—

Kitahara Village, Shimoke District, in the old country of Busen (now Oita Prefecture, Nakatsu City, Miho Ward, Kitahara), was called the "actors' village," and the *kabuki* (classical plays) and puppet-shows given there were famous as "Ki-

tahara theater plays." Notes are given on their origin and changes, technique, and other aspects.

Hashimoto Tetsuo: Daijôgo. The Boundary Festival and Daijôgo (橋本鐵男: 大繩號一境と祭とダイジョゴ).—

In Shiga Prefecture, Ika District, Minami-Tominage Village, in the settlement Makami, there was a hamlet called Daijôgo. In a field there, a small mound with the same name exists. In Sakata District, Maibara Town, in the settlement Nakatara, a hamlet is called Daijô. Are there no traditions connected with these names in many places in Ômi? Perhaps Daijôgo is a corrupted form of *taishô-gun* ("the general's army").

Togawa Yasuaki: Calling Down the Field-god at the Spring Equinox (戸川安章: 春の彼岸と田の神おろしと札くぼり).—

In Yamagata Prefecture, Higashitagawa District (Shônai) and in Nishitagawa District in the hamlet Teno, a festival is celebrated at the time of the spring equinox, called *ta no kami oroshi* ("calling down the field-god"). At it a picture of the field-god is displayed, and rice-cakes (*mochi*) are pounded of which the last made is given to the horses to eat. Some *mochi* are filled with bean-paste (*an*) and used as an offering to the picture of the field-god and to other gods and Buddha. In this picture the field-god is represented either as an old man carrying sheaves of rice on a pole, or as an old man carrying a sheaf of rice with his left hand, holding a sickle with his right hand. The picture is dressed in the rice-fields on a place where two ridges cross.

The distribution of *fuda* (strips of white paper, amulets). Small farmers and day-workers, in winter when they have no work to do, form groups of two, and tour the whole region distributing *fuda*, for which they receive rice or cash. These *fuda* are not issued by a shrine. They are cleverly done imitations of shrine *fuda*.

Miscellanea.—

Kanezuka Tomonojô: On *shina* Cloth (金塚友之丞: シナ布を尋ねて).—Niigata Prefecture, Iwafune District, Nakamata Village.

In Echigo cloth is made of the bark of *shina* trees. The main production centers are Ôshiro, Yamakumada, Kaminari, hamlets of Iwafune Districts, Nakamata Village. The *shina* trees are not specially planted for this purpose. People may freely collect bark from forests owned by villagers or the State. The best time for barking the trees is said to be from late June to early July. The inner bark is kept for drying until the fieldwork season is over. Then the bark is laid into the river for softening, and after this it is made into fibres. The weaving time is from December to March or April. Deep snow prevents women and girls from working outside the house so that weaving *shina* fibres is their only occupation. Merchants of Tsuruoka build up a stock of the product in their city to sell it from there to Fukushima, Yamagata, Sendai and elsewhere. The cloth is mostly used for making bags, fishing nets, *tatami* (mats) borders, lining of western-style clothes, and outfits for horses.

Ogawa Yoshiharu: Beliefs Connected with Silkworm Raising in Igu District (小川寧治: 伊具郡の養蠶信仰).—

Igu District in the Southern part of Miyagi Prefecture is the most flourishing center of silkworm raising of the prefecture. The god most worshipped by silkworm raisers is Nijûsanyasama ("the god of 23rd night"). On the 23rd of the first, the third and the ninth month (lunar calendar) women gather for a dinner party and pray for the safety of their silkworms. Once a year on a 23rd day they gather for worshipping the moon at night, after which they go home. After they have done this twenty-three times, they erect a stone monument in memory of the completion of the whole series of worship gatherings. Since rats are the most feared enemies of silkworms, the belief in a snake-god is also very strong.

Yoneno Toshisaburô: Wedding in Tsuwachishima (米納壽三郎: 津和地島の婚姻).—

Tsuwachishima is a small island on the West side of Iyo in Shikoku, lying in the Inland Sea (Setonaikai) just where the three prefectures Hiroshima, Yamaguchi, and Ehime border upon one another. The marriage customs there know the word *hashiru* (to run). It signifies that men and women who are in love with one another, sleep in the house of somebody else. Since olden times the marriage on this island has taken on this form. Many marriages are concluded within the shores of the island. In the villages there are hostels for girls where the girls stay when they have finished their school. The young men may freely visit these hostels during the night and familiarize themselves with the inmates. When a couple has come to terms about it, they start living together in the house of a friend or an acquaintance. After a while somebody of the house calls on the parents of the young people to ask for their consent to the intended marriage. But even when the marriage is already a fixed matter, a chest of drawers and a long chest of the bride are not brought to the new home. The bride moves only bodily to the home of her husband.

Saikawa Teikichi: The Fishermen's Organisation *benzashi* in Taneshima (犀川碓吉: 種子島のベンザシ).—

In Taneshima in recent times large sized wards of a village are again subdivided into hamlets which are called *chô*. Such a *chô* has a fishermen's labour organisation. Its function consists in the so-called *benzashi*. Every year other persons from within the organisation take over the obligation of the *benzashi* which consists in taking care for the worship of Ebisusama (the fishery god) in a private house, changing annually to another one. The *benzashi* are also the representatives of the clan members (*ujiko*) in matters concerning the worship of the clan-god (*ujigami*) and they have to prepare everything for the clan-god festival. Formerly the labour organisation of fishermen had fifty members. The eldest son takes over the household when his parents retire (*inkyô*). The members of the *benzashi* are young experienced fishermen.

Hosokawa Toshitarô: *Oganoko* (insects harmful to growing rice) (細川敏太郎: オガノコ).—

By *oga* are meant insects that do harm to growing rice. In Kagawa Prefecture, Mitoyo District, the two terms *oganoko* and *oga no kuchiyaki* ("burning the mouth of the insects") have remained from old practices to burn the unwelcome insects. They multiply mostly near ponds in the mountains or on calm fields. Diluted chemicals killing the insects, if brought into the eyes of people, destroy the eyesight. The farmers, therefore, drown the insects in water. Old fashioned farmer families in the mountains burn in the morning of Small New Year (mid-January) the straw-ropes from the housegod's shelf in the courtyard and over this fire they roast all plants that have been used in religious practices in the house throughout the year. They grind them to powder and put this in a jar and offer it to the family gods. This custom is taken as a charm against harmful insects. The powder is kept on the house-altar or scattered around the house.

Mori Toshihide: Wheat Growing (森俊秀: 麥の仕事).—Notes concerning various customs concerning wheat-growing.

Inoguchi Shôji: On Potato Eating and Other Matters (井之口章次: 芋の食べ方其の他).—From Tsushima.

We can say that potatoes are the main foodstuff in Tsushima. Sweet potatoes (*Satsuma imo*) are there commonly called *kôko-imo*. Potatoes dried and cut into thin slices are called *kiriboshi*. The taro (*sato-imo*) is called *nita-imo* or *tô-imo*. By *eguri-imo* are meant water-potatoes, and only the stalks are eaten. The yam (*yama-imo*) is called *imomaki* and eaten mashed in soup. Instead of *konnyaku* (the devil's tongue) they say *ishikudaki*. It is eaten only at New Year's.

