

REVIEW OF REVIEWS

Nippon Minzokugaku, No. 1, May, 1953

(abstracts continued from *Folklore Studies*, Vol. XI, 1952, last page)

Ushio Michio: The Ritual Oracle in the Ômoto-Kagura Dance
(牛尾三千夫: 大元神樂に於ける託宣の古義).—

The so-called *ômoto-kagura*, a rare old custom that is little practiced among farmers in Ôchi District in Shimane Prefecture, did not draw much attention from folklorists so far. The basic elements of the theatrical performance are religious ideas concerning paddy field planting and the fire place. An organized artistic form was given to them already before Ashikaga (1336-1573). The present distribution area of the play stretches out from the Northern part of Izumo to Iwami, reaching also Kuga District in the country of Suwô in the present Yamaguchi Prefecture. The belief in Kôjin (hearth-god) forms an important part of popular religion in Bitchû, Bingo, Hôki and especially in Izumo, and it is this belief from which the belief in Ômoto derives. The symbol of the god is a straw-made figure of a snake. The Kôjin of Izumo has various names, such as Toshigami (lit. year-god) or Ta-no-kami (lit. field-god), he is essentially an agricultural deity to which Ômoto shows a close affinity.

The Ômoto-kagura is performed only every fourth, seventh or thirteenth year, the intervals differing from village to village. The fact that the month *shimotsuki* (eleventh of the old calendar) is chosen for the performance shows that this *kagura* is played as part of a harvest festival in which new grain is offered to the god.

Mori Seishi: The Rite of Seedling-bed in Matsuyama, Shikoku
(森正史: 四國松山地方の苗代祭).—

A report from Ehime Prefecture, Onsen District, Haishi Village, Shimo. When the farmers sow the rice in the rice-nursery, earth is stopped into the water-mouth of the nursery and flowers of the season and twigs of trees are stick into this earth before which roasted rice is placed as offering to the field-god. Such rites can be observed all over Japan. The writer is of the opinion that the nursery festivals of Matsuyama can be classified in two types, type A: the ceremony is called *mizukuchi matsuri* (lit. water-mouth festival) because performed at the water-mouth; type B: the ceremony is called *momimaki matsuri* (lit. seed sowing festival), celebrated in the house with a banquet of the family members. Other names of the nursery festival are *Osanbôsan*, *Osanbaisan* (*Sanbô*, *Sanbai* is another name for field-god) or *tanadate* (lit. seed planting). A popular tradition connected with the nursery field says that long ago, when the field-god was bringing the five cereals

over to Japan, he covered them with vines and green branches of trees to hide them from robbers, and for the same reason he scattered ash over the sown seed. Some left-over rice he roasted, that is why the same is done also today. This legend has been recorded in Iyo Village in the country of Iyo. The flowers and the green plants however are auspicious symbols saying that the seed may grow as lustily as they do, thus they represent the anticipated growth of the seed.

Offerings of roasted rice are made to the field-god everywhere in the country. In Uma District, Kofuji Village, children go around to pick up this delicacy, the more children go together the better it is for growing seedlings.

Other offerings made are things offered already to the god *Osanbōsan* at New Year, such as sardines, rice-wine, rice-cakes (*mochi*) and mandarin oranges. People believe that on account of their connection with the New Year god these offerings will increase the growing strength of the seed and help to get a good harvest. The offerings are placed in a measure called *masu* 枺, a word that stands symbolically for *masu* 増 increase.

Not only to honour gods is the *momimaki* (sowing of the seed) ceremony performed, it is also done in conformity with rules whose observance provides good luck. For example, when the master of the family starts sowing, he does it first in an easterly direction. Before the ceremony starts, the house is cleaned inside and outside with a broom, the person doing it keeps the broom in her hand for a while after the cleaning is done. No sowing is done on the seventh or ninth day with the calendar signs 巳 (snake) and 午 (horse). On the day of the ceremony and some days after it a few avoidances have to be observed, such as 1) on the day of the ceremony, when a bath is taken, the feet must not be washed; if this were done, the seed will not begin to sprout. 2) Fingernails must not be cut; 3) women must not enter the rice nursery. After the avoidance period a banquet is regularly held, which in Matsuyama is called *okomori* (gathering).

The following observances are of importance, 1) on the day of the seed sowing agricultural tools are washed after the work in the house and *Osanbaisan* is worshipped on the *Daikoku* shelf or in the alcove of the best room. Then special delicacies are made and offered to the god, such as roasted rice and a dish called *obagi* (rice-cake dough is made to balls which are given a surface made of a jelly made of red beans) and *gomokuban* (lit. five-eyes-rice), namely boiled rice mixed with some ingredients, such as carrots, slices of fried bean-curd, a mushroom called *shiitake* (*Cortinellus shiitake*) and the devil's tongue (*Hydrosme rivieri*). 2) The inhabitants of the hamlet gather before the *Gongensama* (a Buddhist saint), to enjoy eating and drinking and to pray for a good harvest. The main thing, however, being recreation.

Emma Mieko: The Share of Women in the Daily Life of the Mountain Villages (江馬三枝子: 山村の女の働き).—

Some observations made in the country of Hida, Gifu Prefecture, and in Ishitoshira, Ōno District, Fukui Prefecture.

Sakurada Katsunori: Glossary Relevant to the Various Types of Ships (櫻田勝徳: 船名集).—

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Wakamori Tarô: Process of Disintegration of *Miyaza* or the Shrine Guild (和歌森太郎: 宮座の解消過程).—The central position of the *tôya* 頭屋, lit head house.

The worship at the village shrine is the concern of certain families only. Their organisation, created for the worship of a certain god as its main purpose, is called *miyaza*, lit. shrine seat. In recent times, due to modern trends reaching the countryside, this organisation is losing many of its former functions and its members are put on an equal footing with regard to their rights and duties.

One of the families that formed a *miyaza*, functioned as head house (*tôya*) and was as such charged with rather heavy duties. The association was in common possession of a *miyata*, that is a shrine field, also called *kamita*, that is god's field. The profit from the sale of the products of such fields was used to cover the ex-

penses of religious ceremonies at the shrine. Some other means were secured through contributions, cash or grain, made by members of the association or by villagers in general.

When a relative or a friend was given the position of a *tôya*, he received plenty of cash or rice as congratulatory gift. The way in which economic assistance was given to a *tôya* underwent various changes in the course of time.

Of the different types of *miyaza* found on Noto Peninsula the writer gives the following short classification:

1) Within the village a number of families forms one unit within which the position of a *tôya* is given each family alternately in the order in which they join one another along the village road. This type is frequently found also in the rest of Japan.

2) A number of families form a group every year and function as *tôya*. Each of the thus formed groups is joined by socially influential persons.

3) In the whole settlement a number of families are qualified from the beginning for serving as *tôya* as a group. These groups possess equal economic power.

Hagiwara Tatsuo: Position of Shintô Priests and the Shifts Thereof in Village Life (萩原龍夫: 神職の地位とその變遷).—

So far most of the studies on shrines and the Shintô religion, we leave aside those of folklorists, have dealt predominantly with shrines and the doctrine of Shintô only. In our postwar time however the necessity has been felt for both a broader and a deeper study of things pertaining to the native religion of Japan. The beliefs connected with the worship at our shrines have an age honored tradition behind them and have undergone many changes.

What was the position of shrine ministers, the *kannushi*, and what is it now? A shrine is a public worshiping place that cannot be owned by an individual. Throughout Tokugawa times (1590–1868), because of good endowment allotted to the shrines, the shrine ministers enjoyed special hereditary privileges which they kept until our times, with the result that a minister had a special social status. Only in our days candidates for the office of a shrine minister have first to qualify for it by successfully passing a governmental examination, so that even sons of *kannushi* families of old standing cannot succeed their fathers unless with governmental approval.

Maruyama Hisako: The Conception of "Good Luck" in Japanese Folktales (丸山久子: 昔話の「幸運」).—

From the neighborhood of Hachinoe City in Aomori Prefecture. Stories on how in folk tales lucky people found treasures and became rich and influential.

Noda Tayoko: Activities of Women Around Sericulture in Aomori Prefecture (能田多代子: 北の養蠶と女たと).—

In Aomori Prefecture, Gone Town. Southeast of Aomori City, on a private railway line, about 13 km. away from Shiriuchi Station of the Tôhoku Line, there lies the hamlet Yamanuma. Its inhabitants live mainly on farming. Only re-

cently the planting of fruit-trees became popular. The writer presents her observations on 1) the rôle played by women in silkworm breeding, 2) the development of new professions, 3) on the kinds of silkworms, 4) on methods of silkworm breeding, 5) on the treatment of silk threads.

Sakai Usaku: Fertility Rituals in the Okinawa Islands (酒井卯作: 南島の世乞い儀禮).—

From some places in the Ryūkyū Islands, that is on Amami Ōshima, on Ishigaki Island, Miyako Island and others, agricultural fertility rites are reported.

Gōda Yōbun: Religious Procession at the Seashore in Chiba Prefecture (郷田洋文: 上總沿岸のシホフミ).—

A report from villages in Chiba Prefecture, Isumi District, to Chōsei District, Ichinomiya Town, the custom of *shiofumi* (lit. stepping on the tide) is practiced at the autumn festival in the middle of the 9th month to pray for a good fishing catch. In Chōsei District, Taitōsaki, the festival falls on the 13th day of the 9th month, all the *mikoshi* (palanquins in which the shrine-god is carried around) are taken to Taitōsaki. In Ichinomiya Town, old and young, in no other clothes than their *fundoshi* (G-string), take part in carrying around the sacred palanquin, which they call *shiofumi*.

In Isumi District, Ōhara Town, Kohama, the same is done on the 23rd day of the 5th month, a great event for which even those who have emigrated as far as to Hokkaidō for work return to their place of origin.

Mogami Takayoshi: Discrimination of Graveyards and Buddhist Temples between Sexes (最上孝敬: 男女別墓制並びに半檀家のこと).—

In Ōita Prefecture, Hida District, Hokkei Hot Spring Resort, men have burial grounds different from those of the women and also visit other temples, as Mr. Yanagita has reported already. A similar practice became known also from Chiba Prefecture, Ichihara District, Urutsu Village.

Maeda Masana: On the so-called "Double Cemetery System" in a Village of Wakayama Prefecture (前田正名: 和歌山縣西牟婁郡東富田村朝來歸の兩墓制).—

Asaragi is a small and isolated hamlet of fishermen, even in modern times living their secluded life. Formerly also marriage mates were chosen from within the small settlement only. We can still observe that the people there show aversion towards outsiders. No wonder that the double burial system, given up already in other parts of Wakayama Prefecture, is still preserved there.

The place where the body is buried is called *baka* (tomb). The place where a stone monument is erected, different from that called *baka*, is called *rantō*. No other than these two terms are in use. Persons, who died of an epidemic or of leprosy, are not buried on the *baka* (grave yard), but a little away from it, on a burial ground on the seashore, called *colera-baka* (colera grave). Thus we have in the settlement *baka*, *colera-baka* and *rantō*.

When a corpse has been buried for more than ten years, it may be dugged out

and buried on the *rantô*. The custom to bury fingernails and hair of the corpse separately on the *rantô* is unknown there.

Mori Toshihide: Funeral Customs in Kobe City (森俊秀: 出棺・埋葬. 川送り).—

Notes from Kobe City, Ikawadani Town (eastern half). A bell with which the taking place of a funeral is announced. When heard in the morning, this bell is called *ichiban kane* (first bell); when heard when the coffin is carried out of the house, it is called *sanban kane* (third bell). Upon their return from the burial ground the mourners proceed to the river to make offerings there [Probably a remnant of a former purification ceremony. M. E.]

Sakurada Katsunori: Glossary Relevant to Various Types of Ships. II.

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Hori Ichirô: On the Idea of Soul in the Light of Folklore (堀一郎: 民俗學から見た日本人の靈魂觀について).—

It is a well known fact that the worship of the field-god occupies an important position in the annual cycle of religious practices and ceremonies of Japan, especially at the festivals of Bon and of New Year. In our time, under the influence of Buddhism, the rites of these two festivals have seemingly fallen apart, originally however they have grown out of one and the same root and they still have several points in common and are in their nature akin to one another. The writer undertakes to lay bare before us the process of their change under the influence of Buddhist religion and believes that certain phenomena of popular religion permit us to get at their origin. First he treats the winter festival, that is New Year.

