

REVIEW OF REVIEWS

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Miura Shûyû: Appearance and Development of the Kôjin (the Rough God) in Okayama Prefecture

The belief in the god Kôjin is based on that in ancestor souls, in gods that spell evil (*tatarigami*), in general guardian gods, in tutelary gods of hamlets (*ubusunagami*), in Tengus (long-nosed goblins), in foxes and snakes, and is commonly held by members of the same clan or of villages with accompanying common acts of worship.

Kamata Hisako: *Oshagamisama*

Notes from Iwatashi Tenryû, Shizuoka Prefecture.

The Earth God (*ji no kamisama*), that is the god reigning over the locality, is worshiped on the 15th day of the 12th month, which day is called *oshagamisama*. On the evening of that day the house-father constructs a roof of new straw over bamboo sticks, constructing thus a miniature house about 30 cm. high, which he places in front of the god. The Earth God is worshiped in a corner of the mansion. When circumstances prevent the worship there, a shrine minister is called in who removes the shrine and finds another convenient place for it. Though in many families the shrine is built of wood or stone, others have only a substitute for it consisting of a flat stone.

Gôda Hirobumi: A Study on the God of the Kitchen-hearth (*kamadogami*)

Different localities do not display uniformity of the belief in the god Kôjin (lit. rough god). Most frequently this god appears as Fire God, whereas in Central Japan (Chûgoku) he is worshiped as ancestor soul, as mansion god (*yashikigami*), as clan-god (*dôzokugami*), as god of the hamlet (*burakugami*). It seems to us that we have here the older and more genuine type of the god Kôjin. It is also to be noted that it is here the hearth-god in the proper sense, called *kamadogami* or *dokôgami* (lit. land-lord god), or *okamasama* who is worshiped inside the house and considered to be the god of the hearth.

In any case, we find here a god who is a fire god and at the same time a god of the crops. In districts of Kansai the god of the hearth is called Kôjin. In Eastern Japan he is frequently worshiped under the name *Hibuse no kami*, that is fire prevention god. There are also districts where Kôjin is not worshiped inside the house as hearth-god or fire-god, as should be expected, but as god in care of crops.

Ishida Eiichirô: The Future of Japanese Folklore Studies in their Relation to Anthropology

The author advocates the integration of Folklore studies into the study of cultural anthropology.

Mabuchi Tôichi: Spiritual Predominance of the Sister over the Brother in the Southern Ryûkyûs

Already as early as 1922 Yanagita Kunio has found that the word *onari*, meaning the woman who prepares the food for the rice planters and carries it out to the fields, corresponds to the same word *onari* which in Okinawa is used for sister. The late Ifa Fuyû wrote in the journal *Minzoku* (Volk, in German) (Vol. 2, No. 2, 1927) that sisters, called *onari*, occupy a position of spiritual predominance over their brothers. In Miyakojima, more precisely, in Bisshimitake (or Bessemitake), on the central Eastern shore of the island, people worship a brother-god and a sister-god. The brother-god is considered to be rough in his manners, a quality indicated also by his name Araburugami. The sister-god is called Massabi [meaning not elucidated by the author] and considered to be a god who grants safety for boats and sea-traffic. How such safety is granted, the natives explain in the following way: the boisterous brother-god takes pleasure in stirring the waves of the sea up with a long stick when boats are just about to pass a dangerous cliff or reef. The sister-god, then, engaged in weaving, weaves some handsome pattern which attracts the attention of the brother-god to such an extent that he drops his stick so that the waves calm down again. Boatsmen pray to this sister-god for their safety.

Yamane Masarô: The God Kôjin in Hinokawa District, Izumo Province

A report on the character of the god Kôjin.

Kashiwa Tsuneaki: The Hearth-god (*kamadogami*) in Okinoerabushima

The big hearth, considered to be the seat of the deity Okamasama, is changed for a new one when the family head or the housewife has died, a custom which is called "to change the generation" (*dé [=dai] kaeru*) or "to make him [the god] retire" (*inkyô saseru*). In Okinoerabushima people believe that the hearth-god, like an ancestor spirit, protects the members of the household against diseases and bestows on them longevity, a belief with which various customs are in accordance. Thus, it is considered unruly to let one's feet rest on the hearth, the stones used for constructing the hearth and the fire wood must be clean, after childbirth mothers must stay away from the hearth for a fixed period.