Azuma Ichirô: Agricultural Rites in Kitamuro (東一郎: 北牟婁の農耕儀禮).—

In Mie Prefecture, Kitamuro District, agricultural rites are performed only very rarely. These few are the following, which are noted down together with some connected beliefs: 1) At New Year when rice-cake is pounded, the last cake made and the cake sticking on the mortar is taken out while people sing: "*Sengoku, mangoku, man-mangoku*" (1000 *koku*, 10,000 *koku*, 10,000 times 10,000 *koku*; a *koku* is 4,969 bushels) and strike the mortar at the same time three times. If the sound produced is loud, the crop will be good next autumn; if the sound is thin, it will be meager.—2) On the 2nd day people begin to "work" on the rice-fields and the other fields. Decorations from New Year (twigs of pine-tree and *sakaki*—*Eurya ochracea*)—fixed on a hoe are erected in the fields.—3) The red bean gruel made on the 15th of the New Year's month is eaten without blowing at it even if it is very hot. If one eats only after blowing at it, a strong wind will damage the growing rice in summer.—4) Field planting is avoided on the *u no hi* (day of the hare). It is said that this is the day of field planting in Ise.—5) On the field planting day three bundles of washed seedlings are offered in the *tokonoma* (alcove in the best room where frequently gods are worshipped). 6) When all in the hamlet have finished their field planting, they take a rest which is called *tsubo zoro* ("to put the pots in order").—7) The first day of the eighth month is said to be the day of the god of agriculture. The first time people boil rice mixed with taro (*satoimo*)

and offer of it to the house-shrine (*kamidana*) or the Buddhist sanctuary (*butsudan*).

Wada Seishû: Hearsay Notes from Miho (和田正洲: 三保聞書).— Kanagawa Prefecture, Ashigarakami District, Miho Village.

1) A man with a fish was going his way when a wild dog was waiting at the roadside. The man stepped aside but the dog followed him. It is said that a fox had taken possession of the man and that the dog was the guardian of the fox.—
2) On the 14th day of the New Year's month the roof of the hut of Sai no kami (road-god) is changed, the old roof is burnt.—3) The 4th day of New Year is the day of *hatsuyama* (first visit to the mountain, that is, the forest). But owners of horses must not go to the mountain, because on that day the hoofs of the horses are cut (*tsukure*).

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Ôtô Tokihiko: Food Culture on the Southern Islands (大藤時彦: 南島の食物文化).—

In Okinawa and Amami Ôshima the pig occupies an important position in the diet of the people. Not as if much pork is eaten on ordinary days, but on festivals it is. On the 27th or 28th of December pigs for the New Year's day are slaughtered in all the houses. In Japan proper animal food is rarely used as offering to the gods and even an aversion against doing so exists. In Kumejima, however, a kind of black-pudding with blood-soup is offered before the Buddhist house-altar, and in Kikaigashima a dish of pig bones is prepared for the celebration of Small New Year. The offering of animal food to the gods makes us think of old records of worshipping gods by offering a wild boar to them, but perhaps this was a kind of magic. On Tonakishima, when somebody has fallen ill, a goat is killed at the house-door and its blood is sprinkled around as purification. They offer the meat of the goat to the gods and give it to the sick. The same is done when somebody has been bitten by a snake or suddenly suffers a wound. Whose worshipped god is we do not know. It is also uncertain whether these old records are to be connected with present-day offerings to the gods. We may assume however that old religious customs do not change abruptly. Further investigations on the pork offering in the southern islands may yield us a better understanding of the custom of meat offering.

Sakurai Tokutarô: On the Custom of *habakinugi* at the Ise Prayer Meeting (櫻井徳太郎: 伊勢講に於けるハバヌギの習俗に就て)—

Those who have taken part in a pilgrimage to Ise and return home do not proceed immediately to their house. They first join a dinner party in front of the clan-god shrine or in the house where the prayer association has its office, and distribute the *fuda* (paper amulets) and presents brought back from Ise. Only afterwards they go back to their own house. Such is the custom practiced in places where the belief in Ise has a strong hold on the people. Similar customs prevail also in other prayer associations (*keô*), but the *habakinugi* ("taking off one's leggings") is a peculiarity of the Ise prayer association only.

Those members who have been chosen to join a pilgrimage group do not proceed immediately to their homes upon return. They first take off their travelling outfit in another house, and only after having stayed there over night, they go home. This is called *habakinugi* or *hambakinogi*, a custom wide-spread in Hokuriku, Chûbu and Tôhoku.—*Habaki* are leg-guards made of straw, *habakinugi* (dialectical: *hambakinogi*) means the taking off of one's traveller's outfit.

Nishitani Katsuya: Various Kinds of *tôya* (西谷勝也: 頭屋の類型).—

On the peculiarities of the *tôya* (headquarter of a religious association) in the country of Harima, Hyôgo Prefecture, and on the formation of village communities.

Gôda Yôbun: *Anne*. *Babô* (郷田洋文: アンネ: バボウ).—Hizen, Higashi Matsuura District, Uchiage Village (Saga Prefecture).

Until their thirteenth or fifteenth year, girls have to nurse babies. When they have acquired enough skill in this job, they receive pay and are promoted to the rank of employees and are called *anne*, as such. Boys cut grass for oxen and horses, and when they have become efficient in this work they are called *babô*. Villagers look at the boys asking themselves: is that lad already good enough for an *bonnami*, or they say: for how many yen can that girl serve as an *anne*, or that boy as a *babô*. A *bonnami* is considered already as an adult. As such, he wants to find employment as soon as possible in the farmhouse. These are some employment customs of the region here.

Chiba Tokuji: The Feeling of Leaders (千葉徳爾: 指導者の感覺).—

The author points out that the rulers of communities have preserved from early times a strong sense of responsibility for the well-being of those under them. As an illustration he gives data from Chiba Prefecture, Tomisaki, where the headman of the village gave to the fishermen's children rice to eat in the lumber room of his house and let them play there. At New Year and on Bon and when dances were performed the villagers gathered there.

Fukushima Sôichirô: Folk Customs Concerning Pillows (福島惣一郎: 枕の民俗).—

It is commonly known that a pillow must not be laid to the north. The four directions east, west, south and north all portend good or bad luck. A corpse is laid between these four directions. To fling the pillow around, to trample on it, or to give it away will produce an evil effect. To use a lengthy object, for instance a girdle, as a pillow will bring a long lasting sickness to the offender.

Miyatake Shôzô: On the Growing of a Plum-tree Stick (宮武省三: 梅の「すはえ」について).—

With *zubae* (growing of a stick) may also be meant a white stick used in ceremonies at Shintô shrines. To the plum-tree magical power is attributed because of the fast growing of a planted plum-tree branch.

Hosokawa Tôshitarô: Sickle Offerings (細川敏太郎: 鎌あげ).—

Among the gods worshipped in the house, the one most frequently found is Chigamisan, followed by Ebisu and Daikoku. A god Okahan is also widely known.

In some families the latter is called Ogakôjin. Old people of seventy or eighty talk of Okahan more than of Ebisu and Daikoku. Some say Okahan is only another name for Chigami, and that Chigamisan is the god responsible for the fields, whereas Okahan has the paddy-fields under his control. Also nowadays even in houses where they call the housegod Okahan, the smoke blackened idols of Ebisu and Daikoku can be seen. The belief in these two gods is directly connected with agricultural production. The cutting of the crop in autumn is called *akiire* or *okaire*. When the threshing is over, a ceremony called *nawaage* ("offering in the courtyard") is due. For it the last eight stalks of rice are placed on the altar. These offerings are called *kamaage* ("sickle offering").

Takeda Wataru: The *tôya* of the Great God of Cereals (竹田亘: 穀大神の頭屋).—Mie Prefecture, Watarai District, Yoshizu Village, Kôchi.

A *tôya* is the headquarters of a religious association of villagers.

Moriguchi Tari: The *mairi hotoke* in Ezashi District (森口多里: 江刺郡のマイツノホトケ).—

In the hamlet Futakomachi Takahata in Iwate Prefecture, Ezashi District, Atago Village, a house Kikuchi exists to which the observations presented here refer. On a fixed day branch families and the whole clan gather in the house of the head family and worship a picture scroll of Amidha, called here *mairi hotoke* (lit. "Buddha to whom pilgrimages are made"), and enjoy a banquet.

Komatsuzawa Mikisaburô: Annual Customs in Ibaragi Prefecture, Inashiki District (小松澤三樹三郎: 茨城縣稻敷郡の年中行事).—

Osugisama: people visit the Ôsugi Shrine in the first week of New Year where *fuda* (paper amulets) are issued which are fixed on a green cryptomeria (*sugi*) branch and planted at the boundary of adjoining hamlets. They are said to keep diseases away.