The ceremonies performed in the first full moon night of winter are called *kagashi age* or *some no toshitori* in Central Japan (Chubu), the first term means "removal of the scare-crows," the second "initial New Year"; in Northern Japan they say *ta no kami no toshitori*, that is "New Year of the field-god." From Kantô on over to Northeastern Japan (Tôhoku) the festival is called *mogura botamochi*, that is "the mole's rice-cake" (*botamochi* is a rice-cake dressed with bean-paste, a festive dainty), or *tanuki-oi*, that is "chasing the badger," or *mushi-kyô*, that is "sacrifice to the insects." With each of these terms certain ceremonies go together. In Kansai districts the so called *i no ne* (亥の子) (wild boar) ceremonies are known, having something in common with the above named practices. On both occasions children visit in groups the houses of the village carrying with them stones or sticks made of straw, so-called *wara-teppô* (lit. straw-guns) or *inoko subo*. During this time some terms referring to special rice-cakes and other dishes, to radish and other foods are tabooed. With their straw sticks and stones the children strike at the ground, which rite is intended as a magic for driving away harmful insects and animals and for the prevention of fire. The groups of children are considered as visiting gods. Some magic meaning may also be included. In the days from the 10th to the 15th of the 10th month the followers of both the Jôdo and the Shingon sect have a memorial service for the dead. Confronted with this fact, we can draw important conclusions from the performance of the Bon rites. It is characteristic that at harvest festivals the appearance of visiting gods finds its parallel in the Bon ceremonies.

If we take together what the beliefs and the customs of the people hint at, we learn that the souls of the dead retire to forests on the hills and mountains of the country. Only those from small islands along the sea-shore go to another world beyond the sea. People believe that the souls in the mountains make their appearance at times in the shape of white birds, for instance of a swan, and that the souls from yonder the sea appear riding a boat or a fish to communicate their will to the living. The lack of a clear-cut boundary line between the world of the living and that of the dead is particularly apparent among the sorceresses, which become goddesses themselves from time to time, some even obtaining the rank of a culture god. Popular traditions still show us how they are rooted in the belief in souls of the dead.

Matthias Eder: The Position of the Science of Folklore in Contemporary Spiritual Sciences.—

Iwazaki Toshio: The Character of the Deity "Hayama" (岩崎敏夫: はやま神の性格) —

As mountain-god Hayama receives rice offerings. He is also worshipped in field planting ceremonies and thus he differs entirely from other gods worshipped in shrines. Illustrative of his nature is a belief existing in the region of Sôma in Fukushima Prefecture, and in the Southern half part of Tôhoku (Northeast Japan) where it is especially strong. The name of the god worshipped on the mountain Hayama, Hayamatsunomikami, is written 麓山津見神 or 羽山津見神. In fact, Hayama should be written 葉山, which characters imply that the mountain in

question lies not far back in a system of mountains but at its beginning, that is a mountain situated close to a village. From this we may conclude that the god residing on it is a kind of a mountain-god.

Though Hayama is a mountain-god, he differs in several ways from a guardian-god of the mountain. If he were a god worshipped by people living in the mountains and by hunters we would expect him to bestow such blessings as successful work and ample game. But this is not the case with Hayama. He is asked mainly for an abundant harvest and worshipped chiefly by farmers. He is a god of agriculture. Even nowadays his festival bears an agricultural character.

Takeda Akira: On Ultimogeniture in Japan (竹田且: 末子相續考).—

The author deals with the geographical distribution of this type of geniture, with its function, with retirement and family division, with the position of the last born son.

Miyamoto Tsuneichi: The System of Worshippers Performing Festivals in Enjo Village, Okayama Prefecture (宮本常一: 岡山縣御津郡圓城村の祭祀組織).—

Sakurada Katsunori: Glossary Relevant to Various Types of Ships. III (櫻田勝徳: 船名集 (三)).—

A few examples: *kobaya* is a huge boat used nowadays in Shizuoka Prefecture by fishermen specializing in catching bonito. *Kobushi* is a transportation boat used in Watarai District in Ise. *Saishibune* is a delivery boat in Wakayama Prefecture, Hidaka District.

Papers Read at the Fifth Annual Meeting of the Folklore Society of Japan

Iwai Hiromi: On *renzo* of Yamato (岩井宏實: 大和のレンゾについて).—

By *renzo* or *rendo* is meant a holiday of farmers of Yamato in springtime. At that time relatives and friends invite one another to a banquet. In Ikoma District, Ikoma Town, Minami-Ikoma Village, the day is called *furukana*. On that day people go out for a picnic to a mountain or a river. In Ueda District, Haibara Town, whole villages go to Mt. Torimi where they enjoy a feast with the provisions they have taken along. The *renzo* of Yamato coincides frequently with a temple festival or other religious gatherings, its proper meaning seems to be the welcoming of the mountain god who in this time is about to descend to the lowlands. It marks the beginning of the farming activity of the new year.

Adachi Tôei: A Study on the *kaito* in Ômi, Takashima District (足立東衛: 近江高島郡に於ける垣内研究).—

(A *kaito* is a parcel of land indissolubly connected with a farmhouse).

Hayakawa Noboru: On Customs Concerning Girdles of Women of the Ainu in Hokkaidô (早川昇: 北海道あいぬ女性の懷帶俗について).—

Aiba Shin: A Religious Belief Concerning Mountains and Hills in

the Region of the Upper Tone River (相葉伸：利根川上流地域に於ける山岳信仰)。

The belief exists in three forms: 1) worshipping at a mountain shrine by proxy, 2) worshipping at a distance, 3) worshipping at the shrine after climbing up the mountain.—The worshipped deity may be Akagisan, Harunasan, Shibasan, Jūnisan, Sanpōsan. The purpose of the worship may be to obtain the god's blessing for production or his protection against malicious spirits. The production prayed for concerns the water supply for the rice-fields, silkworm breeding, also easy delivery of children, and in general all kinds of help for the conduct of human life. The water festival of Akagi and the festival at the Chikado Shrine in Kasukawa Village are performed wholly as rain prayers and weather ceremonies, and are as such time honored folk customs.

Rites for warding off evil spirits are performed for the safety of the house, for fire prevention, and to escape deception by malignant people and harm caused by gods and ghosts. One of such rites is the so-called *otasuke* ceremony which consists in the erecting of a pole to which a human figure made of straw is tied, on the 8th day of the 4th month of the lunar calendar. The villagers shout "*otasuke, otasuke*" (help, help!) and act as though they are piercing some invisible opponent with the bamboo spears in their hands. This is an old example of a fight against supernatural enemies.

Sakurai Tokutarō: On the Complexity of Folk Belief (櫻井徳太郎：民間信仰の重層性)。

It happens frequently that different religious beliefs dominate at the same time in one family or among the inhabitants of one place. It also occurs that beliefs, which were originally of the same nature, undergo changes and get complicated in the course of time under the influence of social conditions of the region. On this process the author offers some notes.

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Matsumoto Nobuhiro: The Wheel and the Ship Appearing in the Archaic Art (松本信廣: 古代傳承に表われた車と船).—(A detailed review of this important paper will be given elsewhere in this journal).

Gôda Hirobumi: Rise and Fall of Families and Legends Concerning Them (郷田洋文: 家の盛衰と傳説).—

1) Family traditions.—Written records from before and after the beginning of the Meiji era have been made use of for the study of the rise and fall of families in mountain villages. Because of lack of older records the value of these sources for Folklore Science is rather limited. Of only a few families the existence can be traced back for ten or twenty generations. But legends and local traditions furnish us with a much better background for the pursuit of our topic.

2) Traditions and religious beliefs.—Such may exist either among the villagers with regard to certain families or may have been preserved only within the families concerned.

3) Killing of travellers in family traditions.—In the house Yokoyama in Nagano Prefecture, Kitaazumi District, Mima Village, a monk on pilgrimage dropped in one day with a huge bag on his back. The family members killed him and when they examined his bag a red apricot came out of it. Because of their crime all family members were doomed to die a premature death. Until now no apricots were growing in the vicinity of the house, the apricot from the monk's bag was a "*narazu anzu*", a "not growing apricot" and thus an evil portent for the future of the family. The tradition does not indicate the motive of the murder [but to rob the monk of the content of his bag must have been the motive]. Purely religious ideas seem to have given rise to stories about luck and disaster of families.

Kurata Shûchû: Rural House in Hyûga Province (藏田周忠: 民家の採集・日向・千木のある家).—

Some materials on construction, room partition and roofs of farmhouses in Kyûshû, Miyazaki Prefecture.

Mori Seishi: The *Shanichi* and the *Inoko* as Harvest Festivals (森正史: 收穫祭としての社日・亥の子).—

A report from Ehime Prefecture, Matsuyama region.—

In Onsen District, Haishi Village, the god Oibetsusan returns from the house to the field on the shrine day (*shanichi*) in spring and retires to the house again in autumn. In Onsen District, Ukiana Village, the field-god, who lives in the mountains, comes down to the village on the shrine day in spring to return to the

mountains on the shrine day in autumn after having produced the rice. Thus, we find within one district two different ideas about the field-god.

The shrine day, both in spring and in autumn, is also the day on which people pray to the Chigamisama, that is the god of the place. On this day no spade must be stuck into the ground and fieldwork is avoided.

The Inoko festival is celebrated on the middle *i* day (*i no hi* 亥の日) of the 10th month, lunar calendar. There are three Inoko festivals during the year. Gods worshipped on them are Oibetsusan (Ebisu), Daikokusan, Inogamisama, Oinokosan, Inadahime. The Inoko day in autumn is a thanksgiving day after harvest. It is characterized by many avoidances, several of which refer to radish (*daikon*). The radish-field must not be entered, no radishes must be pulled out. The custom to harvest them the day before prevails. Pulling out radishes on the festival angers the god who owns them all as offerings given to him. Offenders are denied big radishes. Other avoidances: 1) rice and other cereals are not sold, 2) married couples have to abstain from sexual intercourse, as children of offenders would become thieves, 3) no wheat must be sown, if done it will not ripen.—Those who eat egg-plants on this day will not catch a cold.

This day is also the time for taking what pleases one and for exuberance and making all kinds of boisterous mischief. The fields and trees of farmers who are stingy and insist on good behaviour will harvest a poor crop, people say. The day is also considered as lucky for connecting love ties and for going no matter where.

Kameyama Keiichi: The Agricultural Rites in Watarai-gun, Ise Province (龜山慶一：伊勢度會郡の農耕儀禮その他).—

On the second day of New Year all farmers go to the fields, dig out some earth with a spade and turn it over. On that place they plant a *sakaki* (*Eurya ochracea*) branch to which they offer rice-cakes, citrons and persimmons.

Offerings made to dead insects. On the 10th day of the old 6th month the whole village abstains from work and all go to the Buddhist temple to offer prayers.

If there are three *i*-days (*inoko* 亥の子 is a calendar sign) in the 6th month, then the Inoko Festival is celebrated on the second *i*-day. If there are two *i*-days in the 6th month, the festival is celebrated on the first *i*-day.

The 8th day of the 12th month is called *nekomo-sanmo*. If the weather is fine on it, the harvest of the next year will be good. If wind blows, the next year will bring heavy storms and poor crops. In the families *nikomi* (rice with different ingredients) is cooked and eaten.

Katô Yuriko: Paper-making in Saitama Prefecture (加藤百合子：カミヤの話その他).—

A report from Saitama Prefecture, Hiki District, Ogawa Town, and Chichibu District, Ôkawara Village, Yasudo, on paper production as home industry.

Chiba Tokuji: On *Mikogami* in the Family Stock (千葉徳爾：ミコガミスジについて).—

About families with a *mikogami*, a god causing skin diseases. Three examples

from Tosa, Kôchi Prefecture, Shikoku.

1) The house Fujita in Maba District, Yuhara Town.—The family worships as *soreisha* (ancestor shrine) a stone mound under an oak-tree within the precincts of its mansion. A festival takes place on the 23rd day of the first month. Furthermore, they pray to a small shrine fixed on a high place in the innermost room (*nando*, a sleeping room) of the house, calling it *mikogamisama* (巫女神様), and they perform ceremonies on the 23rd day of the 11th month. The god is represented by a strip of white paper (*bakubei* 白幣). On the said day believers from the village, without being relatives of the family, offer here 1 *sbô* (about 1 liter) rice. All girls born in that family and girls of its female descendents who were married to a husband outside of it get sores of yellow color on their head and around the mouth which no medicine can cure, the sore being called *mikogamigasa*. Their parents offer to the *mikogamisama*, the strange house-god, sweet rice-wine and after one or two days the sores disappear.

2) The house Morimoto in Maba District, Yuhara Town, Nakama.—Within the mansion there is a stone called *Chinushisama* ("Lord Owner of the Place") and on the boundary between the fields and forest owned by the family there is a small shrine called *Wakamiyasama* ("Lord Young Prince"). To both gods prayers are said. To *Chinushisama* they offer flowers on the Bon Festival and at New Year. In the *nando* (sleeping room) hangs a multicolored strip of paper which is called *mikogamisama*. Now they decorate it at New Year only and offer rice-cakes there. Formerly they did more in so far as they offered sweet rice-wine on the 13th day of the 11th month. When girls of the family get married outside and give birth to children, these children get sores, the *mikogamigasa*, that are difficult to cure.