The god of the hearth is worshiped twice a month, on the first and 15th day. On these days the ashes are removed and the whole fire-place is cleaned, rice-wine and incense are offered.

Saitô Kidô: The Earth-god (*Ji no kami*) in the Hamlet Mie, Wakasa Province.—A Report from Fukui Prefecture, Tôshiki District, Natashô Village

The inhabitants of Mie worship the Earth God as an ancestor spirit. They believe that the soul of a dead becomes a god after fifty years, then people pray to

him, identifying him with the Earth God. This god receives worship twice a year, that is on the lunar New Year's Day and on the 23rd of the 11th month. Every year two or three persons are assigned to sweep the ground around the little shrine of the god, and on the festival day itself they place offerings before the god, such as sacred rice-wine, white rice-cakes, sea-breems, rice mixed with red beans. No shrine minister is called for the performance of the ceremonies, the latter having a private character only.

Mori Seishi: Rice Plantation Rites in Matsuyama, Shikoku

The first, the fifth and the ninth month are commonly held sacred by the farmers. The day on which they start transplanting the rice seedlings has different names in different places, also the day itself varies in mountain and lowland districts. In mountain villages the day in question coincides more or less with the 25th of the 6th month.

Some days in the calendar are considered unlucky for the start of rice planting, for instance a day with a combination of the calendar signs for serpent and horse, a day with the sign for bird or sheep. The 49th day after the sowing of the seed is also taboo, and those who disregard this taboo have to expect a meager crop and misfortune in their household. The author notes also the belief that, after completion of the work, the field-god returns to the mountains to where he is sent off in a special ceremony. A rest-day with merry-making follows for the planters.

Takeda Akira: Annual Observances in Koshikijima, Kagoshima Prefecture, Satsuma District

Preparations for New Year.—House cleaning takes place on the 27th day of the 12th month, when all soot from pans and kettles and from the Buddhist house shrine is removed. On New Year's Eve New Year's cakes are sent to relatives and friends with the friendly words, "offer them to your august ancestors".

Masked New Year visitors.—On New Year's Eve a male family member dresses up as so-called *toshidon* or *toshitoridon*. The word *toshidon* means literally "Mister New Year", *toshitori-don* "New Year Passing Mister". The man wears a mask which makes him unrecognizable, and visits the families of neighbors, talking to the children there and giving them rice-cakes as New Year presents.

On the first day of New Year housewives draw the so-called "young water" (*wakamizu*). On the second day boatmasters entertain their crew at a banquet. On the 2nd, 7th or 16th day of New Year little girls build a furnace on the beach and prepare food.

On the first "Horse Day" of the lunar calendar, in fact the first Horse Day in the second month, fishermen have a holiday. On the 8th day of the 6th month the festival of the Water God takes place, on the 16th day of the 10th month that of the Mountain God.

Murata Hiroshi: Annual Observances and Funeral Customs in Tsuchikawa Village, Kagoshima Prefecture

A Report from Kagoshima Prefecture, Kushikino City.

1) Annual Observances.—The 2nd day of the first month is the New Year's Day of the kitchen knife. Drawing water is done by men. On the same day also the hatchets have their festival, early in the morning men go out to cut *tara* trees (*Borassus flabelliformis*). On the 15th day a gruel mixed with red beans and rice-cakes is eaten. On the 20th day, garden radish hanging on a pole are eaten. From the way the leaves of the garden radish wither, the weather of the year is divined: if they turn red, a sunny year is to be expected whereas green leaves indicate much rain.

On the 18th day of the 6th month of the lunar calendar the festival of Battó Kannon (Kannon with a horse-head, tombstones for dead horses are carved in this way) is celebrated. During the dog days, falling in this month, a river festival is held. In the evening, when the tide is in from the sea, rice-balls mixed with red beans are made in the river and given to the children.