Jirô no tsuitachi: the first day of the second month on which people begin to make dumplings.

Nigatsu yôka (the 8th day of the second month): *mochi* is pounded. It is said that on this day Ebisu and Daikoku get married.

Tanabata (the 7th day of the seventh month): in Kukizaki Village children cut a kind of reed called *makomo*, collect all seedlings that were left over from the field plantation (*taue*) and from the figure of a horse with them on which they erect their *tanabata* bamboo poles and pull this horse through the village.

Shiwasu yôka (8th day of the twelfth month): Ebisu and Daikoku are worshipped. Going into the forest must be avoided.

Kawabata Toyohiko: The *ama* of Naniwa Village (川端豊彦: 浪花村のアマ).—Chiba Prefecture, Isumi District, Naniwa Village, Iwawada, Iwafune.

Between Iwawada and Iwafune eight bays of various dimensions are cut into the shore-line which serve as fishery bases. In Iwawada there are now 700 women (*ama*) and 60 men engaged in fishing. In Iwafune 500 women stand against only

a few men. Those *ama* who can stay a long time under water are called *ô-ama* ("great ama"). They work mostly out in the open sea collecting sea-ears (*awabi*) and top-shells (*sazae*). Those *ama* who collect sea-grass on shallow places are called *koshiama*. Male diving fishermen are called *fundoshi-ama*. The 15th day of Bon and the Day of Tenôsama on the 7th day of the seventh month are called *funadome* (lit. "stopping the boats"), and no work is done at sea. If somebody does, his legs will be pulled by a *botokesama* (soul of a dead man).

Utsumi Enkichi: On How the Fishing Catch is Divided and Customs Concerning This Division (内海延吉：代分け及び代の慣行).—Kanagawa Prefecture, Misaki.

Mori Toshihide: Humorous Stories from Inaba Yazu District, Tottori Prefecture (森俊秀：因幡八頭郡の笑話).—

Yamaguchi Yukihiro: On *bikona* of Houses (山口幸洋：家のヒコナ).—Shizuoka Prefecture, Lake Hamana, Nishiarai Town. Names and by-names of old houses in Arai Town.

Emma Mieko: Procedures of Indigo Dying (江馬三枝子：藍の染め方).—Fukui Prefecture, Ôno District, Ishidoshiro.

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Chiba Tokuji: On the Mathematical Treatment of Folkloristic Material (千葉徳爾：民俗學資料の數學的取扱に就て).—

Miyamoto Nobuhiko: On the *shinugu* Festival in Kunitô, Okinawa (宮本演彦：沖縄國頭のシヌグ祭).—

In all hamlets on the northern and western shore of Kunitô Village on the main island Okinawa, every year a *matsuri* takes place about the time of rice harvesting in the seventh month (old calendar). The festival is called *shinugu*. In our times it has been found too barbarous so that it is performed only in an abbreviated form. Since Taishô 3 and 4 it has been extremely simplified.

On the first day of the festival, at about 8 o'clock in the evening, two male ministers (*kaminchu*), called *sedo* (勢頭), are worshipped by two female ministers in the sorcerers' hall (*nundonchi* 巫殿内), and then the male ministers worship the female ones. On the second day in the morning at about 11 o'clock, young men not yet twenty-five years old climb up Mt. Sôji, enter the forest behind the sorcerer's hall, undress there and wrap their entire body in *kurotsugu* (or *mani*) leaves. Then with a whip in their right hand they descend from the mountain. The leader of the group must be, according to a strict rule, one who has been born in a year of the snake. He holds a red-lacquered drum (*jijin*), and the other men shout to the tune of it, while they run and shout going from house to house in the village. Then they proceed to the river-bank where a big stone inhabited by a spirit stands. Here the old men and women of the village gather. Each of the "gods" from the mountain now give the people a sound beating with the whip. The beaten persons offer to the "gods" the green leaves which they are holding in their hands.

Mogami Takayoshi: The Custom of Hanging up the Bones of Dead (最上孝敬: 骨掛けの習俗).—

In Yamagata Prefecture, Nishimurayama District, near Daigo Village, bones left over from a cremation are wrapped in rush-mats. The bundle is tied on both ends and brought before the main hall of the Buddhist temple where it is opened and the bones placed in a jar. The wrapping of the bones in rush-mats is called *haiyose* ("bringing the bones"), and the placing them in a jar *kotsubiroi* ("picking up the bones." Other people, however, invert these two terms. The jar with the bones is kept in the mourning house until about the 21st, when it is buried. But informants say that the custom to hang the rush-mats on a tree on the burial ground exists since there is no place where the emptied mats could be thrown away. According to information received from a lady eighty years old, until about seventy years ago the bones were put into a bag and hung on a tree, a custom that coincides with what a Saitô Seisuke has told the writer. The bones hung on the tree for seven days were later buried.

Sakai Usaku: The Reciting of a Ceremonial Text by a Sorceress in Aogashima (酒井卯吉: 青ヶ島巫女の祭文).—

Concerns a ceremonial text (*saibun*) used in Izu Aogashima, where ten kinds of such texts are known. An example from among them is the *yu no uta* ("hot water song"), sung while the water is boiled which is used at solemn ceremonies at Shintô shrines. A special kettle reserved for this purpose is preserved within the shrine precincts and must not be touched except when it is used.

Kitami Toshio: Investigation Report on Ogata in Tsushima (北見俊夫: 對馬緒方調査記).—

On the Eastern side of Tsushima there are seven bays where a number of villages centering around Kamoise possess fishery rights. The present report deals with the hamlet Itogata on the Southeast corner of the district. The age-class from thirteen to twenty-two years is called *wakashû*, that from thirty-three to fifty-nine, *nenko* that from sixty-years and on, *sankyû*. The power of the *wakashû* is considerable. Women from their sixteenth year until they die come all under their control. If a girl from the village has intercourse with a youth from another village without permission of the *wakashû* of her village, her parents forfeit their right to collect things in the forest or on the seashore.

Inoguchi Shôji: Hearsay Notes from Ôshima near Ojika 井之口章次: 小値賀大島聞書).—Nagasaki Prefecture, Kitamatsuura District, Ojika Town.

On Bon Practices and Funeral Customs. On the 7th day of the seventh month the so-called *mura-segaki* takes place at the Jizô Hall, in which old people take part. Offerings used are vegetables of the season and rice contained in lacquered boxes. On the evening of the 13th, 14th and 15th day, people go to the graves for *torobochi*, that is to decorate the graves with lanterns. Families who were bereaved of a member during the elapsed year prepare an especially great number of lanterns and continue to visit the graves until the evening of the 16th. The literal meaning of the word *toroboshi* is probably: to light the lanterns.

The 13th day of the seventh month is the day for the repair of boats. Another such day falls at the end of the year. On the 15th day of the New Year's month the same good food is eaten as on the first day. The 16th day is called *yabuiri* (going into the grove). Then young men visit the Buddhist temple. On the 15th day an offering is made to the moon. It consists of peas, red beans, cow-peas, and similar legumes, boiled together with the first potatoes of the year placed in a lacquered box and of glowing incense-sticks. On the 17th day of the eighth month a pilgrimage is made to the mountain and to Kôjinsama on Nosakishima, a god of the sea. On the 9th day of the ninth month a festival in honour of a land god is celebrated. The 27th day of the ninth month is the day of *kamiwatasbi* on which the gods are believed to proceed to Izumo.

Fukushima Shôichirô: Notes on the Folklore of Kogoshima (福島惣一郎: 興居島探訪).—Ehime Prefecture, Onsen District.

Taboos, folksongs, children's songs.

Miscellanea.—

Yasuma Kiyoshi: On Forests (安間清: 山の話).—Nagano Prefecture, Shimo-Ina District.

For work in the forest a hut is built. When it has been deserted again, rats establish themselves in it. If no rats come, this is taken as a presage of a coming evil. Other folkloristic data deal with work in the forests.