3) The house Taguchi in Maba District, Futakawa Village, Fujimori.—No mansion god is worshipped there. Beside the common house-altar (*kamidana*) a *mikogamisama* is worshipped in the sleeping room (*nando*). They offer him sweet rice-wine and rice mixed with red beans. To be an offspring of a family with a *mikogamisama* is neither taken as a shame nor is it an obstacle for marriage. If children of a girl, who have married a husband outside the family, get sores, people say that the god came as a guest into the house from the house of the parents of the mother, and they welcome him by offering him sweet rice-wine and the sores disappear, it is believed.—Medically spoken the sores are a skin disease caused by troubles in the stomach and intestines.

Kanatsuka Tomonojô: Rice Cultivation in the Marsh Districts of Kambara, Niigata Prefecture (金塚友之丞: 蒲原低濕地の稲作).—

Sugimoto Hisao: On the Discrimination of Graveyards and Buddhist Temples between Sexes (杉本尚雄: 男女別墓制及び半檀家について).—

In Kumamoto Prefecture, Tamana District, Haraaka Village, the boys of a family are registered in another temple than the girls, so that one family is supporting two temples. If a girl with a different temple connection is married, both marriage partners keep their former temple connection. When children are born to them, the boys join the male temple group, the girls the female one. In

former times, in case of a divorce boys followed the father, girls the mother.

Papers read at the Fifth Annual Meeting of the Folklore Society of Japan. II

Fukushima Sôichirô: Traditions Regarding Boatsmen Songs (福島惣一郎: 船唄の傳承).—

Songs sung when a boat is launched and at boatsmen festivals.—“Boatsongs” (*fumauta*) in the strict sense are songs sung by fishermen while at sea or on a river. First among them come songs sung at religious festivals, then songs that were formerly sung when a general or a feudal lord was riding a boat. There are also songs that fishermen and sailors sing at feasts of their own.

Besides these songs for solemn occasions many others accompany the work: rowing songs (*funa kogiuta*), songs accompanying the pushing the boat ahead with an oar (*rooshiuta*), net setting songs (*amiokoshi uta*), songs sung while waiting for the tide (*shiomachi uta*) and others. Then come sailors' songs and songs accompanying merry-making while the boat is in port. Songs also exist for the first use of a boat and for New Year congratulations. The wording of such songs expresses wishes for good weather, auspicious stars and bright moon-light and for right tides. In Kagoshima Prefecture, Kumage District, and in Kanagawa Prefecture, Miura District, a long phrase is added to the songs expressing good wishes for successful enterprises of the boat, and the tendency is growing to make these wishes the main topic of the song.

Nori Shizuko: Money under the Control of the Family Head and Money Secretly Put Aside by Housewives and Retired Persons (紀志津子: 「親方の財布」と「かかの財布」).—

The money that housewives and retired old people hide before their master is called *homachi*, *watakushi* or *naishô*. In Shônai in Yamagata Prefecture, they call their master *oyakata* and the money that he has to administrate *tada no xeni* (money of the father) or *oyakata no saifu* (purse of the master). With *kaka no saifu* (purse of the wife) the money is meant that the wife succeeds in keeping out of the control of the master, it is the same as *homachi* and *watakushi*, money hidden by the housewife but customarily with tacit approval of the husband. With money called *homachi* wives buy for themselves some additional dainties, such as fish and meat, and give their children a little pocket-money, or even buy clothing for family members or use it for social purposes.

Ogura Manabu: A Study on Gods Drifted Ashore in Noto (小倉學: 能登の漂着神の研究).—

Many shrines along the coast of Noto Peninsula are originating in the worship of gods that came drifting ashore long ago. Such gods are called *yorigami* or *nagaregami*, that is gods drifted or washed ashore. From about sixty localities within Ishikawa Prefecture stories about such happenings were recorded.

According to one type of stories the god, carried by the waves, came from beyond the sea, sometimes the god himself designating the landing point. In such cases he was riding a boat or some other object, such as an octopus, a croco-

dile, a deer, a turtle, *wakame* (a sea-grass, *Undaria pinnatifida*) or sea-weed. Some gods travelled in the stomach of a whale. All these stories seem to have to do with the belief in Ebisu, the god of fishermen, and at the same time a clan-god (*ujigami*).

Another type of stories has the god emerging out of the sea, but the older type seems to be the one which lets the god come from beyond the sea. On shore he was always received with divine honours. Places where a god landed have been considered since olden times as very sacred even to the point of becoming objects of worship themselves. For instance, in Fugeshi District, Udezu Town, a god drifted ashore on a rice-wine barrel and the place is shown where he took his first rest. That place must be kept clean by all means, even giving birth to children in its vicinity has to be avoided.

Kitami Toshio: A Cross Section through the Japanese Conception of Other Countries (北見俊夫: 日本人の異郷觀念の一断面).—

Some local traditions on rice-bowl borrowing. The writer analyzed 150 such local traditions collected from prefectures of Chûbu (Central Japan) (Nagano 43, Aichi 24, Yamanashi 14, Gifu 12, Shizuoka 9) 4 or 5 from the Kantô prefectures Gumma, Tochigi, Ibaragi, Chiba, those from the Southwestern prefectures of Tokushima, Fukuoka and Mie total 24. A peculiarity of these traditions is their densest distribution in countries with important rivers. The basic theme of the stories is that a being, dwelling in river shallows, in a pond, a brook, a well, a waterfall, or in a cave, comes to a hamlet to borrow rice-bowls and later when the bowls are returned, not a single one is missing, broken or by mistake exchanged for a wrong one. The strange being is in most cases a big snake, the dragon-god, or a beautiful woman, who is the master of the river, pond or brook. At times a *kappa* (water-spirit), a fox, or a badger function as that master.

If a vow is made to a pond or a brook to which a legend refers, the hero of the legend will answer the vow by bestowing wealth on the vow maker. In these legends and practices we find a close resemblance with the belief in the water-god. The most outstanding examples of this resemblance are stories in which the water-god appears as a *kappa* (water-spirit) that poses as a person reduced to great want and repays those who saved his life with riches.

The dragon-god, the great snake, the water-spirit, all representing the water-god, have much to do with the rise and fall of old families. Also this is a special feature of the stories with rice-bowl borrowing.

In the Tenryûgawa valley, that is from Iida City down to Shizuoka Prefecture or to Kitashidara District in Aichi Prefecture, many old houses have the water-spirit (*kappa*) as their guardian-god. In the house the spirit is believed to reside above the hearth or in the well nearby or in a river and to render help by lending rice-bowls when guests come or by sending a fish or by helping in the field planting work, and, when the housewife is very busy, by kindling for her the fire in the kitchen. But if people are negligent in giving offerings to their guardian-god, he will retire from that house and the house will be doomed to fall.

The above described legends have undoubtedly a close connection with the

belief in the water-god, the simplest form of which goes together with the wet rice culture. People stranded on an isolated place and in need of the help of friendly neighbours, are taught by chopsticks and wooden bowls, drifting down the river, where the nearest settlement is. Settlers considered other countries as inexhaustible sources of wealth and started on a search for them. This may be the realistic background for the growth of legends with rice-bowls as the main objects.

Ishizuka Takatoshi: The Fox (石塚尊俊: いわゆる狐について).—

Since very early times we find stories of the fox as an evil spirit. Also nowadays some families worship a fox-god (*kitsunegami*), a dog-god (*inugami*) or a snake-god (*hebigami*), and outsiders think of them that they practice sorcery with the help of their guardian-god and avoid marital bonds with them. The writer has made some observations of this kind in Izumo and Oki in Shimane Prefecture. He found that in both places families with an evil house-spirit abound, more than half of the families of a settlement being in possession of a fox-spirit. The writer made inquiries in many families to find a reasonable explanation of how such family-gods came into existence in so great a number. He came to the conclusion that the fact is to be explained by family lineages and selection of marriage partners. If a girl from a house with a fox-spirit is taken as bride into another family, the fox-spirit follows her and will also stay with her descendants. This explains also why so many sorcerers are active in places with fox-spirits.

Hagiwara Tatsuo: On the Powers of Young Men's Associations (萩原龍夫: 若者組の權威について).—

The young men's associations have undergone many changes since the beginning of the modernization of Japan in the early Meiji period, but they still exercise some important functions in rural society. They play their special role at religious festivals, which however are no longer what they were before, becoming more and more artistic, mainly theatrical performances. Formerly young men occupied a central position in rural festivals in which the entire community took part. Public vow making was a very serious matter in which religious music and dancing were essential. On such occasions the young men, acting as the representatives of the village, underwent preparatory practices of abstinence, as can be shown by an example from Nagano Prefecture, Kamiina District, Kurohōchi Village. When field planting was to take place there, the young men retired to a temple, called *Gonichikendō* (Five Days Hall), cleansed their bodies in the icy water of a pond and chanted prayers in the morning and evening. In Kyōto Prefecture, Sagara District, Tanakura Village, Kida, the young men from fifteen to twenty-five years form a "Bell Society" (*kane-kō* (鉦講)) and recite prayers at the Buddhist temples on important annual festivals.

In Niigata Prefecture, Nishikambara District, Wase Village, the power of the young men was once very strong so that they were feared even by the functionaries of the Village Office who had to take stern measures to streamline them with modern village administration.

Tanaka Kumao: The Changing Process of Fishing Customs in

Hyûga (田中熊雄: 日向に於ける漁獲習俗の變革過程について).—

Among the sixteen different fishing methods known in Miyazaki Prefecture the most primitive are, 1) chasing the fish to a shallow place where they can be trapped, 2) using a scoop-net, 3) drying the water, 4) using hooks, 5) using poison, 6) catching with bare hands, 7) setting nets. Especially for fishing in rivers these simple methods are applied. More complex and differentiated methods came in use in the course of higher development of society.

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Abstracts (compiled in the Editorial Office of Folklore Studies.)

Inokuchi Shôji: “Imi-no-meshi” or Food in the House of the Dead (井之口章次: 忌の飯).—

An investigation on funeral customs. 1) *Kôden* 香奠, an obituary gift. Gifts in cash or in kind are given to the mourners by villagers and relatives. Before the term *kôden* became accepted, others were used, for instance *tsunage* in Miyazaki Prefecture and *yamamimon* in Tsushima. 2) Mourning rice—*imi no meshi*. When death came to a family rice is specially polished to be used for food during the morning period. The polished rice for daily use is not taken from the ready amount of it in the house. —3) The pilgrimage of the dead to Zenkôji. Immediately after death the departed soul has to proceed to Zenkôji. This belief is a relic of the time when Buddhism flourished most and everybody was expected to make a pilgrimage to Zenkôji, the great temple near Nagano City, at least once in his lifetime.—4) *Kui-wakare* 食い別れ.—The family members eat and drink together with the deceased.

Those who place the dead in the coffin get special food, *kuiwakare*. In Iwate Prefecture, Tsukuba District, this food is called *kiyomezake*, that is "purification rice-wine," of which a cup is served to those close relatives who placed the dead in the coffin.

Mitani Eiichi: Firefly Hunting Songs and the Deity of the Rice-field (三谷榮一: 螢狩の唄と田の神).—

Hotta Yoshio: A Study on the Deity "Dai-Tempaku" (堀田吉雄: 大天白神考).—

Ogura Manabu: On the Place-name "Hizume" in Noto Province (小倉學: 能登の地名「廿九日」について).—

On Noto Peninsula places are mostly named after rivers, famous shrines or bridges. The place-name Hizume is in most cases written *nijūkunichi* (the 29th day), sometimes 晦日 *misoka* (the last day of the month) or 三十日 *sanjūnichi* (the 30th day of the month). In Ishikawa Prefecture, Hagui District, Shimoamata Village, Nishomiya, the Morioka Hiko Shrine stands on a mountain at the foot of which a place commonly called Hizume is found. It is said that long ago the foot-print of a huge dragon was found there, therefore the place-name Hizume, that means "hoof," but this tradition is found nowhere else.

In eight villages on Noto Peninsula, all called Hizume, a ceremony called *natsukoshi* 夏越, "passing the summer," is performed in the 6th month, it is said, that the place-name Hizume has something to do with this ceremony. This is a purification rite, mostly performed at the riverside, with pure water people cleanse themselves from sins and then enter the new season in a condition that makes them acceptable to the gods. These seasonal ceremonies gave the places where they were performed the name Hizume which means "beginning of the summer." The *hi* in this word is the *hi* of *bitsuki* ("day and month"), *tsume* means "the end." For instance, in dialects of the Prefectures of Akita, Miyagi and Fukushima people say instead of *toshi no ichi* (New Year's market) *tsume machi*, that is "market held at the end (sc. of the year)." This seems to be the best explanation of the place-name Hizume.