The *Bon* Festival (All Souls' Day) falls on the 15th day of the 7th month, rice-dumplings are offered on the burial grounds.—On the 15th day of the 8th month rice-cakes are pounded. On the *i*-day (day of the boar) of the lunar 10th month, rice-cakes are pounded and offered to the field-god.—When rain prayers are to be said, each family delegates one member to a gathering at the village shrine where they pray for rain during five to seven days.

2) Funeral Customs.—a) The face of the corpse, male as well as female, is painted with white powder. Its cheeks are covered with a white towel, a practice called *zannen kamuri* (lit. covering the chagrin).—b) At the start of the funeral procession the mourners lament loudly.—c) Examination of foot prints.—Before sunrise the surrounding of the burial place is searched for foot-prints: if foot-prints of babies or oxen are found there, the dead will be reborn, it is believed.—d) The last anniversary mourning rites take place after 33 years, thus they are called *sanjúsannenki*. Until that time food offerings, set on separate small tables (*zen*), are made to each individual dead.

Osada Sumako: Funeral Rites and Bone Washing in Amami-Oshima

1) In Amami-Ōshima corpses are buried also nowadays. After some years the bones are dug out, washed and buried again. This bone washing is called "new burial" (*kaisō*) or "worship" (*ogamu*). 2) The body is laid into a cubic coffin in a sitting position. 3) The second burial takes place in the lunar 8th month, but never in a leap-year. When a second burial is to be made, notice is given to relatives, close relatives then start digging out the bones. The bones are washed by a sister or an aunt of the dead. In our days any close relative of the dead may do it. Though no rules exist as to the number of years after which the second burial should take place, it is more or less the practice to do it after seven years. The utmost care must be taken that no flesh remains on the bones when the latter are buried again.

In Ōshima, a custom has it, that a dead cat is hung on a tree in a fish-basket. The cadavers of other animals are either buried or thrown into a river. As reason for the special treatment accorded to cadavers of cats, the author points out that a cat might otherwise return as another being.

The bone washing as reported above is the last act of piety shown to a deceased in Amami-Ōshima. After that, people say, the soul becomes free, *maburi ga tatsu* [*maburi*=soul]) and functions as guardian spirit of the well-being of the living family members.

Naoe Hiroji: The Earth God (*Jinushisama*) in Tsushima

In the village of Nukadake, hamlet Umugi, the Earth God is worshiped somewhere in the backyard of the mansion. There a little stone shrine, called *Jinushisama* (lit. Lord Earth Owner), is found, in many farmhouses a simple round-shaped stone serves as a substitute. When a family moves to another place, its Earth God is taken along. The Earth God Festival takes place on the 28th day of the 11th lunar calendar.

Another name for the Earth God is *Jikonjinsama* (lit. earth-metal-god). The god is considered to be the master of the farmhouse compound. People pray to him when a family member has been stricken by disease, believing that this is due to an anger of their god. It happens also that when a child has died, its corpse is buried within the mansion and its soul worshiped as Earth God.

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Mogami Takayoshi: The Places for Celebration of Ancestral Spirits

This paper stresses burial places on mountains. The classic two-grave-system knows a *mairibaka*, that is the grave that is only visited, without containing the corpse, and the *umebaka*, that is the grave in which the corpse has been buried. Both graves serve for a long time as places where the ancestral souls are worshiped. This system however cannot claim a considerable age, as it is generally accepted that there was originally only one grave, that is that with the corpse. Since very early times the custom existed to have the same burial place in common for many people and to dig out old corpses when new ones had to be buried. Besides on graves souls were also worshiped in the Buddhist house-altar (*but sudan*), in a side-hall or also in the main hall of the *bodaiji*, that is the Buddhist temple to which the ancestor tablets were entrusted for safe-keeping. But the custom to entrust such tablets to temples is of later origin, just as that of having a visited grave (*mairibaka*). Ancestor souls are furthermore worshiped also inside the compound of mansions or near it. In this case ancestor souls are called *jigami*, *chinokami* (god of the earth or soil) or *ujigami* (clan-god), names given to a soul fifty or hundred years after death. Their worship is practised in Fukushima Prefecture, Iwaki District in the North to Miyazaki Prefecture, Nishimorogata District in the South.