Kobayashi Fumio On *zashiki warashi* (小林文夫: 座敷童子の話).—

On house-ghosts, believed to have a great bearing on good and bad luck of the family, in Iwate Prefecture, Ninohe District, Jôhôji Town.

Komatsuzawa Mikisaburô: Customs Concerning the Birth and Bringing up of Children in Ibaragi Prefecture, Inashiki District (小松澤三樹三郎: 茨城県稲敷郡の産育習俗).—

Some local terms, *mitsume*: the third day of the life of the baby; *obiyaaki* (lit. "opening of the room"): the 20th day in case of a boy, the 21st day if a girl; *imiake*: the end of the taboo that surrounds the women lying-in, formerly the 72nd day, now much earlier.

Moriguchi Tari: An Addendum to *mairi no botoke* (森口多里: マイリのホトケ補遺).—

The *mairi botoke* preserved in the house of Mr. Takahashi Sanzô (Iwate Prefecture, Waka District, Ezuriko Village, Tsumagawa) consists of four picture-scrolls, 1) Shôtoku Taishi riding a black horse; 2) Shôtoku Taishi, as a boy, standing; 3) Amida Nyôrai, standing; 4) six written names.

Mori Toshihide: Days on Which Red Beans Are Eaten (森俊秀: 小豆を食べる日).—Kobe City, Igawatani Town.

A survey of all such days throughout the year.

Hosokawa Toshitarô: Roasted Rice (細川敏太郎: 焼米).—

Practices connected with a rice nursery.

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Kitami Toshio: How the Section "Traffic" Has to be Treated in Folklore Science (北見俊夫: 民俗學に於ける交通部門の取扱いに就て).—

Traffic has always had a great bearing on the development of culture to the extent that we can never understand cultural changes without knowing traffic history. For instance, the kinds of goods consumed by villagers in daily life show a considerable complexity. The economics of Sado taken at about the time of the end of the Tokugawa reign and the beginning of the Meiji era were already no longer self-supporting and self-sufficing. The last days of the year, on New Year, on Bon, people desired food, clothes, decorations different from those of their daily life and they went to purchase them in towns. It seems that for the sake of purchasing extra-commodities, boats sailed from coastal villages at regular intervals since early times.

Miyamoto Nobuhiko: The Sea-god Festival in Okinawa, Kunitô Village, Hiji (宮本演彦: 沖縄國頭村比地の海神祭).—

Every year in the seventh month on the day of the boar (*i no bi*) five villages of Hiji celebrate jointly a sea-god festival. Its final ceremony takes place on the shore of Kagamiji.

Murata En: Practices in the 15th night of the eighth month (村田熙: 八月十五夜の行事).—

It seems that the 15th night of the eighth month is a kind of harvest festival.

Inoguchi Shôji: Field Exploration (井之口章次: 地域解説).—

Mori Toshihide: The Festival of the Water-god (森俊秀: 水神さんのまつり).

A girl who was married to a husband in another village and gives birth to a child while back in her native village or when any woman from another village gives birth to a child in the village, a festival of the water-god is celebrated after such an event, in the belief that the water spoiled by the impurity of birth makes the water of the ponds dry up. Traces of such a festival are still recognizable in Tarumi Ward in Kobe.

Komatsuzawa Mikisaburô: The Burial System of Inashiki District, Ibaragi Prefecture (小松澤三樹三郎: 稻敷郡の葬制).—

Miscellanea.—

Ishizuka Takatoshi: Tsuyujin (石塚尊俊: ツユ神).—

In crevices of rocks a snake called Tsuyujin lives, usually hidden but appearing in the rainy season (*tsuyu*). In Ôsumachi in Izumo City, Shimane Prefecture, a shrine of the snake-god exists where people pray and ask a Shintô minister to perform ceremonies. This snake, however, never shows its head and the end of its tail, but only its neck and belly.

Emma Mieko: A Youth Organisation (江馬三枝子: 若者組).—Fukui Prefecture, Ono District, Ishidoshiro Village.

At his 17th year a boy formerly got his name changed and was taken as an adult. The lads had their own hostels where they could gather when they liked. For a hostel they preferred a house where people were helpful and where lively inmates were welcomed. At that time, when fire broke out, the youth organisation fulfilled the function which now the fire fighters are entrusted with; and when a festival (*matsuri*) was to be organised, they busied themselves for the villagers. The organisation agreed silently to relationships of its members with girls, but in the interest of public morals doubtful friendships between the two sexes were not tolerated.

Yamaguchi Yaichirô: *Inabatsu, chishikimai, kasumi* (山口彌一郎: イナバツ, チシキマイ, カスミ).—

The economic aspects of regional maintenance of beliefs. 1) 1) *Inabatsu*: a practice carried out in villages in Aizu, Fukushima Prefecture, in the eleventh month. On a 1 m. high pole a round plate with a diameter of 30 cm. was fixed. Each farmer brought two clusters of the first rice-ears and laid them on the plate as a dedication to the shrine. This shrine is called Bandai Jinja, and the god worshipped there is the mountain god. The *inabatsu* is a rice-harvest thanksgiving ceremony. Formerly farmers brought with them from the first ears of the rice when they visited the shrine. 2) Ishidôsan in Noto.—On *chishikimai*. The word is of Buddhist origin and means “rice of knowledge.” Another name for it is *sôjômai* (僧正米), that is “bishop’s rice” (*sôjô* is a high dignitary of the Buddhist clergy, the translation with “bishop” is only an analogy). Underlying here are old rice harvest ceremonies. The above mentioned gifts are meant as economic support of shrines and temples and their ministers. At the same time they are illustrative of religious ideas.

Gôda Yôbun: Hearsay Notes from Kôtsubara (郷田洋文: 甲津原聞書).—Shiga Prefecture, Higashiasai District, Higashikusanomura.

On village organisation, annual customs, field plantation, etc.

Tomita Junsaku: The Development of the Legends of Gyôgi in Tôtômi (富田準作: 遠江に於ける行基傳説の展開).—

The Buddhist monk Gyôgi (670–749) was an outstanding pioneer in preaching Buddhism.

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Wakamori Tarô: Inari Shrines as Ceremonial Halls (和歌森太郎: 祝殿としての稻荷).—Nagano Prefecture, Higashi-Chikuma District, and Yamana-nashi Prefecture.

As a rule clan gods are worshipped in ceremonial halls. The largest group of clan-members (with the same family name) comprises 59 families. Also an Inari shrine can be the gathering ground for common worship. A single family worships its mansion-god (*yashikigami*). Inari is the most popular god. Other gods,

besides *Kompira*, *Hachimansama*, *Shinmeisama* (*Daijingû*), are the water-god, the hearth-god (*Kôjin*), and the mountain-god. A single family may worship its god inside its own mansion or outside,—for instance, in a forest, on a mountain peak, on a mountain-slope or at the foot of a mountain. In most cases they do it under a *sakaki* tree (*Eurya ochracea*) or another large tree.

Mabuchi Tôichi: Okinawa and Formosa (馬淵東一: 沖縄と臺灣).—

The question is discussed as to whether these two islands are related in matters of folklore.

Yamada Sôsaku: Lion Dances in Hirai (山田宗作: 平井の獅子舞).—

Lion dances at the autumn festival in Hyôgo Prefecture, Mino District, Miki Town, Hirai.

Kimura Seiichi: Magic against Viper Bites (木村誠一: マムシに噛まれた時の呪).—

The bitten part of the body is rubbed with certain plants while the text of a spell is recited.

Chiba Tokuji: Records and Memory (千葉徳爾: 記録と記憶).—

A comparison of the function of both in folklore investigation.

Nakakubo Toshio: Ceremonies of Sacrificing a Person (中窪壽雄: 人身御供の神事).—

The ceremonies of offering, namely dedicating, a person to the guardian-god of the village on the festival of the latter are more or less the same everywhere. In Nara Prefecture, Soekami District, Higashiyama Village, a festival is celebrated in a shrine on the 27th of the ninth month, and on the following day a ceremony called *kaeriyomiya* ("shrine of the night of home-going") is performed. It is said that a person is offered (dedicated) to the god. The family who has been bestowed with a child after the festival day of last year marches at the head of a procession. The mother, holding the baby in her arms, is seen there, together with the father who holds a *gobei* (a wreath of white paper) over the head of the child.