Sakurai Tokutarō: Transportation by Ship of Uonogawa River in Niigata (櫻井徳太郎: 新潟縣魚野川の舟運習俗).—

Kurata Chikatada: On the "Hiroma" Type House of Iwashiro Province (藏田周忠: 岩代(福島縣)の廣間型).—

Notes on the farmhouse construction with one oversized central room, called *hiroma* (廣間).

Ōmori Shirō: "Jūsan-zuka" or thirteen Mounds Built for Religious Rites (大森志郎: 十三塚供養).—

In Fukushima Prefecture, Iwase District, Sukagawa Town, Morishuku Village, Iwama, there are hills called *Gorōsan* 五老山. On top of them have been found some earthen constructions, each separated from the other by a regular space.

They are part of tombhills built five hundred years ago. No local traditions deal now with these tombhills. Records still preserved give the history of the thirteen tombhills on Gorôsan as follows: In Muromachi time (1392-1490), during the period of Bunan (1440-1448), the castle Sukagawa was destroyed by the warriors of the opponent Wada. A short while before the surrender of the castle a daughter of the master of Sukagawa Castle was given to the master of Wada Castle as a bride, but was returned by the latter and committed suicide on the said hills. Then every night the soul of the girl appeared as a ghost in the bedroom of the destroyer of the castle. The high lords took council and decided to build a shrine to the princess where prayers were to be said to her soul, whereupon the thirteen tombs were built and services for the dead held on them.

Yasuike Masao: Annual Observances, etc., in Mikawa Village in Wakayama Prefecture (安池正雄: 和歌山縣西牟婁郡三川村の年中行事その他).—

A report from Wakayama Prefecture, Nishimuro District, Fudagawa Village. The 13th day of the 12th month is called "New Year's Beginning," on it soot is cleaned away. On the last day of the year the *tana matsuri* 棚祭 (lit. shelf-festival) is held and the pupils of the elementary school celebrate their *bako matsuri* (lit. box-festival), whereas farm-hands offer rice-cakes to their working tools. The 2nd day of New Year is *shigoto hajime* (lit. the beginning of work).

The 4th day of the 5th month is called "the roof thatching of women" (*onna no yanebuki*). On that day mugwort, miscanthus and sweet flag are thrown up to the roof. It is said the night of this day is a night of women only. No oxen are used on this day.—The first day of the 6th month is called *hakatame*, that is "hardening of the teeth." Mirror rice-cakes left over from New Year are roasted and eaten. If on this day the hearth is cleaned regularly every third year, the family will prosper.

The first day of the 8th month was formerly a festival on which people went to the Buddhist temple to watch there the rising of the moon and to worship it. On the 9th day of the 11th month the *yama matsuri* (mountain festival) was celebrated. They used existing mountain cottages and built new ones with a fence around them and offered rice-cakes and rice-wine to the mountain god.—On "the first day of the monkey" (*batsu saru no hi*) monkeys are believed to drink rice-wine from leaves of the *sakaki* tree (*Eurya ochracea*) and nobody dares to enter the forest.

Miyagi Eishô: Agricultural Rites in Kunigami District in Okinawa (宮城榮昌: 沖縄國頭地方の農耕儀禮).—

Ôshima Tatehiko: A Unique Treatment of the Deadman's Bones in Kahoku District, Ishikawa Prefecture (大島建彦: 石川縣河北都の骨掛け習俗).—

The custom of disposing of the various bones of the body after cremation in different ways is found in several villages of the district. After cremation the bones are divided into two groups which are disposed of in different ways. The skull and the teeth are put in a jar which is placed before the Buddhist house altar.

The parts of the backbone and of the hands and feet are wrapped in a straw-mat and brought to the graveyard. The straw-mat used is an old rice-bag. The bundle with the bones is tied on three places, then hung on a tree on the burial ground. The tree is in most cases a pine-tree. On it the bundles hang about 2 m. high. The time for hanging the bone bundles on trees is not fixed. There are villages in which it is done 35 to 49 days. Others do it 50 days for men and 49 days for women. After the elapse of these periods a hole is dug beside the grave for burying the bone bundles therein. There are localities where both the bone jar and the bone bundle are buried together in the same grave on the burial ground.

Goda Hirobumi: A Report on a Visit to Watarai District, Ise Province (郷田洋文: 伊勢度會郡探訪記).—

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(*Editor's Note.*—The abstracts of the above listed papers were not ready when manuscript went to press. The paper of Ishizuka Sonshun "On Various Problems about 'Nando-gami' or the Bedroom Deity" has been extensively used in the paper by Matthias Eder: "Die 'Reisseele' in Japan and Korea," carried in this issue.

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Abstracts of the Papers read at the sixth Annual Meeting of the Folklore Society of Japan

Kameyama Keiichi: *Nagare botoke* of Gods Washed Ashore (龜山慶一: 流れ佛考).—

A study on the god Ebisu.—Besides Inari, the god Ebisu is most widely worshipped. He provides man with the necessary means of existence. Fishermen, merchants, sailors, hunters and farmers alike pray to him for success in their enterprises. The late folklorist Nakayama Tarô was of the opinion that Ebisu originated in the worship of the whale. Sakurada Katsunori points out that the background of the belief in Ebisu is the sacredness attributed to the land beyond the sea and, consequently, also to beings emerging from the bottom of the sea or coming from beyond the sea. Nakayama Tarô explains the word Ebisu with *epushi*, the Ainu word for seashore, and opines that Ebisu had best be rendered by "foreigner."

On the island Oki in Shimane Prefecture the god Ebisu is not worshipped together with other gods of luck. He has his place in the *doma* (earthen floor in farmhouses) where he receives prayers for good catches of fish and business profit.

There are also cases in which a corpse washed ashore is considered as an embodiment of the god Ebisu. Such corpses fishermen generally call *nagare botoke* (lit. Buddhas washed ashore) or *nagare Kannon* (lit. Kannon washed ashore). The treatment accorded to them may be twofold; the *nagare botoke* may be called Ebisu, picked up and buried carefully, a pious action which brings a good catch, another attitude towards them is that of fear that the spirit of the drifting corpse possess those who encounter it.

Doi Takuji: Customs of the Underground Christians (土井卓治: かくれ切支丹の民俗).—

In Nagasaki Prefecture, Nishisonoki District, Mie Village, Higashikashiyama, the inhabitants, who are half farmers and half fishermen, live still their old underground life like Christians as their forefathers did in the time of the Tokugawa

regime when the Christian faith was proscribed. During the centuries of their concealment, their faith and their religious practices underwent changes that are no longer catholic. Their religion is a blend of Catholicism and Buddhism.

Present Customs of Catholic districts.—The Catholic religion is most practiced on Iojima, islands outside Nagasaki Bay. On the island Okinoshima, belonging to Iojima Village, many concealed Christians are living who during early Meiji time found reception into newly opened Catholic churches which were ministered to for a long time by French priests. But even then they have stuck to peculiar customs of their own; for instance, 1) the death vigil, otherwise called in Japan *tsūya*, they call *yotogi*; 2) they have their small mortuary tablet made of wood in cross-form which they place on the house-altar; 3) on the anniversary of deceased relatives, they offer a mass in the church, then they gather in their home to pray and to have a common dinner; 4) funeral processions are made in Western style; 5) they have no individual mortuary tablets on their house-altar. About them an old lady, belonging to the church of Sakutsu in Amakusa, gave the following information: a) On the mortuary tablet in cross-form the front bears the baptismal name of the dead, the back, the date of his death. The tablet stands on a pedestal as other Japanese mortuary tablets do and is placed on the house-altar; b) on the Bon festival they visit the graves but do not perform special ceremonies there, c) early on the New Year's morning they draw the customary 'young water' (*wakamizu*) and go to the church to attend mass.

Some peculiar customs of the concealed Christians are the following: 1) they do not cut the hair of dead; 2) no *zudabukuro* (mendicant monk's bag) is given the dead; 3) deviating from the custom of the district where the dead is encoffined in a sitting position, they bury their deads in a lying position. In these three points they fall in line with Catholic practices. But they also observe some Japanese customs contradictory to Catholic practices. For instance, 1) they observe the Tanabata Festival (a star festival) in July; 2) they worship the god Kōjinsama in the kitchen; 3) at New Years' they plant pine-trees at the entrance of the house (*kadomatsu*); 4) they believe in magicians and are afraid of evil spells.

Inokuchi Shōji: *Kotosekku* Of New Year (井之口章次: 正月のヨト節供).—

By *kotosekku* or *kotomatsuri*, a festival without a fixed date for its celebration is meant. In Ibaragi Prefecture, Makabe District, Ueno Village, the festival is called *okoto*, and consists of a holiday some time in March, the date being decided upon by the young people of the village. It is a great question why the young people hold a secret gathering in the second, third or fourth month. The first month has already a crowded schedule of festivals; nevertheless there are regions where the *koto* festival is held in the New Year's month. For instance, in Nagasaki Prefecture, Hiradojima, where the old calendar is still in use. The festival falls on the 11th of the first month, on which day the *kuwazome* (first fieldwork) is performed. In Hiradojima this is done on the 2nd or 3rd day.

The offerings of the *koto* festival are *nigirimeshi*, that is balls of cooked rice covered with bean powder (*kinako*) and with a jam made of red beans (*azuki*). This balls number twelve, but in a leap-year, thirteen. Besides to the god Inari, the

balls are offered in the alcove (*tokonoma*), in the lumber-room (*monooki*), in the stable, in the guestroom (*rasbiki*) and in the bedroom (*nando*). The offerings are however soon taken away. They are wrapped in some straw-matting and tied on a tree in the garden. After that the rice-balls are eaten without breaking them apart and without drinking tea. When guests are in the house on that day, they say to them "*kotoba sumete kurero*" (please, help eat them) and offer them from the balls on the tree.

The main points in the above described custom are the following: 1) it is carried out on the 11th day of New Year early in the morning; 2) rice-balls in the number of the months of the year are offered to each of the house-gods; 3) soon after placing the offerings before the gods they are again taken away; 4) they are hung on a tree in the garden and eaten by members of the family and relatives. The *koto* day has its culmination in the *koto-sekku* of New Year, but the rites can be carried out also through the 2nd, the 3rd and even the 4th month.

Mizusawa Kenichi: A Study on the Field-god (水澤謙一: 田の神考).—

What is the true character of the field-god who is known to be the central figure of agricultural rites? Yanagita Kunio and other folklorists tell us that the field-god is an ancestor spirit as are also the year-god (*toshigami*) and the mountain-god (*yama no kami*). At fixed dates, this ancestor spirit visits the house as one of the above named gods.

The year-god is an ancestor spirit. In Koshi District he is called *toshigami-sama*, *toshigansama*, *shôgatsu no kansama* (god of New Year). New Year songs of the district are sung towards the mountains. When the New Year god comes down from the mountain he uses a tree as his walking stick, being an old man in need of such support.

The 16th day of New Year is called *botoke no shôgatsu* (New Year of the deceased) or *botokesama no toshikoshi* (the same meaning) and on it the ancestor-spirits are worshipped. What is now called Small New Year (*koshôgatsu*) was originally the basis from which the New Year's ceremonies grew. On the 16th day vegetarian dishes, vegetables and sea-weed, are prepared and offered to the crows. The day is therefore also called *karasu no toshitori* (New Year of the crows) or *karasu yobari* (invitation of crows). On this day the crows are called *tokigarasu* (lit. time crows, New Year crows) or *meidogarasu* (crows of the Hades). If the crows fail to eat the food offerings, unhappiness will befall the family and the harvest will be bad, and, first of all, old people will soon lose all their vigour.

The year-god is the field-god. The year-god is said to return on the first day of the hare (*batsu u no hi* 初卯の日) of New Year, on this day field planting is to be omitted. On the first day of the hare in the 6th month, that is the old 5th month, the first rice planting (*nôdate*) must not be done.

At the Small New Year the year-god holds a prominent position in the spectacular agricultural rites. In the future telling of this time the *Sai no kami* (the god of the village boundary), the invitation of the crows (*karasu yobari*) and the *u-no-bi-dachi* 卯の日立ち (first field planting on the day of the hare) play a great role.

The field-god is the mountain-god. The field-god comes and goes on the

Shrine-day (*shinichi*) in spring and autumn respectively, mostly from the heaven to the field and vice versa. Some old people say that he comes from the mountain-top to the field and goes back again. To sum up, the identity is established between the year-god, the field-god, the mountain-god, and the ancestor-spirits.