Other places of ancestor worship inside or outside the mansion compound are little groves, called *mori*, in which the above mentioned *jigami* (earth-god), *jinushigami* (god that owns the earth, that is the spot on which the mansion stands), and *yama no kami* (mountain-god), *Kōjin* (a fire-god with many religious aspects) are worshiped, which in fact are all ancestor souls. Many of these places for ancestor worship inside and outside the farmhouse compound have a close relationship with burial places of ancestors.

In Nara Prefecture, Kanau Village, hamlet Kurobuchi, old families have a shrine for the worship of their ancestors and such shrines are connected with burial places. Also graves are known where ancestors are worshiped which have met with an unnatural death. In Shimane Prefecture, Kanoashi District, Hatasako Village, hamlet Uchimi, an old family has an ancestor grave which is located on the mountain slope behind the house in a so-called Kōjin grove. It is said that as ancestors are worshiped an old man with his wife who have been killed by an itinerant monk who had been allowed to stay over night. In the village of Okiura in Yamaguchi Prefecture people have a *jinushigami* (lit. soil owning god) inside their farmhouse compound, they say that ancestors are buried there who have died within the first three days of New Year. In Toyama Prefecture, Shimoniikawa District, Miyazaki Village, hamlet Sasagawa, a god *jigami* (earth- or soil-god) is known as which are considered ancestor graves generally located in a corner of the farmhouse compound or on a slope behind the farmhouse, always close to a huge tree. One family worships the figure of a farmer carved in stone and kept in a little shrine, while other families worship a stone stupa as their soil-god.

In general the founders of pioneer families and other outstanding ancestors are worshiped on special burial grounds kept apart from the graves of ordinary mortals.

Ancestor souls may also be worshiped on mountain slopes and tops. Mt. Iya in the country of Sanuki in Shikoku is a pilgrimage center, on the slope of the mountain stands the Iya Temple. From near and far pilgrims go there three, seventeen or twenty days after the death of a relative, or also on the twentieth of December, taking along hair and clothes of the dead, which things are dedicated to the temple. With branches of trees the mourners sprinkle water on wooden boards erected in the temple precincts and inscribed with the posthumous name of the dead. The soul worship on mountains seems to be the forerunner of the custom to bring mortuary tablets to a temple for safe-keeping. In this and other ways ancestor worship took on Buddhist forms.

[Editor's Note. The paper of Mogami Takayoshi has been extensively used by Matthias Eder in his paper "Totenseelen und Ahnengeister in Japan", in: *Anthropos*, 51, 1956, p. 97, ff.]

Yanagita Kunio: On the Deity Misaki

Since early times the fox was considered to be a supernatural animal with power to change its shape. There are stories circulating of foxes who gave their owner the power to tell the future, to become rich or to vex adversaries. In Kōshū, now Yamanashi Prefecture, such foxes are called Tōrimisaki. They are wild foxes caught and kept for religious purposes. In other fox beliefs the fox is purely an imaginary being, frequently thought of as something like wind. Somebody may walk in the mountains and have suddenly the feeling of a goose-skin or get headache, phenomena attributed to a fox as agent. The meaning of the word 'misaki' may be rendered with 'Lord'. Crows who pick up seeds from the field on which field plantation early in the year was started, are called *misaki-garasu* (lit. Lord's crows), and rice-cakes are offered them. Monkeys may also be called *misaki*. But

often no intelligence news bringing animals are involved, it is only the breeze of a wind that touches people in a strange way, in such cases the agents are malevolent souls of persons who have died an unnatural death and who are left without relatives who offer prayers to them.

Ishizuka Takatoshi: "Double Cemetery System" and the Conditions prior to it in Izumo and Hôki Province

The grave which contains the corpse is called *sutebaka* (lit. grave [in which the corpse lies] thrown away) or *umebaka* (lit. grave [in which the corpse has been] buried). The other grave, without a corpse, is called *agebaka* (lit. grave where offerings are made). The term *sutebaka* seems to be older than *umebaka*. Also the term *mairibaka* exists, it means a fictitious grave where prayers are said and offerings made, the literal meaning of the term is 'visited grave', visited for worship, no worship is offered on the grave that contains the corpse. A grave for the purpose of worship may be erected on the next *Bon* Festival (All Souls' Day), or even earlier, one week after burial or forty-nine days thereafter, in some places they do it already after seven days. For the ceremony of erecting the second grave some earth is taken from the real grave and buried in the new one, which is called *senso daidai no mairibaka*, that is 'visited grave of all generations of ancestors'. The first grave is then rarely visited, on *Bon* and on the anniversary day of the death, usually forgotten at all after one generation.