Miscellanea.—

Wakinaga Toshiko: On the God of Leeches (湧水敏子: ヒール神).—

In Hiroshima Prefecture, Yamagata District, Yae Town, Ishitani Street, there is a small shrine dedicated to the god of leeches (*hirugami*) upstream by a river that supplies the rice-fields with water. In it a relief-carving of a human figure can be seen. People explained that the shrine has been built for the god as a means against the leeches who trouble the farmers when they plant the rice-seedlings.

In Yamagata District, Yae Town, Arima, the *Kôjin* festival is celebrated in the autumn after the harvest. *Kôjin* is believed to be a tutelary god of women. The *hirugami* has a shrine on the North side of a mountain-pass and is worshipped by seven families. They claim that they are never molested by leeches in their rice-fields. In Hiroshima Prefecture, Ashina District, Kawasa Village, Hisasa, a

god called Daisensan is worshipped on the slope of a mountain. In the rice-fields that are watered by the brook coming down that mountain, no leeches stick fast to the legs of field-planters. This Daisensan is at the same time a guardian-god of oxen. A festival in his honour is celebrated on the 24th day of the second and of the eighth month. But strange enough, the farmers say that from a field without leeches no good rice can be expected.

Gamô Akira: The Festival of the Field-god (蒲生明: 田の神祭).—

In Fukushima Prefecture, Tamura District, the most important agricultural ceremony is that of field planting. On the first day of it relatives and friends gather to lend their helping hands. The ceremony is carried out strictly according to rules. Nowadays by field-god, there is meant a little shrine nailed at the top of a post which is erected in the field. A bundle of strips of white paper (*gobei*) and paper amulets of Inarisama and Daikokusama are also placed there.

Inoguchi Shôji: Hearsay Notes from Nyûhikoma (井之口章次: 入飛駒聞書).—

In Tochigi Prefecture, Aso District, Hikoma Village, Mr. Sonoda Kahei, and in Gumma Prefecture, Yamada District, Umeda Village, Mr. Morishita Kurakichi gave some information on hunting rules.

Wada Seishû: On the Fox and other Topics (和田正洲: 狐の話その他).—

From villages in the Kôshû plain, Yamanashi Prefecture.

Goda Yôbun: Notes on Divers in the Region of Nagoya (郷田洋文: 小漁師達の話).—

Inoue Toshio: House Names in South Kii (井上敏夫: 南紀の家の呼稱).—

Everywhere in Japan a house is called, besides by the name of its owner, by a special name. In South Kii, Arita District, Minami-Hiromura, in the hamlet Iseki (Wakayama Prefecture), the present writer has listed five classes of names, namely those of persons, places, professions, and head- and branch-families. All are used in designating houses.

Noda Saburô: On Pilgrimages of Dolphins (野田三郎: イルカ参詣のこと).—

Along the whole Kii Strait fishermen believe that dolphins are making their pilgrimages.

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Kawabata Toyohiko: The Latrine God and *takagami* (川端豊彦: 廁神とタカガミと).—

Spitting out in the latrine is considered everywhere in Japan as something that produces its effect, a good or a bad one. Some say that one who spits out there will not do something bad; others say that the latrine-god will be offended

by it. In some regions of Wakayama Prefecture popular belief has it that by spitting out in the toilet the body will be weakened. In Toyama they say, a series of cases of illness in the family will result from it. In Himeji the people believe that blindness will befall the offender. In Niigata it is said that those who keep the toilet clean will be fortunate in finding a good wedding mate. In Tsugaru in Aomori Prefecture, and in Shinshû a beautiful child is expected. On the island Ishigaki in Ryûkyû a latrine-god, called *kamu-taka*, is worshipped. When a sick person gets very weak, incense-sticks, flowers, rice, and rice-wine are offered to that god and prayers are said. The god *kamu-taka* is conceived as a fearful being.

In Shinshû, Minami-Azumi-District, the toilet-god, called *takagamisama* there, is believed to give relief of pains from a decayed tooth if a light is offered to him. Other names for the latrine-god are *Setchinsan* (Hiroshima, Oki), *Sechinbâsan* (Kyûshû, Ôita), *Usshimasama* (Ehime Prefecture, Himakajima), *Takagamisama* (Shinshû, Minami-Azumi District). The god is represented as a beautiful girl without hands and blind.

Sakurada Katsunori: On Boat-names (櫻田勝徳: 船の名を集めてみて).—

1) Boats for transporting coal and fire-wood are called after their cargo; 2) fishing-boats used for catching sardines, bonito-fish, or mackerels are called after the kind of fish which is caught by them; 3) boats used for angling or for drawing drag-nets or ropes are called after their function; 4) boats are also called after the names of cities, towns and villages, for instance Tosa-boat, Ise-boat; 5) they may also be called after the kind of their construction.

Togawa Yasuaki: On *chishikimai* and the Calls Pronounced by Visitors (戸川安章: チシキマイのことと訪れるものの呼び聲のこと).—

The word *chishikimai* belongs to the vocabulary of Buddhists and means literally "rice of knowledge" (智識米). Another name for it is *sôjômai* (僧正米), that is "bishop's rice." Both names mean rice given as an offering.

Takeda Akira: The *yuriwa* in Toyoshima, Shôzu District (武田明: 小豆郡豊島のユリワ).—

A *yuriwa* is a wooden bowl 60 cm. wide and 15 cm. deep. Its outside is black, and the inside is red lacquer. It serves for carrying meals upon special, solemn occasions. In Toyoshima (Kagawa Prefecture), every family possesses a *yuriwa* and considers it as something sacred. Its most important function is to hold food taken along by a funeral procession.

Miscellanea.—

Hosokawa Toshitarô: The *negaibito* in Awashima (細川敏太郎: 淡島願人).—

By *negaibito* are meant people who go around to cure women's diseases by their prayers. Their fields of activity are mostly villages in Shikoku. They carry a chest on their back to which various kinds of female hair-dressing tools, such as combs, hairpins, mirrors, and women's hair are offered. The pious service

is rewarded with some cash.

Chiba Tokuji: Ancestor-gods in Shizuoka Prefecture (千葉徳爾：静岡縣に於ける祖先神の種々相).—

1) In Izu, Tagata District, Nirayama Town, Hôjô, the ancestor-god of the family *maki* is called *Mitegura ôji* and worshipped on a tumulus in front of the mansion. 2) In Suruga, Ihara District, Ojima Village, the family Mori worships Hachimansama as its ancestor-god on a place from where its house and its fields can be viewed. The ancestor-festival is celebrated on the 15th of the New Year's month and marked with an offering of red beans.

Baba Tomiko: Jizô Processions (馬場富子：地藏まわし).—Yamagata Prefecture, Nishimurayama District, Shichiken Village, hamlet Nakazawaguchi.

Every year on the 15th of the New Year's month, children of the village, carrying a figure of Jizô, call on every house. Every family prepares dumplings as an offering for the Jizô and some presents for the children. As to the origin of this custom, a story has it that long time ago children rolled Jizô down a dyke. A man from the village told them angrily that Jizô is not to be treated as a plaything and he reverently placed Jizô in a special hall. Upon returning to his home the man became seriously ill and was told by a diviner that the illness has been sent by Jizô who took it amiss that he had been prevented from playing with children of which he is so fond. Since that time children from seven to fifteen years of age carry Jizô around every year.

Yasuoka Dairoku: The Field-festival in Kiragawa (安岡大六：吉良川の御田祭).—

A festival celebrated every second year on the 3rd day of the fifth month at the Hachiman Shrine in Kôchi Prefecture, Aki District, Kiragawa Village. It consists mainly of music and dances (*bugaku* and *kagura*).

Gôda Yôbun: Lacquer Ware from Kawazura (郷田洋文：川連の漆器).—Akita Prefecture, Okachi District.