Sakaguchi Kazuo: The Cult Offered to the Souls of the Deceased on the Islands of Izu and the Ensuing Change of These Souls to Ancestor Souls, Different Aspects of This Process and the Involved Cult Ministers (坂口一雄: 祖靈化の諸相とその司祭者).—

1) The *niibotoke* 新佛, that is the recently deceased, in Toshima.—After a death, before the Buddhist house shrine an altar is built on which the mortuary tablet of the dead is placed and worshipped. Until the 7th day, *shonanuka* 初七日 (the first 7th day) the tablet stands at the lower end of the altar, on the 37th day (*minanuka* 三七日, lit. the third seventh day) it is promoted to the third step, on the 77th day to the second. After one hundred days the soul joins the other ancestors and its tablet is added to those of its predecessors on the *sensodana* (ancestor altar). Before one hundred days have passed the soul is called *niibotoke* (newly deceased, lit. new Buddha), a soul that just has reached Buddhahood. After hundred days it is called *niisenso* (new ancestor), the earlier departed souls are the *urusenso* (old ancestors). The individual ancestor tablets remain on the altar for fifty years. Later, when the souls are called *okudamasama* (souls in the rear), their tablets are removed to a temple.

2) The *san-jaku tôba* (three feet stupa) in Niishima Wakasato.—People believe there that the first forty-nine days the soul of a deceased stays on a spot three inches above the eaves and nobody must climb up the roof. If the roof gets a new thatch, that margin of three inches is not repaired. After a death paper is pasted on the house-altar (*kamidana*) and left on it for fifty days.

At the funeral, a three feet high stupa (a wooden board on which the data concerning the dead are written) is used, after the funeral it is planted behind the grave. Bleached cotton is wound around the board. When the mourners visit the grave on the 7th day they pluck five inches from the cotton cover, again five inches on the 27th day, and so on, five inches every seventh day. After forty-nine days all of the cotton is removed. Then a new wooden board, again three inches high, but without a cotton cover, is erected. When a memorial service is held on the hundredth day, a four feet high wooden board is erected. When a memorial service is held on the hundredth day, a four feet high wooden board is erected. After three years, the board gets five feet high, after seven years five and a half feet, after thirteen years six feet, and so on, after the seventeenth, twenty-third, and twenty-seventh years, when mourning is observed at these intervals. After fifty years, the wooden board is removed and a cubic pillar nine feet high is erected on its place.

3) The *yumiya* and the *namabotoke* in Kôtsushima.—The soul of a dead is called *namabotoke* (lit. fresh Buddha), that is one who has died only recently. Immediately upon return from the funeral, the next of kin enter a hut, called *yumiya* (avoidance house) to live therein for seven days. This mourning hut is partitioned into three rooms so that more people can be there in case that someone else dies

within these seven days. It seems that formerly the period of confinement lasted even twenty-five days.

4) The *namamyôja* on Kojima. On Kojima, in Uzu Village, the first seven days after the death of a deceased was called *namamyôja*. Now they call him thus even for forty-nine days.

5) *Sharitori* on Kojima.—Old families used to exhume the bones of the dead after twenty-three years or after twenty-seven years, to put them in a bone jar which was placed in the ancestors' tomb, calling this custom *sharitori*.

6) The year-god (*toshigami*) in Hachijôshima.—The mansion-god (*yashiki-gami*) is called there *kamiyama*, but only since Taishô period (1912–1925). Before Taishô he was known as *toshigami* and worshipped on New Year's Day.

Ômori Yoshinori: Dôsojin and Graveyards in Kôshû (大森義憲: 甲州の道祖神と墓地).—

In Yamanashi Prefecture, Minamikoma District, Masukomachi, Nagasawa Senjûin, there are, hidden in a bamboo grove, stone monuments on which two figures of equal size and shape are carved. Each monument represents the god Dôsojin (god of village boundaries and cross-roads).

The distribution of the double Dôsojin in Yamanashi prefecture is not as extensive as it is in Shinshû, the adjoining province. The two standing human figures carved on a stone block in Minamitsuru District clasp hands, or they look as if they were holding a *gohei* (stripe of paper cut in a certain way) together. They may also seem to be pressing their hands together, or they simply stand side by side. In many other places the god is represented only by a round shaped stone placed in a little shrine. It may also be without any cover, or on a stone block on which the characters for *Dôsojin* or *Sai no Ôkami* (塞の大神) are carved. In Minamitsuru District such Dôsojin stones are found most frequently, next comes Kitakoma District, Nishiyatsushiro District, Nakakoma District, Nishiyamanashi District, and Higashiyamanashi District. Such artistically and precisely carved Dôsojin statues as are found in Suwa District (Nagano Prefecture) and at Zenkôji are rare in Kôshû. As the original form of Dôsojin are considered round stones or stones in the shape of the male and female genitals.

The Dôsojin festival in Kitakoma District is called *bôtô matsuri*. For it a bundle of wheat-straw is collected from every house and a bonfire is made in a river-bed on the 14th or 15th of the 7th month. With the collected wheat-straw people make a huge human figure which holds strips of paper. All onlookers get a strip with which they rub their bodies. The bonfire is called *dondonbi*. With the Dôsojin festival go together rustic forms of rites of phallus worship, a kind of agricultural fertility magic.

Maruyama Manabu: Traditions Concerning Wood-cutters (丸山學: 山師の傳承).—

The *yamashi* (lit. mountain masters) are people who are professionally engaged in wood cutting and in timber transportation. Their profession has become the object of special traditions. Wandering wood-cutters are called *watari yamashi*, local wood-cutters, temporarily employed by forest owners, are called *ji yamashi*.

1) The work of the wood-cutters. There is division of labour with some regional peculiarities. The timber cutting is called *motoyama*. Specialists in it are the *motoyamashi*. Their tools are a saw, an axe and a wedge. A tree is cut so that it falls in the direction of the top of the mountain. Then follows the work of *tamagiri*, that is the cutting off of the tree-top and the branches so that only the trunk to be used as timber remains. 2) Training and organisation of the wood-cutters. The training begins from about the age of ten years and lasts for from five to six years. 3) The life of the wood-cutters. 4) Religious beliefs of the wood-cutters.

Imai Zenichirô: The Question of the *tokonoma* (今井善一郎: 床の間の問題).—

The historical development of the *tokonoma*, an alcove or niche in the best room of the house, is still subject to discussion.—A peculiarity of the farmhouse in Gumma Prefecture, Tone District.

Sugimoto Shôji: Roof Types of Kinki (杉本尙次: 近畿の屋根型).—

Suzuki Tôichi: Agricultural Customs in Izumi (鈴木東一: 和泉に於ける農事習俗).—

Izumi comprises now two districts belonging to Ôsaka Prefecture.

Takeda Akira: The Burial System around Mt. Iya in Sanuki (武田明: 讃岐彌谷山麓の葬制).—

Tanaka Shinjirô: The Past and Present Relationship between Parents and Children in Rural Families (田中新次郎: 農村に於ける親方子方の今昔).—

Notes on the characteristics of the family system of farmers.

Yasuma Kiyoshi: On Stories Told Rapidly (安間清: 早物語について).—

Such story telling exists in Akita Prefecture, Senhoku District, and in Yamagata Prefecture, Shônai.

Shibata Minoru: On the Belief in the "Princess Nifutsu" (柴田實: ニフツヒメの信仰について).—

Sakurada Katsunori: Japanese Ship Building Bases (櫻田勝徳: 日本造船の基礎).—

Togawa Anshô: The Belief in the Spirit of Cereals Practiced on Mt. Haguro (戸川安章: 羽黒山に於ける穀靈信仰).—

Yamagata Prefecture, Higashitagawa District.

Minkan Densho (Folklore)

With the start of the journal *Nippon Minzokugaku* the number of the annual issues of this journal has been reduced.

Vol. XVII (1953), May issue.

Yanagita Kunio: Aims and Method of Folklore Research (柳田國男: 目的と方法).—

Komai Kazuui: Folklore and Archaeology (駒井和愛: 民俗學と考古學).—

Kawashima Jumpei: The People of Laos (川島順平: ラオスの人々).—

Sasatani Yoshizô: Imbecility Bringing Luck (笹谷良造: 幸福をもたらす白痴).—

Segawa Kiyoko: Sorceresses in Tsushima (瀬川清子: 對島の命婦さん).—

Notes on livelihood and functions of sorceresses in Tsushima.

Sakurada Katsunori: A Travel Report from Koshikishima (櫻田勝徳: 甌島遊記).—

Notes written more than twenty years ago on fishing, *kagura* (religious dances with music), worship of a fire prevention god.

Mogami Takayoshi: Forests in which Ancestors are Worshipped (最上孝敬: 先祖を祀る森).—

A report from Onosato Village, Ômori, in Kyôto Prefecture. Near the village are places called Wada no Mori, Nagai Mori, Sawada no Mori, *mori* meaning forest. As in other places such forests are the meeting ground of clan members where they worship their ancestors and which resemble the so-called *mairibaka* (tombs that are visited) in case that a double burial system exists. A festival was formerly celebrated on the 9th day of the old 9th month, now it is done on the 9th day of the 10th month. The forest is not without connection with graveyards which are not far away from it. On the Eve of the Bon Festival (14th day of the 8th month), on which the ancestors' souls return to their former homes, people visit the graves, this visit being called *osborai mukae* (welcoming the souls). The 14th day is called *tsûya* (vigil). On it offerings of seaweed and rice-cakes are continuously placed before the returned ancestors the whole night. In the morning of the 15th day the ancestor souls are sent off to the river.

Mori Seishi: Rice Sowing in Iyo, Ehime Prefecture (森正史: 伊豫の種蒔).—

Local terms and customs concerning the preparation of the rice nursery. When the seedlings are transplanted to the paddy fields also the nursery is made to a paddy field and used for planting. On the ridges between the fields beans are planted, but never on the ridges around the former nursery because this runs counter to the sacredness of it.

For the sowing of rice-seed into the nursery first a lucky day is chosen. The 7th and the 9th day are both avoided because the words for the days, *nanuka* and

kokonoka, end with *nuka* (*noka*) which is identical with *nuka* 'rice-bran.' A poor harvest would be feared if sowing were done on such a day.

Shimoura Tamaki: Divination with Rice Gruel in Tsukushi in Kyû-shû (下浦臻: 九州筑紫の粥占).—

The divination is done as one of the performances of festivals held regularly at a Suwa Shrine.

Wada Seishû: Field Plantation Songs and Other Songs (和田正州: 田植唄その他).—

Songs sung during field planting and roof thatching were collected in Kanagawa Prefecture, Ashigarakami District, Miho Village.

Matsuda Shun: A Stone Pile Marking the Tomb of Dolls (松田峻: 人形石塚).—

The inhabitants of the hamlet Kawanogo, belonging to Yuyama Village in Onsen District, Ehime Prefecture in Shikoku, do not celebrate such festivals as the Dolls' Festival in March and the Boys' Festival in May and the Autumn Festival in which the palanquin of the clan god is carried around. This lack of festivals, which are so popular everywhere, is explained by old people as follows. About hundred years ago the villagers became utterly destitute. As a means to remedy the calamity all the above named festivals were abolished to save the involved expenses and all the dolls were buried in a corner of the hamlet.

Yamaguchi Yaichirô: The Separate Burying of the Corpse of a Pregnant Mother and That of the Foetus (山口彌一郎: 死胎分離埋葬事件).—

Funeral rites for a pregnant women.

Vol. XVII (1953), July issue.

Takeda Seichô: Superstitious Treatment of Imbecile Children (武田静澄: 寶おじと寶おば).—

In the Okitama plain of Yamagata Prefecture the superstitious practice exists of calling all children, except the oldest boy, *ojigo* (lit. uncle-boy) and *obago* (lit. aunt-girl). Furthermore, imbeciles are called *tamaoji* (lit. precious uncle) and *tamaoba* (lit. precious aunt). The belief is held that such strange children have power to bring prosperity to the family and that the birth of mentally abnormal children is a grace of god.

Ôshima Tatehiko: *Omanto* (大島建彦: オマント).—

A festival called *omanto* is held in towns and villages of Aichi Prefecture, Higashikasugai District. Originally by *omanto* was meant a decoration on the back of horses. Now it is the name of a festival at which horses decorated with *omanto* are used. Written sources on it write *omanto* with the characters 馬の塔 (horse-tower) or 馬の頭 (horse-head).

Noda Tayoko: Folk Customs in the North and in the South (能田

多代子：北と南の民俗)一

1) Customs in the North. Everywhere the Boys's Festival on the 5th day of the 5th month is called *shôbu no sekku* (sweet flag festival). In Aomori Prefecture, Gonoe Town, people go out to welcome the sweet flag and they pluck sweet flag in the fields. On the 4th day, which they call *mae no sekku* (fore-festival), they decorate the shrine of Buddha in the house with sweet flags and also the altar of the house-gods. They take such flowers also along to their graveyards to offer them to the dead. At home they stick sweet flags on many places, such as at the entrance to the house, the storeroom, the lumber-room, the well, the latrine, and the pigsty. Also the roof gets such decoration which they call "roof thatching." The manner in which the house is decorated with sweet flags resembles customs practiced on New Year's Eve. The bath on the eve of the festival is a *shôbu yu* (sweet flag bath) with sweet flags in the water.