Most burial places are owned in common by the settlement, the visited grave however is owned privately by the respective family, though many visited graves may be found on the same ground, in which case small sections are allotted to individual families.

On the spot where a corpse has been buried a natural stone from a river-bed is placed as a grave-mark and nothing else.

Something must be said about the clan-god which is worshiped in front of the visited grave (*mairibaka*). In many places of Izumo the ancestor-god of the clan is worshiped on the visited grave under the name of *Kôjin* or *jinushigami* (lit. soil owning god), in a small shrine erected in the adjoining field.

Sakaguchi Kazuo: On the Place-name Atchiyama

The word *atchi* is found combined not only with *yama* (mountain) but also with other elements of place-names. *Atchinosawa* (*sawa* is a swamp) is a lonesome place on the island *Ôshima* in Izu where local stories have it that the voice of a crying woman can be heard at night, also that this voice calls the names of passing travellers. Old women say that, when that fearful voice is heard, one should make an offering of coins wrapped in paper in the direction from where the voice is heard. If one has no coins at hand, one should pluck a flower and tear it into many pieces and place them in the direction of the voice as offering.

On *Tojima*, another island in Izu, a mountain called *Atchiyama* is known with which a similar story as that given above is connected. On the same island a *Nishiyama* (Western Mountain) and a *Higashiyama* (Eastern Mountain) are facing one another. *Nishiyama* is also called *Kaminoyama* (God's Mountain), *Higashi-*

yama is Hotokenoyama (mountain of the souls of the dead). Since early times conversation about cats and rats was tabooed in the area of Nishiyama, which is also called Atchiyama. A village on the nearby Kôzushima is named Atchimura, souls of dead are worshiped there, a lonesome place. [The writer unfortunately makes no attempt at explanations.]

Mabuchi Tôichi: Spiritual Predominance of the Sister over the Brother in South Ryûkyû (II)

Emami Mieko: Field Notes on the Villages of Shôkawa Basin

Maruyama Hisako: Folktales from Sado Island

Homma Kite: Folktales from Gosen Town, Echigo Province

Horiuchi Masafumi: Folktales from Akita Prefecture

Kusakawa Takashi: Two Forms of Worship concerning the Deity Inari

In Chiba Prefecture, Isumi District, Ôtaki Town, Ozawamata, each family worships for itself a *Yashiki Inari*, that is a mansion Inari (Inari is commonly rendered with fox-god). The worship is done in a corner within the mansion where a stone-shrine or one made of straw is dedicated to Inari. It is said that such shrines had formerly a straw-thatched roof, for which the following explanation is given: the fox has brought rice from China in his mouth, so he likes roofs made of rice-straw. On New Year rice-cake is offered at his shrine laid on two sheets of ordinary writing paper. After the festival period children roast the cake on the fire-place in the house, expecting good luck by doing so.

Another type of Inari is the *kumi Inari*, that is an Inari which several related families worship collectively. It seems collective worship of Inari is an affair of descendants of pioneer families, that is of a main family and families branched off from it. Most probably Inari was formerly worshiped as their clan-god, only later branch families made him their private family god.