On two types of *kokeshi* dolls produced there.

Kisa Yoshifumi: Annual Customs in Nishitama (木佐良文：西多摩の歳時習俗).—

Shimoura Itaru: The Ceremony of Divining with Gruel in Regions of Tsukushiji (下浦琴：筑紫路の粥占神事).—

In Fukuoka Prefecture gruel is made on a fixed day, closed up in a chest, and brought before the god as offering. A shrine minister foretells good or poor crops from the shape, colour and humidity of the gruel. Within the Fukushima prefecture, gruel divination is practiced in Ukiwa District, Funakoshi Village, at the Hachiman Shrine on the first day of the hare (*batsu u no hi*), and also in Tsukuji District, Tsukuji Village and in Asakura District, Asakura Village.

Utsumi Enkichi: On the *bôchô* Boat in Misaki (内海延吉：三崎のボウチヨウ舟について).—Kanagawa Prefecture, Miura District, Misaki Town.

By *bôchô* is meant a fishing method for which a telescop is used. Probably this *bôchô* means viewing the tide, and is written accordingly.

Kurata Masakuni: Ceremonies in a Rain Prayer Temple and Rain Prayer Songs (倉田正邦：雨乞寺と雨乞歌).—

In Mie Prefecture, Ano District, Uji Village, Seno, there is Chôtokuji, a rain prayer temple. In it the villagers gather to pray for rain. An oral tradition says that long ago a snake, dwelling in the temple precincts, changed into a beautiful woman and visited the sanctuary every day. The day came that the snake revealed its true nature to the priest of the temple, praised his virtue and departed, leaving behind dragon's scales and a cherry-tree as a bequest. Afterwards the temple became a center of rain prayer gatherings.

Wada Seishû: Families of Shrine Ministers in Dôshi Village, Kôshû (和田正洲：甲州道志の神職家).—Yamanashi Prefecture, Minami-Tsuru District.

Naoe Hiroji: The Mansion God (直江廣治：屋敷神).—

A few remarks on the differentiation of the mansion god, the transition of his abode from a wreath of paper (*gobei*) to a definitely built little shrine or hall, his connection with the belief in ancestor souls and in that of the god Inari. Everywhere in the country his festivals are celebrated in the second and in the tenth or in the eleventh month. The worshipping place changed from the interior of the house to forests, mountain-slopes, or fields.

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Sakurai Tokutarô: The Meaning of *rennyoki* Customs (櫻井徳太郎：蓮如忌習俗の意味).—(On the folkloristic theme of cultural contact).—

Rennyô Shônin (Saint Rennyô, 1415-1499) was a reformer of the Shinshû sect. The name of the festival *rennyoki* means "Rennyô avoidance." Believers of the Shinshû sect gather on the 25th day of March. Hokuriku is the territory where the saint was most active in preaching the doctrines of his sect and where he found his most enthusiastic believers. They are said to fold their hands while reciting the Buddhist prayer Namu Amidha Butsu even when they worship the guardian-god of their village or the sun or their house-god. The *rennyoki* is held to revere the memory of Rennyô Shônin. Its ceremonies vary however considerably from place to place. In Ishikawa Prefecture, Kahoku District, Asakawa Village, Futamata, the festival still shows its original character and meaning. Not so in Kanazawa City, where the festival Rengyosan, celebrated on the 25th day of April, is only an occasion for a family picnic on a mountain with plenty of merry-making. In the above mentioned hamlet Futamata all Shinshû believers gather for the festival which lasts from the 22nd to the 28th day of the third month, being the most solemn Buddhist festival of the whole year.

Sakai Usaku: Some Observations Made in the Southwestern Islands (酒井卯作: 西南諸島雜記).—

Villages.—On the central islands the villages are to be divided into two groups. That is, villages existing since early times are called main villages to designate them from the new villages which were started by immigrants from Amami-Ōshima and built not far away from the sea where paddy-fields are numerous. In many old houses of the original villages the walls still consist of a bamboo frame-work. In the new villages the living standard is higher. Accordingly, the houses there show a more advanced construction.

Marriages.—A marriage was formerly a simple affair as the young couple could secure the consent of their parents even on the street. The institution of the go-between is of recent date.

Bon ceremonies.—People decorate the Buddhist house-altar in the morning of the 13th day, offer rice, potatoes and other fresh field products, which they take away again on the 15th day. Those whose father or mother or both parents have already died have to abstain from animal food, fish and birds included, during the Bon period. In the evening of the 14th day the ancestors are welcomed, after that people put on good clothes and visit their relatives.

Yasuike Masao: The Islands of *katsudori* and *tsuge* (安池正雄: カツドリとツゲの島).—(Hearsay notes from Mikurajima).

Mikurajima lies about 10 miles south of Miyakeshima of the Seven Islands of Izu (Izu Shichitō). The circumference of the round shaped island measures only 4 km. A mail boat stops there at irregular intervals, maybe twice a month, but almost never in wintertime. Village festivals are called *mura tsukute*. On the islands grows a tree, called *tsuge*, which is used for making combs. Formerly the entire population made its living by cutting this tree. *Katsudori* is a bird living in great numbers on the southern side of the island. In the daytime the birds stay in holes or fly around over the sea to be safe against crows. Their feathers, used for making feather-quilts, are sold at a high price.

Gōda Yōbun: Inheritance and Illegitimate Children (郷田洋文: 相続と私生兒).—

In Niigata Prefecture, Kitauonuma District, Subara Village, there were special hostels for young men and for girls respectively about thirty years ago. In former times cases were frequent in this region that the father of the first son was unknown, in which case the succession right went to the second son who held the position of the elder brother. In the country of Ōmi (Shiga Prefecture), Higashiasai District, Higashikusano Village, Kōtsubara, marriages were concluded between partners from the same village. There were even cases of marriages between uncles and nieces. Marriages between cousins and younger sisters were something usual.

Azuma Ichirō: On Fox Tombs (東一郎: 狐塚のこと).—

In Mie Prefecture, Kitamuro District, Ōga Town, Ōga, there is a place called Kitsuhezuka (fox tomb). It lies on a grass covered elevation in the field from where all fields of the village can be overlooked.

Seki Keigo: *Toboshimon* (關敬吾: トボシモン).—

In fishermen's villages in Nagasaki Prefecture, Ohama Town, a community performance called *toboshimon* exists. In the evening of the 16th and the 17th day of Bon twelve or thirteen years old children go from house to house where they receive sweets and cash. This custom is called *toboshimon*.

Taoka Kôitsu: Okata (田岡香逸: オカタ).—

At the foot of a mountain South of Inabata, a settlement belonging to Numanuki Village, Hikami District, Hyôgo Prefecture, there is another settlement called Okata (hill-field). Though it forms one village together with Inabata, the two places have no intercourse with one another. Until fifty years ago the villagers were small farmers. They were invited to festivals in nearby places where they performed *kagura* dances. They think very highly of themselves and do not, therefore, enter marriage connections with other people too common in their eyes.

Miscellanea.—

Wakabayashi Kisaburô: *Asameshimae* and *ichininmae* (若林喜三郎: 朝飯前と一人前).—Occupational habits found in Wajima lacquer-ware shops (Ishikawa Prefecture, Fugeshi District, Wajima Town).—

On the apprenticeship system existing among the workmen. With *asameshimae* (before breakfast) an easy work is meant in the general usage of the word, but here it signifies the heavy work that apprentices, who are living in the house of their master, do between 3 o'clock in the morning until breakfast. By *ichininmae* is meant a young workman who has acquired the ability of doing his work independently after finishing his terms of apprenticeship.

Kaneko Iichirô: The Gion Festival in Jôshû, Serada Village (金子緯一郎: 上州世良田村祇園祭).—

We have here to do with a festival performed at the Yasaka Shrine in Gumma Prefecture, Nitta District, Serada Village. Its preparatory stage falls on the first day of July and it ends on the 26th of the same month. Within this period a number of rites are performed. On the first day of the month all those who are in charge of organising the festival gather for a conference. From the 10th day and following only vegetarian food is taken. Meat, fish and eggs are tabooed. Special restrictions exist for eating cucumbers. Offerings of all new field products must be made to the Yasaka shrine.