The eve of the festival is characterized by strict observances. Lamps are lighted to the gods and offerings are given to them of a soup made of grated yams, sweet flag rice-wine, husked rice, and fish. When all the family members are in the house, the grated yams soup is sprinkled at the entrance as a magic device to keep snakes out. After supper the closing of doors and windows (*to mado fusagi*) is done, consisting in the prohibition to leave the house.

2) Customs in the South, the helmeted dolls.—About twenty years ago the custom still existed in Northern Kyûshû to give on New Year so-called "helmeted dolls" (*kabuto ningyô*) to little boys who are going to have their first birthday in the coming year. The dolls are made of burnt clay. It is known otherwise that such dolls have something to do with the *tango no sekku* (端午の節句), that is the Boys's Festival on the 5th day of the 5th month. The question arises here why they are given at New Years. Shortly before the Boys' Festival little flags with the family crest on them, therefore called *yabata*, are given to the boys. On the 4th day sweet flags are stick on the eave of the roof.

Miyatake Shôzô: *Shiofumi*, A Term Used for the Going Away from Home of Girls to Work (宮武省三：シホフミの事)一

From Awaji over to Shôdoshima and in Kinki people call it *shiofumi* when girls go away from home to work, mostly to help farmers of the Ôsaka plain in cotton growing. In a wider sense the word means the hardships young people are undergoing when building up their future. The literal meaning of the word is "unpalatable as salt."

Takeda Chôshû: The Belongings of Brides (竹田聽州：嫁の荷物)一

Asano Akira: Abdominal Breathing (淺見晃：腹式呼吸)一

Shindô Hisandô: The Stone Jizô Statue at Wedding Ceremonies (新藤久人：結婚式に石地藏)一

In the mountain districts of Northern Aki (Hiroshima Prefecture) a strange custom can be observed on the wedding day. When the bride comes to the village, a huge crowd gathers at its entrance to kindle a big bonfire in the middle of the road. The bride with her suite is held up by it. They must wait until the bonfire

burns down. The fire is meant as an encouragement for the bride to ride through its flames.

When the wedding ceremonies are performed, the young men of the village bring a stone figure of Jizô before the bride as a symbol that the bride, just as Jizô stands for ever on his place, will never again return home.

Nakanishi Yoshio: Notes from Shirahama (中西良雄: 白濱聞書).—Chiba Prefecture, Sôsa District, Shirahama Village.

Funeral Rites.—When somebody dies in the village, those of the same age as he make rice-flour dumplings in the number of their age plus one more. This additional one is not eaten as the others are but is thrown over the roof of the house. The back of the thrower is turned to the house when he throws the dumpling.

Superstitions about the broom.—It is said that the broom is the goddess of birth. When a baby has been born, all girls strictly avoid stepping over the broom or trampling on it. On New Year's Day the broom is not used until noon, in some regions not at all, because the God of Wealth must not be swept out.

Death of Women in Childbed.—Offerings are made to a woman who died in childbed. On the evening of the funeral day the people of the house in which the woman died, go to the riverbank, with three green bamboo sticks, each 60 cm. to 1 m. long, they form a kind of tripod, using some string to tie the sticks together. If the woman died in her twenties, the string is wound around the sticks twice, and three times if the woman was in her thirties.

Takagi Seiichi: The Funeral of Pregnant Women (高木誠一: 妊婦葬送儀禮).—

In many places the custom exists that if a pregnant woman dies, the foetus must be taken out and the woman buried holding it in her arms, otherwise her soul, as *botokesama* (a person who obtained Buddhahood), will not float.

Hashimoto Tetsuo: A Blind Person and the God of Wealth (橋本鐵男: 盲と福の神).—

A case of a man who loved his blind daughter tenderly because, in his opinion, the luck of his family was connected with her. Wherever he went, he took the blind child along with him.

Maruyama Manabu: The Distribution Area of Traditions on the Strange Being Yamawaro (丸山學: ヤマワロ傳承の分布).—

The writer made inquiries in 250 towns and villages in Kumamoto Prefecture and found that the local variations of the tradition on Yamawaro have the following points in common: 1) The strange being is shaped like a child, but hairy all over its body. 2) It lives in groups. 3) It helps people in their work, but it brings calamities on them if not courteously treated. 4) In winter it lives on mountains, in summer in water.

Along the seashore in the South the Yamawaro is said to be the same being as the *Kappa* (a water-spirit). People in the mountains say it is different from the *Kappa* though it lives in water also during winter. In Aso its name exists,

but it is thought to be a Tengu, a fictitious being.

Vol. XVII (1953), August issue

Kuniwake Naōichi: The Guardian God of Boats and the Boat Launching Ceremony (國分直一: 船靈様と進水式).—

A Report from South Satsuma and Ōsumi Peninsula, Takenoura. The most wide-spread belief of fishermen and sailors is that in Funadamasama, the guardian-god of boats. The figure is made by boat carpenters. It is made of wood, about 10 cm. high. On some boats hair received from a girl takes the place of a figure. Both parents of that girl must be under sixty years. The figure has hair on its head, it has nose and eyes, and wears a red dress. In the box that contains the figure are also placed rouge, white powder, dice made of willow-wood, and twelve coins (in a leap-year thirteen). Elsewhere the hair for the figure is contributed by a granddaughter of the boat owner or of relatives under seventy years of age. If no catch is made for a considerable time, the hair of the god is changed.

Makita Shigeru: Funadamasama (guardian-god of boats) and Onarikami (牧田茂: 船靈様とヲナリ神).—

In Okinawa sisters are called *onari* and it is believed that sisters have the power to protect their brothers. When the latter start on a travel they take along with them hair of their sisters, a handkerchief from them, and some other objects for daily use. In Okinoerabushima, people say Hinadamaganashi instead of Funadamasama. Their god seems to be sexless. The tale is also told there that the soul of an *onari* (sister) changed into a swan and protected a boat. In Okinawa the tradition has it that the swan is the spirit of a boat. From this we can conclude that the boat spirit and *Onarigami* (lit. sister-god) are the same. Because in Okinawa people take along hair from a sister when going away we can say that the belief in Funadama and the belief in Okinawa and Amami in Onarikami have grown from the same root.

Kobayashi Kazuo: Rain for one Hundred Days (小林一男: 百日の雨).—

In Fukui Prefecture, Mikata District, Mimi Village, Shinshō, it is believed that when a mosquito net is washed as a whole, rain will fall incessantly for one hundred days, therefore they wash it part by part. When a roof is to be thatched, if the scaffold is constructed the day before, it will also rain for hundred days, therefore the scaffold is always constructed in the morning of the same day.

Tanaka Kyōichi: Disappearing Customs (田中鏡一: 廢り行く行事).—

A report from Aichi Prefecture, Niwa District, Gakuden Village. The Flower Festival (*hana matsuri*).—On the 8th day of the 4th month lunar calendar Buddha's Birthday is celebrated in temples. According to the general custom sweet tea is offered to Buddha. In the above named village people take sweet tea home and mix it with water from a baby's first bath and drink it in the belief that this drink prevents the growing of parasites in the intestines.

Yoshioka Seiji: A Strange Kind of Bon Festival (吉岡清司: こんな盆行事).—

In Chiba Prefecture, Umikami District, Takisato Village, Matsugaya, the young men stage a funeral procession on the evening of the 13th day of the old 7th month. Then they carry along an empty coffin, beating gongs and drums while crying: "Oh, the father has died," or "Oh, the mother has died." This is done in the belief that many people would have to die if it were not done.

Mori Toshihide: Fish Offered at the Tanabata Festival (森俊秀: 七夕に魚を供える習俗).—

On Tanegashima in Kagoshima Prefecture, people catch a fish called *yabazu* on the beach in the morning of the 7th day of the 7th month, and tie it with straw on the eaves of the roof over the verandah. In Katsuta District, Yoshino Village, people catch a crucian or a killifish in the river on the 6th day and offer it to Tanabatasama (the Weaver, star Vega) in a bowl. In the morning of the 7th day they throw it into the river together with the bamboo branches which were erected before the house for the festival.

Similar customs exist in Hyôgo Prefecture, Kato District, Onomachi. They are practiced as prayers for the success of the children in life. In Sayo District, Makuyama Village, it is taken as a good omen if the fish, thrown into the river in the morning of the 7th day, swims upstream. Before attempting an explanation of the meaning of the fish offering on the Tanabata Festival, the writer wishes first to collect more material from many places.

Vol. XVIII (1954), January issue

Lack of space made it necessary to present the substance of only a few of the papers of this and the following issues.

Fukuta Mariko: The Bride Stepping over a Torch (福田萬里子: 松明を跨ぐ花嫁).—

In Ibaragi Prefecture, Kanae Village, the bride has to step over a torch, when arriving at the house of her future husband. Two explanations of this rite are given; 1) purification of the bride through fire; 2) examination of the bride whether or not she is a fox appearing in the shape of a young woman, a happening told in many tales.

Ozawa Yoshirô: Exchange of Presents (尾澤義朗: 贈答のころ).—

In the region around Fukaya in Saitama Prefecture, the young wife visits her new neighbors the day after her wedding, introducing herself to them and presenting them with a few sheets of paper. The custom to use paper for the exchange of gifts dates back to Heian time (794-858) when paper was very valuable and used for writing poems and songs. At first it was only in possession of the privileged classes of scholars and officials, but it got within reach of the lower classes in the Middle Ages.

Shindô Hisandô: The Dog God in Northern Aki (新藤久人: 藝北の

イヌガミ).—

The dog-god (*inugami*), also called “The Seventy-five Animals” (*nana-iū-go biki*), is extremely feared. He consists of seventy-five dogs, all living together. The god is visible only to families who possess him, never to outsiders. To the family in which he lives, he renders all kinds of services very faithfully so that it prospers in every way. Outsiders avoid getting in contact with him.

Tanaka Shigeo: Magic Applied on Cross-roads (田中重雄: 四ツ辻の呪術).—

In the three districts of Arita, Kaisō and Hidaka of Wakayama Prefecture, a fish is invoked to cure tuberculosis and other serious diseases and then buried at a cross-road.

Sasaki Kinichirō: A Case of Superstitious Killing of a Mad Woman (佐々木金一郎: 迷信による狂女殺しの實態).—

A report from Akita Prefecture, Katsuno District, Akebono Village, Kurozawa. To cure a mad woman a sorcerer was called. He found that the woman was possessed by a malignant fox. To drive the fox out he denied all food to the woman. He applied pepper on her nose, eyes and mouth, rubbed her body with red-hot sticks which were otherwise used to handle charcoal in the brazier. Then he bored holes into her breast and abdomen, all with the result, that the woman died after three days. Such cases of barbarous treatment of lunatics are still heard of from far-away mountain villages where a good number of sorcerers are still held in high esteem.

Taoka Kōitsu: The Celebration of the First Menstruation (田岡香逸: 初花の祝).—

In former times, when a girl was about to have her first menstruation, her parents inquired about her condition. When the first menstruation had taken place, her relatives congratulated her and presented her with red beans. The present was answered with cooked rice mixed with red beans. A hearsay note from Kobe City.

Hayashi Kaichi: The God Jūkeisama (林魁一: 古井町の重軽様).—

A stone statue of the god Fudō which the people call Jūkeisama (lit. Lord Heavy-light) stands on a hill near Furui Town in Kamo District, Gifu Prefecture. When people come to visit him, they lift the stone figure up and by its weight, which they find either heavy or light, they divine the future. That is how the god Fudō got his second name. Such Fudō stones are found everywhere in the country of Mino.

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Nagaoka Hiroo: How a Village in Ishikawa Prefecture is Divided (長岡博男: かきない).—

The hamlet Shoshihara, belonging to Shio Town in Kagui District, Ishikawa Prefecture, consists of about 80 households and is divided into five wards which

are each called *kakinai*. Each *kakinai* has to shoulder its share of the expenses of a hamlet festival. The ward members also help one another when a funeral is to take place.

Noma Yoshio: How Poor People Get Rich (野間吉夫: 貧乏人を金持に).—

An efficient rural charity organisation.—On Yaburogi Island, belonging to Ojika Town in the Goto Group in Hizen, Kyûshû, the population of about 20 families lives on agriculture, fishery, forestry, cattle breeding, manufacture and sale doing all these activities in common. When inhabitants of a near-by island are faced with economic distress, a meeting of assistance officers is called at which the suffering population is divided into units of two families and care is taken that they may come to Yaburogi Island to work there for three or four years. After this time they return to their home with enough money earned to live on a middle class level. Then the assistance officers invite other destitute families to their island. Twenty years ago this charity organisation still functioned, only in our days, due to the post-war farmland reforms, it may have vanished.

Tanaka Kyôichi: On a Dish Called *madobuta* (window-shutter) (田中鏡一: まどぶた).—

In Aichi Prefecture, Niwa District, Gakuden Village, a Gion Festival is celebrated on the 16th day of the 6th month lunar calendar. The day is marked by a special dish prepared in the following way. A salted wheat flour dough is rolled flat and put in boiling water. The stuff thus prepared is dressed with parched bean flour and eaten. People believe that eating this food keeps diseases away, strengthens the health, and invites good luck and safety for the family. Something of this dish is offered on the house shrine. Recently ordinary vermicelli has taken the place of the above described food.

Takatani Shigeo: On Fishing with the Line Between Tide Intervals (高谷重夫: 堅田のハリコ).—

Shiga Prefecture, Ika District, Nagahara Village, Kanura Hamlet. Fishing with the line, called there *hariko*, is the speciality of the fishermen there. They do it at low tides.

Itô Shoran: 'Ikusotta' (伊藤曙覽: イクソツタ).—

In Toyama Prefecture, Imizu District, the dialectical term is used with the meaning of *odoroku* 'to fear.' The writer gives for it the etymological explanation *iku wa sutta* 'he has taken a breath.' If we confront the dialectical terms for *odoroku*, we find that most of them become *ikusotta*. Only in Nakamikawa District and in Nei District the word used is *ikisotta*. The moment of being frightened is meant by it.

Renbutsu Shigetoshi: 'Murazukiai' (蓮佛重壽: 村づきあい).—

When a death has occurred in a village, the burden for the funeral is divided among the inhabitants. The word *zukiai* is probably a corrupted form of *kôtsai*, that is 'intercourse,' 'association.' It is to be remembered that no intercourse

between the mourners and outsiders is permitted.

Fujita Hideji: Terms for Mother in Tōhoku (藤田秀司: 東北のアバたち).—

In Akita Prefecture, in the districts of Senboku, Hiraga and Ohachi, the term for 'mother' is *aba*, whereas in Akita, Noshiro (Akita Prefecture) and Hirosaki (Aomori Prefecture), it is *ka*, or *kaka* or *gaga*.

Hashiura Yasuo: The "Festival of the Naked" (*hadaka matsuri*) in Taiji Town (橋浦泰雄: 太地の裸祭).—

In Taiji Town, Higashimuro District, Wakayama Prefecture, a festival with this name was celebrated at the Asuka Shrine, formerly on the 15th day of the 10th month lunar calendar, but now they do it on the 15th day of the 10 month. The festival is an old custom of which the writer describes the details.

Gotō Shōichi: Popular Dye-stuffs (後藤捷一: 民間染料).—

A classification of dye-stuffs, prepared from materials of the flora and fauna and from various metals.

Takeda Chōshū: Rice Offered to Buddhist Temples and Posthumous Names (竹田聽州: 齊米と戒名).—

Until the emancipation of farm estates carried out after the war, the following three main sources existed for the support of Buddhist temples, namely 1) forests and fields, 2) contributions of rice made on fixed days by the believers and called *tokimai* (lit. fasting rice) or *Bukkyō mai* (lit. rice offered to Buddha), 3) taxes in cash levied by Buddhist ministers as remuneration for their services in funerals and other rites administered by them. Among these three sources of income of the temples, the *tokimai* (the collected rice), seems to have been the most important one. When the posthumous name for a dead person was chosen, the first part of this name always indicated the temple to which rice was contributed.

Soga Tan: "The Old Gentleman Kiemon." Three Types of Go-Between (曾我鍛: きえもん爺さん).—

In his childhood the writer often heard talk that by "the Old Gentleman Kiemon" (*Kiemon Okinasan*) was meant the man who had to act as go-between at marriages, for which function always an agile and well reputed person was chosen. In the Uwa basin in Ehime Prefecture in Shikoku this function included a great variety of all kinds of affairs.

Miyatake Shōzō: A Questionnaire on *tensarabara* (宮武省三: テンサラバラ問答).—

It is not quite clear what *tensarabara* is, literary references describe it as a hairy ball. In Hyōgo Prefecture, Kawabe District, Kawamo Village, in olden times when there was a draught, the head of an ox was cut off and thrown into the basin of a waterfall in the belief that the dragon-god would get scared by it and send rain. People say that *ushi no tama* (lit. oxen's ball) means a wart-like accumulation of hairs on the face of oxen.

Noda Saburô: "Lord Waterfall" in Hidaka River (野田三郎: 日高川のお瀧さん).—

Folk tales on waterfalls and big snakes in Hidaka River, Wakayama Prefecture. "Lord Waterfall" is the master of those waterfalls.

Watanabe Tôru: "The White-haired Holy Monk" (渡邊徹: 頭白上人).—

In the pine-tree groves on the riverbanks in the hamlet Kodaka, Yamanoshô Village, Niiharu District, Ibaragi Prefecture, there stands a five-storied pagoda. According to a legend, it was erected in memory of the mother of a white-haired holy monk who was known far and wide. A story is told about the pitiful conditions of his birth. Because he was white haired from birth, people called him "the white-haired holy monk."

Miyagi Yasumasa: Bon Fire and the Chasing Away of Wild Ducks (宮木康政: 左義長と鴨追).—

Notes from Etchû, Tonami, in Toyama Prefecture, Higashitonami District. The bon fire, called *sagichô* or *dondoyaki*, is kindled on the 14th day of the New Year's month.

Sakurada Katsunori: Travellers Notes from Koshiki Island (V) (櫻田勝徳: 甌島遊記).—

The notes were written down in January Shôwa 8 (1933) on various customs and practices of the local people.

Nishitani Katsuya: Some Popular Traditions from Harima (Hyôgo Prefecture) (西谷勝也: 姫路病院聞書).—

Dobashi Riki: Women's Work in Mountain Villages (土橋里木: 山村女性の働き).—

Notes from Yamanashi Prefecture, Nishi Yatsushiro District, Kuishshiki Village.

Tsukishima Ichirô: Reminiscences from the Early Years of Meiji Period (1868-1912) (月島一郎: 明治初年の思い出).—

Told by old grandmother Ono, who was born Meiji 5 (1872), on the life of the small people of Edo during the last years of feudal Japan.

Kinoe Tôketsu: Cradle Songs from Okinoerabu Island, Kagoshima Prefecture, Kumage District (甲東哲: 沖永良部島の子守唄).—

Kondô Yoshio: Three-forked roads (近藤義雄: 三本辻).—
Popular beliefs from Gumma Prefecture.

Miyamoto Tsuneichi: A Valuation of the Photo Library of Iwanami Publishing Company (宮本常一: 岩波寫真文庫).—

The said Photo Library contains also volumes with bearing on Folklore.

Makita Shigeru: The Snow Festival and the Flower Festival (牧田茂: 雪祭と花祭).—

Cultural films were produced of both the Snow Festival (Nagano Prefecture, Shimoina District, Niino Village) and the Flower Festival (Aichi Prefecture, Kitashidara District). The writer offers his critical remarks on these productions.

Omori Shirô: What We Expect from Folklore Science (大森志郎: 民俗學への期待).—

Asano Akira: The Letters of the Poet Masaoka Shiki (died 1899). (浅野晃: 子規の手紙).—

Hosokawa Toshitarô: The Day on Which Newly Wed Wives Return to Their Native Village (細川敏太郎: 嫁の里え戻る日).—

This return takes place on Bon (the Buddhist All Souls' Festival) and days on which certain Buddhist rites are performed, and on occasion of community festivals.

Mizuno Hidezô: *Bonten-tate* (水野秀三: 梵天立て).—

In Chiba Prefecture, Kimitsu District, Kaneda Village, Nakashima, an annual ceremony, called *Bonten-tate*, is performed on the 7th day of the first month. On this day all young men who have come of age during the past year, get up early in the morning, and, carrying a Bonten on their shoulder, they walk naked into the sea, all striving to plant their Bonten into the ground of the sea as far away from the shore as possible. This *Bonten* (written with the characters for Brahma) is a green bamboo pole, on the branches of which a *gohei* (a wreath of white paper used in native religious rites) and a bundle of hemp are hanging. Besides this pole planted into the ground of the sea, another one is planted on shore. This one is about 3 m. long and has wheat straw, fastened with ropes, wound around it, and is decorated with many *gohei*. After the ceremony, each of the families of the hamlet is given one of these *gohei*.

Sekine Masako: When Searching for a Needle (關根政子: 縫針を探すには).—

Old women say that when a needle has been lost, one has to recite a song while rubbing one's knee in an upward direction. After that, when the search for the needle is started, it will be successful beyond question.

Mori Toshihide: Bamboo Planted over Pits (森俊秀: 穴には竹).—

West of Kobe, down to Harima, when a pit in a corner of a field or on the roadside, formerly used to keep manure or as a toilet or as a well, is no longer used, the pit is filled in with earth and after that people always plant green bamboo on the spot. From this bamboo all leaves and branches are removed. The pole soon gets dry and forgotten.

Mori Toshihide: Earth from Shintô Shrines (森俊秀: 神社の土).—

In Kyôto Prefecture, around Fukuchiyama City, and in the prefectures of Tottori, Okayama and Hiroshima, people making a pilgrimage dig earth from the ground of Shintô shrines and take it home with them. The earth is scattered there on the fields with the intention to keep harmful insects away and to secure

a good crop.

Saheki Yasuichi: The Word *tabo* (佐伯安一: タボという語).—

The dialectical term *tabo* has the same meaning as *baka* 'fool.' In Toyama Prefecture, Minamitonami District, both *tabo* and *tambo* are used.

Fukuhara Eimi: Grave Monuments Called *rokubu* and *gorinseki* (福原榮美: ロクブと五輪石).—

When travelling along the countryside roads of Aki (Hiroshima Prefecture), one finds round-shaped stones, four or five, covered with moss, piled up on the roadside or in corners of fields. In former times, when there were no doctors yet available in the villages, there were persons who visited the villages, healing diseases and severe wounds by their prayers and making their living with the small remuneration they got for their service. This kind of "doctors," called *rokubu*, had an existence similar to that of gypsies in so far as they stayed for a while with farmers. When they got sick there and died, the farmers buried them and marked their graves with a pile of four or five stones and prayed for the peace of their souls. The term *gorinseki* (lit. five wheel stone) is said to signify also monuments of this kind.

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Miyatake Shôzô: Straw Parasols Erected for the Eighty-eighth Night (宮武省三: 八十八夜の藁傘).—

In Buzen (Ôita Prefecture) in Kyûshû, the farmers erect straw parasols on the fields to prevent frost damage expected for the 88th night of the year. They believe that in this night poisonous water is falling from heaven. A parasol consists of a bamboo stick about 1 m. to 1.50 m. high, on which a small umbrella of only 15 cm. in diameter is fixed. One parasol is erected in the rice-nursery, another one inside the house, some more on other important places. In Matsuyama in Iyo (Ehime Prefecture, Shikoku), straw parasols are erected over paper amulets of gods (*kamifuda*) to prevent frost.

Noma Yoshio: Professional Field Planters (野間吉夫: 田植さん).—

In Kyûshû, in the Saga plain and in the coal-mining district of Fukuoka, professional field planters go around to do the work for field owners. The village of Shôdai, Fukuoka Prefecture, Mizuma District, was famous already in early times for its folk going away from home to work. The men brewed rice-wine, the women planted fields and picked tea. They formed groups of fifty to one hundred persons and wandered around from village to village for about twenty days, coming home in the first ten days of July after having received their pay.

Watanabe Tôru: Making of Big Dolls (渡邊徹: 大人形づくり).—

In the five hamlets of Daita, Kajiwazaki, Chôjamine, Kosake and Yagi in Ibaragi Prefecture, Niiharu District, Sekikawa Village, Izeki, the custom exists of making huge figures of warriors 2-3 m. high of cryptomeria branches, and placing them at the entrance of the hamlet. Every year in the evening of the

17th day of the 7th month lunar calendar, the young men gather and renew the figures. The figures are believed to keep diseases away from the hamlet. The interior of the figures consists of wheat straw. The shape is given to them with the cryptomeria branches. The figure gets a bamboo spear and a bamboo sword. Its face is made with an old straw rain-coat or a flat hat to which also a beard is added.

Sakuma Noboru: Cats and Charrs (佐久間昇: 猫と岩魚).—

1) Cats.—A drug pedlar from Toyama came to a house near Takayama in Hida (Gifu Prefecture) to visit his customers. It happened that one of them had just died. It was found that he had died after eating a pumpkin that had grown in the garden. When the drug pedlar dug the root of the pumpkin out to examine it, he found that it had grown out from a spot where the master's pet cat had been buried the year before. When the pedlar had come before, the cat died and now her master had to follow her into the grave.