Kobayashi Umeji: On the Hamlet Kurokura (小林梅次: 玄倉の話).—Kanagawa Prefecture, Ashigarakami District, Miho Village.

In the hamlet Kurokura there is a pool called Suijinbuchi, that is "pool of the water-god." On the side of that pool stands a small wooden turret. When people pray for rain, they fix a wreath of paper (*gobei*) on the top of it and walk around it while beating chimes. It is said that rain always falls when they have prayed for three or four days. The river which crosses the village forms a pool, called Tobinosu ("the kite's nest"), and in it *kappa* (water-ghosts) are said to

reside. In a river-bed, called Numanokawara ("marshy river-bed"), foxes appear frequently, playing tricks to villagers. When something is boiled in the cauldron and the cauldron begins to emit a sound, this is taken as an evil omen. If the sound gets very strong, it is to be feared that cattle or even a family member will die.

Yokoyama Tomiko and Tsuchitani Yasuko: Hearsay Notes from Miho Village (横山登美子, 土谷安子: 三保村聞書).—

Life in the mountains.—The walls of the houses in this region have no windows. To keep wolves out, fire is made at the entrance gate. When women wash, the laundry of the male members of their house comes always first because men go to work in the mountains and have, therefore, to keep their bodies clean. If the underwear of women were washed first, the dirt from it would defile the bodies of the men working in the forest.

Bakumesbi.—A dish prepared from barley only.

If somebody dreams that he has worked with an edged tool on which a tooth was missing, something bad is coming.—Some notes follow on annual customs, religious beliefs, and superstitions.

Wakinaga Toshiko: On the Crow (湧水敏子: 鳥のことなど).—

In Hiroshima Prefecture, Yamagata District, Mibu Town, *Karasusan* ("Lord Crow") is worshipped on a mountain-pass. A crow-festival takes place there on the 11th day of the fourth month.

Seriko ("competing child"): If no children are bestowed upon a couple ten or twenty years after marriage and they have adopted a child as heir, and then a boy is born to them afterwards, they call this boy *seriko*.

Hosokawa Toshitarô: The "Left Prayer Meeting" and the "Right Prayer Meeting" in Muromotoura (細川敏太郎: 室本浦の左講右講).—Kagawa Prefecture, Mitoyo District, Takamuro Village.

Sekiyama Moriya: The *udoshi* (關山守彌: うどし).—

In Nagasaki Prefecture, Nishisonoki District, Yukiura Village, Fujibara, the day before the commencement of the spring season (*setsubun*) is called *udoshi* (= *ôtoshi* "the great year"). In the evening of that day beans are thrown around, a ceremony called *onimameuchi* (beating the devils with beans) is performed. Seven young people, boys and girls, form a group which goes from house to house to throw beans around in the courtyard. This group of seven is called *shichifukujin*, that is the seven persons of luck.

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Ôtô Tokihiko: The Scope of Folklore Science (大藤時彦: 民俗學の範圍).—

Transactions of the Annual Meeting of the Folklore Society (Part I)

Nagaoka Hiroo: The *yoboshigo* Custom in Noto (長岡博男: 能登の「よぼしご」).—

The existence of the *yobishigo* custom is not confined to Noto (Ishikawa Prefecture) only but also found in other places. It has something to do with the ceremonies that surround the coming of age of young people of both sexes. The young boys and girls approach some influential man of the village community from whom they ask the sponsorship for them as young village members. The role of the sponsor consists in giving good counsel to the young in all serious situations of life. The sponsorship becomes effective when cups of rice-wine have been exchanged between the two parties. The sponsored has to present the sponsor with rice-wine and fish. The names for the new relationship ensuing from the sponsorship between the sponsor and the sponsored vary. In Sanin it is called *oyakatadori*, in Nagano Prefecture, Shimominochi District, they call it *yoboshigo*, in Ibaragi Prefecture, *eboshigo*, in Hachijōshima, *ebeshioya*, in villages near Kyōto, in Takashima District in Ōmi, and in Abe District in Suruga it is called *eboshioya*. In other places similar names exist. The new relationship may work out in two different ways.—1) intercourse of the young person with his kinship ceases almost completely, as the young adult is from now on more strongly attached to his sponsor than to his parents; 2) the new relationship may be of the kind that exists between a feudal lord and his subjects or that between a master and his apprentices.

Gōda Yōbun: Consanguinity and *maki* (郷田洋文: 血筋とマキ).—

Many but not always uniform terms exist for members of the same clan and for relatives by marriage. The word *maki* signifies the group of those persons who form the clan, it is widely used in Eastern Japan. In Niigata Prefecture, Minamikambara, it is used for consanguinity. In Kantō, with Tōkyō as its center, up to Tōhoku, both *maki* or *make* are used when consanguinity comes in question. In Yamagata Prefecture, Murayama, and in the adjacent half of Akita Prefecture, the word *magi* means descent. Terms for descent and consanguinity do not include relationship by marriage, but otherwise their range is only vaguely defined.

Chiba Tokuji: The Water-spirit Okappasama (千葉徳爾: お河童様).—

In Miyagi Prefecture, Kamo District, Shikama Village, Ichinoseki, there is an Isora Shrine at which a festival takes place on the 15th day of the sixth month (old calendar). Worshippers come from as far as Sendai, Ishimaki. The door of the sanctuary in which Okappasama is enshrined is opened only on the 15th day of the third month of leapyears. The *kappa* is invoked in sea disasters and against venereal diseases.

Ichihara Teruji: A Study on Folk Houses in Sanuki Districts (市原輝士: 讃岐地方に於ける民家研究).—

In Sanuki in Shikoku houses thatched with reed grass are frequently found in the districts Ōkawa and Kita in East-Sanuki, but at the same time many houses are thatched with wheat-straw. On account of the fine climate prevailing in Setonaikai, the pitch of the roof is not as steep as it is in Hokuriku. In Central Sanuki

(Kagawa District and Ayauta District) most of the roofs are tiled or grass-thatched as this region is culturally more advanced and shows, therefore, more modern farmhouse types. Only rich farmers have special entrance gates to their farmhouse compound. Such farmers are still called *shōya*, meaning village master, a title that is a remainder of the high position their owners held in former times. The lumber rooms (*naya*) of farmhouses are, as a rule, no longer thatched with reed-grass but have tiled roofs. This has the advantage that they have not to be renewed every ten or twelve years or so as the grass-thatched roofs do.

In West Sanuki (Nakatado District and Mitoya District) the farmhouses resemble those of Central Sanuki. The *irimoya* roofs (with a triangular opening beneath both ends of the ridge) are particularly numerous. *Yorimune* roofs with no such openings but with four roof fields are few.

In Central and in West Sanuki both ends of the roof are frequently decorated with a model of a sailing boat, probably a manifestation of the belief in Kōmpira-sama, the god of the sea. In the farmhouses amulets (*fuda*) representing the gods Inari, Ebisu and Daikoku are worshipped. The mansion-god (*yashikigami*) of the farmer Yusa in Kagawa District, Yusa Village, are Benten and Sai no kami ("boundary god"), represented by two *shintai* (material objects in which the gods are believed to reside). Their festival falls on the 7th day of the fifth month.

Okada Teruko: The Okonaisama in Shōnai Districts (岡田照子: 庄内地方の「オコナイ様」).—

The Okonaisama in Shōnai districts in Yamagata Prefecture (Nishitagawa District and Higashitagawa District) is worshipped by old farmer families, carpenters and coopers. A 25 cm. long twig of bamboo-grass is dressed with paper-clothes, the ensuing figure representing the god. Though Okonaisama is the god of silkworms, he does not function as such exclusively. He is more to be considered as the god of farmers and of farmhouse compounds (*yashikigami*).