A similar story is told in Yamagata Prefecture, Nishiokitama District, Ayukai Village, Ayukai. When a Toyama drug pedlar stayed at a house familiar to him, every night the food to be offered to him disappeared from out of the cupboard and the family members suspected the pedlar. The latter, hearing of it, got angry and watched a whole night to find the thief. He noticed that an aged cat opened the cupboard just as human beings do and ate up the food. He cooperated with the family members in killing the cat which they buried in a corner of the garden. When the pedlar came to the same house the next year, a family member just had died after eating a pumpkin from the garden. The puzzled people found that the root of the pumpkin was growing from the eye-cavity of the skull of the cat buried the year before. They exhumated the cat and buried her in a new grave and no disaster happened anymore.

2) Charrs begging for their lives.—Long ago, in a mountain village of Hida when farmers gathered on a riverbank to prepare to catch fish by poisoning the water, an itinerant monk passed by and admonished them to give up their cruel intention. But the farmers did not heed his words. They gave him a dumpling instead and bade him to go his way. Many poisoned fish came drifting along, among which was a big charr. When they had caught it and opened its stomach, they found in it the dumpling which they had given to the monk. The farmers now understood that the monk was the master of the charrs and had only changed into human shape and begged for the lives of the fish. They gave up forever fishing with poison. A similar story is told in mountain villages of Shizuoka Prefecture, Iwata District.

Hayakawa Kôtarô: The Time of the Field-god Festival (早川孝太郎: 田の神祭りの時期).—

In East Japan the field-god festival takes place when the rice-seed is sown into the nursery, in West Japan when the seedlings are transplanted to the paddy-fields.

Sakashita Kikuji: Field-planting in the Kirô Region where also

Pregnant Women Take Part in it (坂下喜久次： 孕み早乙女もいる木郎地方の田植).—

The various New Year rites throughout the first month aim at a good harvest and the security of life, and many of them are of a magic nature. On the 15th day the so-called *ô-tane* (great field planting) takes place, on this day the family-head rises early in the morning to proceed to the rice-nursery where he shouts very loudly “*hō, hō, hō*” to chase the birds away symbolically, and he stretches a straw-rope (*shimenawa*) around the nursery.

The quality of the rice-seedlings is divined by the length of the hair of the first visitor who drops in in the morning. If he is somebody with short hair, the seedlings will be short and of bad quality; if the visitor is long-haired, a good growth of the seedlings can be expected. Furthermore, if on the morning of the 15th day the moon is still visible on the sky, there will be a surplus of seedlings.

Tanaka Shinjirō: Rain Prayers (田中新次郎： 雨乞い祈願).—

The rain prayer types in the districts of Tottori Prefecture.

1) In the country of Hōki, at the foot of Mt. Ōyama, there is the pond Akamatsu-no-ike of which it is said that if water from it is taken home it will rain within a week. If prayers for rain said to the clan-god every evening are not answered, then five to seven young men are chosen who have to go with a barrel of rice-wine to bring water from the miraculous pond. There they offer the barrel in the shrine, say their prayers for rain, proceed to the pond where they say again prayers for rain in a small shrine and, as an offering to the master of the pond, they pour the rice-wine into the water. Then they fill the barrel with water and return to their village; whereupon rain will fall within a week.

2) On top of a mountain fire is kindled and the villagers pray for rain to the distant gods.

3) The Lion-head from the village shrine or the Jizō statue from a temple are kept in the water of a river while rain prayers are said. They are taken back only when the prayers have been answered.

4) Also wrestling (*sumō*) is done as rain prayer. In this case the wrestlers are girls.

5) In Tottori City the river Fukurogawa forms a rapid that is called “rain waterfall.” Pilgrims come to it bringing loaches which they offer to the god of the waterfall.

Shindō Hisando: Folk Customs Connected with Rice in North Aki (Northern part of Hiroshima Prefecture) (新藤久人： 藝北に於ける米の民俗).—

Annual festivals and festive ceremonies throughout life are embellished with numerous types of rice-cakes. In this respect the writer's report from Aki alone presents quite an amazing picture.

Makita Shigeru: The Field-god and Other Gods in Tsushima (牧田茂： 對島の田の神その他).—

1) The field-god.—On the day of field planting, prayers are said to the field-

god called there Tagami. Rice and rice-wine are offered to the god on each section of the field.

2) The earth-god (*chi no kami*).—This god is called Chinushisama (“Lord Master of the Field”). He is represented by a round stone erected in the North-western corner of the garden behind the house. On the 18th day of New Year a new *gobei* (sacred paper stripes) is offered to the god, together with rice, salt, rice-wine and rice mixed with red beans. The ceremony is called *kamisama ogami* (adoration of the god). In many cases sorceresses officiate.

3) The guardian-god of boats (Funadamasama).—The god is represented by hair of women, coins, dice, the five cereals, without uniformity. In Tsushima the belief in the guardian-god of boats is the same as on the main islands of Japan but the god is represented there by coins, stripes of cloth, lip salve, white powder, a needle, hair, a fan, one dice. In Korea, the god of boats, called there “boat-king” (船王), is represented by the following things, contained in a box: a piece of three-coloured cloth, three-coloured thread, a bundle of needles, white powder, a hair-pin.

Sakurai Tokutarô: Customs Concerning Transportation by Boat in Kishû (櫻井徳太郎: 紀州の舟逢習俗).—

Propeller driven boats are used now for traffic on the Kumano River but on its tributaries traffic by rafts is still flourishing. Timber cutting is done in the basin of the Kitayama River, and the timber is transported on the river by floating. The crew of a raft has three free days a year, namely on the 28th day of the New Year month their “raft festival” (*ikada matsuri*) is held, on the 15th day of the 3rd month the “waterfall festival” (*taki matsuri*), another free day is the 15th day of the 2nd month. The guardian-god of the raft crew is Namikiri Fudô (Wave Cutting Fudô) whose festival falls on the 28th day of the New Year month. Avoidances to be observed by raft crew members, 1) planting and eating of cucumber, 2) when they go out to start working and meet a Buddhist monk on the way, they better give up riding their raft on this day and rest at home; 3) by all means they must abstain from adding soup to the rice when eating.

The crew of a raft is under command of a headman called *oyakata*. Timber cutters obey to their *yama no oyakata* (lit. mountain headman). Timber cutting is called *kiri*, a cutter *somato*, floating the timber downstream *dasbi*.

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Seki Eima: Three-pronged Trees (關英馬: 三ツ股の木).—

In villages of Ibaragi Prefecture, Kuji District, three-pronged trees are considered to be abodes of *tengu* 天狗 (long-nosed goblins) and people keep a distance from them. A story is told of a wood-cutter who disregarded this taboo by cutting down a three-pronged cryptomeria tree. Only a painful outcry was heard from him and the man disappeared in a moment. His companions, frightened by the cry, rushed to the scene but of the unfortunate they could find no trace anywhere and only after a while they noticed that some of the pieces into which the man was torn were hanging on top of the tree.

In the precincts of a shrine stands a three-pronged cryptomeria tree of which it is said that all those who tear branches off from it for fuel will become suddenly mad.

Noro Zenzô: Floating of Fire at Ôkawara (野呂善造: 大川原の火流し).—

A report from Aomori Prefecture, Minamitsugaru District, Yamagata Village, Ôkawara. In the evening of the 16th day of the old 7th month, the *binagashi* ('fire floating'), also called *ogara nagashi*, takes place as an affair of the young men between eighteen and twenty-three. They gather in the river-bed above the village, divide themselves in three groups of which each makes a boat with miscanthus (reed) and straw. In the middle of the boat a mast, 3 m. high, is erected. When the boat is finished, all the boys put on a straw-hat and wind a towel around their heads. Each of the three groups now sets its boat afloat, at the same time setting the top of the mast afire. The boys follow their boats on both sides, taking care that the fire keeps burning until they arrive at the bridge at the end of the village. Then the boats drift downstream while the boys shout. Each boat is given a name, the boat on top *hayao* (早生), the second *nakao* (中生), the third *osoo* (晩生). All onlookers watch now to see on which boat the mast burns down first. The rice crop of the group attached to that boat will be bad.

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Ono Shigeaki: Divination about the New Year by Knocking Down Flowers (小野重朗: 年占の花倒し).—

A practice existing among farmers in Kagoshima Prefecture, Ibusuki District, Kiire Village, Yumisashi. On the 6th day of New Year young men gather to perform the ceremony of knocking down flowers. Boys who in the incoming year will reach fifteen years of age make on a plate a stand with a radish. They plant flowers on it such as Camellia, plum-blossoms, or rape-seed flowers. Then they knock them down and throw them out through the window of the direction in which the flower fell down. This play is a kind of divination on the New Year and serves to foretell the direction from which the year-god (*toshigami*) will come this year.

Wakamori Hideo: The Festival of the God Saitoku (若森英生: 歳徳神まつり).—

Sasaki Kinichirô: People who do not Eat Cod-fish (佐々木金一郎: 鱈を食わぬ人たち).—

In Akita Prefecture, Hiraka District, Tanemori Village, Yatsugashima Village, people do not eat cod-fish (*tara*) in the period from the 13th day of the old 12th month to the 3rd day of the following year and absolutely no cod-fish is brought to the house during that time for fear that through its presence some unhappy event might happen. Years ago a mysterious fire appeared in a house. After searching for the source of it people found that in a kitchen corner a cod-fish head was lying.

Gotô Yoshi: Prayer Meetings in Honour of the God Kôshin in East Mikawa (後藤淑: 東三河の庚申講).—

Every 60th day, on a Kôshin day, the villagers form groups who recite prayers and mumble incantations throughout the whole night.

Dobashi Riki: The Welcoming of Ôdamasama (土橋里木: 大玉様のお迎え).—

On the fire festival in Yamanashi Prefecture, Yamato Village, Tano.—In the same district people say Ôdamasama instead of Dôsojin, the more general name for the god of cross-roads. The writer offers a few notes on *dondon-yaki*, that is a bonfire made on the 14th day of New Year before the Dôsojin (god of cross-roads and guardian-god of the village).

Itô Shoran: A Song about Getting Fire (伊藤曙覽: 火もらい唄).—

A nursery rhyme that mothers sing to their babies telling them about the great value of fire.

Mori Toshihide: Katakô Yuri (森俊秀: 堅香百合).—

Yurihime (Princess Lily) is a heavenly fairy who came down to earth to get married to a mole. At the wedding ceremony she made good her escape. She was found concealing herself in a cave on the mountain and summoned to give up her resistance to the wedding but without avail. The mole got angry and knocked the princess down. After a while her shape vanished, what remained of her was a plant on which grew a pale purple flower. That flower is called *katakô yuri* 堅香百合 (lit. translated "hard fragrant lily").

Noro Zenzô: The Story of the One-eyed Hawk who Defeated a Kappa (water-spirit) (野呂善造: 河童を負かしたメヲ鸛の話).—

The Kappa, the king of the water-world, and the one-eyed hawk, the king of the birds, had a fight which the hawk won.

Tanaka Kyôichi: The Story of the Frog from Kyôto who Did not Know Ôsaka (田中鏡一: 京の蛙は大阪を知らない).—

A frog, residing in Kyôto, set out to visit the frogs of Ôsaka. He was on the way for many days, swimming through rivers and jumping over dykes. Finally he climbed up a hill to see from there what Ôsaka looks like, only to find that it did not look in any way different from Kyôto. He gave up the journey and returned to Kyôto by the same way he came. His frog friends heard about Ôsaka, that is was a marvellous place, went to see it, but the city they saw was again Kyôto only.

Kashiyama Kaichi: A Story-teller who Defeated the Old Lady who never Got Tired by Listening to Stories (櫻山嘉一: 話好きのババを負かした切りない話).—

Long, long ago, there was an old lady who was extremely fond of listening to talks from morning to evening. No matter who talked, she never got tired of listening to him. If somebody succeeded in making her tired, he earned high praise.

That happened to a man who talked about the honey-bee, a story with no end.

Yanagisawa Karui: The Priest Sings *ponpokosho* with a Badger (柳澤花泪: 和尚さんもポンポコシヨの話).—

Long, long ago, there was a temple called Chûdaiji, where every night a badger came and knocked on the door with his tail to make fun of the priest. The priest, however, instead of losing his temper, answered the song which the badger was singing while knocking at the door. So the badger gave up molesting the priest. *Ponpokosho* is a verse sung by the badger.

Takagi Seiichi: The Story of the Confused Gennaidon (高木誠一: あわて者の源内どんの話).—

There was in a village a man named Gennaidon who worked very hard but never succeeded in anything because he did every thing very excitedly.