Takeda Chōshū: *Miyaza* and *kabukō* (shrine associations and kinship associations) (竹田聽洲: 宮座と株講).—

Torikoshi Kensaburō: The *tōya* Organisation in Kumano, Kitayama-ai (鳥越憲三郎: 熊野北山峽の當屋組織).—Wakayama Prefecture, Higashimuro District, Kitayama Village).

A *tōya* is the family who has, according to established rotation rules, to take care of the preparation of shrine festivals for one year.

Transactions of the Annual Meeting of the Folklore Society (Part II)

Takatani Shigeo: Salt Pans in Ise Watarai (高谷重夫: 伊勢度會の鹽竈).—

On the seaside of Watarai District in Ise (Mie Prefecture) there are eight villages which are called the eight *kegame* or *kamagata* villages. They are Shin-kuwagama, Tanahigama, Kogama, all three belonging to Shimazu Village. To Yoshizu Village belongs Akasakigama, to Nakashima Village, Ōgatagama and Michiyukigama belongs to Minami Village Sōgagama.

The inhabitants of these villages live now mostly on agriculture. In former times, however, they may have lived on a flourishing salt production existing there. Now they have no connection with the sea though the other villages in the vicinity are all engaged in fishing. The eight villages were formerly closely tied together by their common interests in forestry and by their common occupation as salt-producers. The forces making them stick together even now are: 1) their traditional belief that they all descended from common ancestors, 2) their common possession of treasures, 3) their common belief in Shintô shrines and Buddhist temples, 4) their common religious festivals.

The picture of the god in the Hachiman shrine of Nakashima Village, Ôkata, the clan-god of the eight formerly salt producing hamlets, is the visual representation of the god specially worshipped by these communities, their clan-god. Thus, we can see that the eight places have a common history and belief, which are two of the ties binding the village together. In our days, however, no extra connection among them exists in their daily life and marriages may also be concluded part from the old professional links that formerly regulated the intercourse between the eight communities.

Tanno Tadashi: The Stage of the God of Misfortune (丹野正: 厄神の宿).—

There are numerous and manifold ceremonies for welcoming or sending off gods. One such ceremony is the so-called "stage of the god of Misfortune" (*yakugami no shuku*), practised in Tôhoku. In Uzen (Yamagata Prefecture), Higashimurayama District, Yamadera Village, that custom has still a wide distribution. It is carried out in great secrecy, sometimes even neighbouring families do not know what is going on. The day for it is New Year's Eve (*ômisoka*). First the head of the household tells all under him to take a bath. Then he puts on his garment with the family crest (*montsuki*), the old-styled men's coat (*baori*), and a pleated skirt (*bakama*). Dressed in this ceremonial garb he takes a paper-lantern in his hands and goes out to welcome the god. He proceeds to the bridge at the entrance of the hamlet, says some words of salutation to the invisible god, and conducts him to his house which he begs him to enter. The god is led to the guest-room and invited to take a seat on a sitting cushion (*zabuton*). Then the prepared dishes are served to him, a lamp is lighted, and all family members welcome the god by clapping their hands. The feast consists of polished rice, soup, salted trout, horse-mackérel and other fish laid out on plates, and boiled vegetables. When the god has been entertained in this way, the family members eat New Year's rice-cakes also. After that, the master of the house goes again to the guest-room where he says his compliments to the divine guest and asks him to take a rest in the bed prepared for him. From now on nobody enters that room. The god is seen off on New Year's morning, but in some families, early in the morning of the second day of New Year.

From these rites we may conclude that originally some other god, very probably the "year-god" (*toshigami*) was believed to visit the family and had to be duly entertained.

Nishitani Katsuya: On the Festival of the Field-god (西谷勝也: 田の神祭をめぐつて).—

On the festival of Jinogami in Awaji.

The *jigami* (地神, god of the locality concerned) is a mansion-god worshipped all over Japan by clans as a group or by families. In the mountain districts of East Harima, the god which is worshipped inside farmhouse compounds and in shrines at the foot of a mountain is in most cases Inari, called there *jigami*. But the god which is called *jigami* on the island of Awaji is not taken as a clan-ancestor or as a guardian deity. The *jigami* worshipped by every family on the island in annual ceremonies shows the character of a field-god.

Houses, villages, and towns in the district of Tsuna in the mountains of the Northern part of Awaji have a shelf fixed between three pillars near the entrance-door. On it the *jigami* is worshipped. The *jigami* is the god of agriculture. He is believed to go from the house to the fields on the 20th day of the New Year's month (that day is called *kadoide*, that is "going away from the door") and to return from there to the house on the 20th day of the tenth month (called *omodori no hi*, that is "day of return"). The offerings made to him are hulled rice and rice with red beans. On the 20th day of the tenth month sweet rice-wine is made and offered. This day is called, therefore, "sweet rice-wine festival." On that morning offerings are made to the guardian-god of the village, to the hearth-god, and to the mountain-god or to the fields. Nobody dares to enter the forest on this day as some bodily harm would ensue from doing so. In Awaji the Ebisu festival and the Jigami festival are not identical. Ebisu is worshipped there as the god of fishermen and of merchants.

Ueno Isamu: On Popular Customs in Tone (上野勇: 利根の俗信について).—

The district of Tone is the largest of all districts of Gumma Prefecture and offers the richest folkloristic material. To cite an example of a belief concerning the human body, when a baby has a dimple on both cheeks, it is cherished by the sun; when it has a dimple on one cheek only, the moon is fond of the baby. Divination: when one has eaten his lunch in the forest and breaks a chopstick made of a branch of a tree, in two and throws them skillfully up to a tree so that it hangs there, a good dinner will await the thrower at home upon his return. Very frequently applied magic concerns *monomorai* (a swelling that has developed around one's eye) and *ibo* (a wart). In Tone, instead of *monomorai*, people say *mekago*, *mekego*, *meppa*. If one shows half of the affected part to the god of the well, the swelling will disappear. Dippers, sieves, baskets and trays are tools on which offerings are made to gods. Half of the affected part is shown to the well-god by covering the other part with one of these tools. As to warts, it is said that when bean-paste (*miso*) is applied and a mantis is made to bite the wart, it will disappear.

Horita Yoshio: On Saguji of Ise (堀田吉雄: 伊勢のサグジに就て).— (*Saguji* = *sagozu* 小午頭?).

The word *saguji* is perhaps the same as *sagozu* which means a little Gozu Tennō

(牛頭天王). Saguji is a rather ancient god. When the belief in him fell into oblivion, both the writing of his name and folk-traditions about him became confused. In Mie Prefecture, Iinami District, Hanaoka Town, the god is called Sangokuju 珊瑚珠, that is "coral," and represented by a red coral which is said to have been found by a villager on a mountain-path. In Inabe District there are quite a few cases that the god is represented by a stone-stick from the Stone Age and many have interpreted its shape as a phallus.

That mysterious deity enjoyed great popularity in the Middle Ages. The belief in it has been gradually lost and changed and finally combined with that in Sarutahiko or in the mountain-god or in the war-god. This background of Saguji can also be guessed from the nature of the Ise Saguji. He stands on boundaries of villages and hamlets and is considered a god who wards off evil.

Goki Shigeru: The Double Burial System and the Worship of Sacred Places (五來重: 兩墓制と靈場崇拜).—

The opinion prevails that the original Japanese burial system was the single burial and that the double system, in its distribution confined to Central Japan, has grown out of the traditions of an old culture in Central Japan. In our times we speak of a double burial system when there are two graves, one in which the corpse has been actually buried and one which is later visited to pay respect to the deceased and is marked with a tombstone. But the custom to mark the visited grave with a stone-monument is only of a later date. Among the common people graves are marked with stone-monuments or wooden boards since Muromachi time (1392-1490). A sacred place (*reijō*) is a place where the souls of the ancestors are worshipped. There are mountains to which traditions say the souls of the deceased retire. Because of such traditions these mountains became the object of popular belief in the whole country, for instance Kōyasan (Nara) or Zenkōji (Nagano).

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