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Sakurai Tokutarô: Authority of the Village Tutelary Deity: The Religious Basis for the Formation of Cult Groups Called Kô

Hagihara Tatsuo: Purifying Rain

1) *Tanabataame, Tanabatanagashi.*—In Ibaragi Prefecture, Kuji District, Namase Village, people say that rainfall on *Tanabata* (the festival of the Weaver and the Cowherd, a star festival) on the 7th of July is something auspicious, because if the two stars could meet, that is, be visible, the God of Epidemics would be born of the union. Rainfall on *Tanabata* is welcomed in the regions of Miyazaki in Kyûshû, Matsumoto (Nagano Prefecture), then in the prefectures of Gumma, Tochigi, Fukushima; not hoped for in Okinoerabushima in Ryûkyû, and in the region of Kokura in Fukuoka Prefecture. The motifs behind both attitudes towards rain on the Star Festival

are of interest, A. rain wanted:—In Itoigawa in Niigata Prefecture: rainfall is good because the Heavenly River can be crossed by boat. Tochigi Prefecture, Nasu District: if the two stars meet in dry weather, epidemics will rage. Iwate Prefecture, Ichinoseki: rain is good for the crops. B. rain not wanted:—Tottori City: Epidemics will rage after rainfall. Miyagi Prefecture: Insects harmful to the rice-ears will increase. Iwate Prefecture, Higashi-Iwai District: insects harmful to millet and radishes will increase.

The *Collection of Folktales from Amami-Ōshima (Amami-Ōshima no mukashibanashi-shū)* has the following to say about rain on *Tanabata*: light rain falls every year because the two Heavenly lovers are shedding their tears. Radishes and other vegetables planted in this Heavenly rain will grow extremely lustily.

The practice of foretelling good or bad crop from rain on *Tanabata* is widespread. The *Tanabata* ceremonies are mostly considered as preparations for the *Bon* Festival in Mid-August. On *Tanabata* the tombs are cleaned, lanterns are prepared and hung out for the welcoming of the souls, various ritual instruments are washed. Widely spread is also the custom to wash cows and horses and also people purify themselves with water. The *nebuta-nagashi* (lit. washing away drowsiness), taking place from Shinshū on to the Northeastern Provinces (Tōhoku) on the 7th of July, is considered to be a rite of great magical power.

2) *Matsuri no ame* (festival rain), *kiyome no ame* (purification rain).—Rain on the festival is attributed special purifying power. On Amakusa Island in Kumamoto Prefecture, people believe that on the last day of June the malicious Water Spirits (*Kappa*) are called to order and made unable to do harm, so that everybody can swim at ease. At the Sumiyoshi Shrine in Ōsaka, the god's palanquin (*mikoshi*) is washed in the sea. Bathing in the sea-waves is very efficient in curing all kinds of diseases. At the Wakamiya Shrine in Kubiri, Kanagawa Prefecture, Yokosuka City, Uruga, when the shrine festival is held, rain falls unfaillingly every year, so that the festival came to be called *geta-matsuri*, that is wooden clogs festival (wooden clogs, *geta*, are the footwear for rainy weather). On the shrine festival of the Suwa Shrine in Shimane Prefecture, Ōchi District, Yagami Town, rain is almost traditionally falling since time immemorial, and the god is happy, it is said, to see people walk under their umbrellas, therefore the name *kasasenbonmatsuri*, that is festival of thousand umbrellas.

Nowadays people prefer fine weather for their festivals, but the above listed examples to the contrary are undoubtedly remains of an old belief that rain has a purifying power.

3) *Yōkafuki*, *Daishikōare*.—*Yōkafuki* is the word for bad weather on the 8th day of the 12th month and of the 2nd month, used in Sanin, Hokuriku, Hida. In Shirakawa Village in Gifu Prefecture, Ōno District, people say that if snow is falling on the 8th day of the 12th month, the crop of next year will be abundant. In Tōhoku Districts the terms *Daishikōbuki* (bad weather on the day of the meeting of the Daishi Association) and *Daishikōare* (stormy weather on that day) exist, they are used in an auspicious sense if snow falls or if a sudden storm sets in on the evening of the 3rd of November.

Miyanagashi.—In Niigata Prefecture, Nishikambara District, Kunigami Village,

rain falling the next day after a shrine festival is called *miyanagashi* (lit. washing or scrubbing the shrine).

Dômiyanagashi.—In Niigata Prefecture, Kitakambara District, Niôjiyama, rain falling the next day after pilgrims had come from nearby districts on the first day of May, is called *dômiyanagashi* [*dô* may mean temple or shrine hall]. This rain cleans away the rubbish left over from the temple festival.

Mori no akanagashi.—In Yamagata Prefecture, Nishitagawa District, Shimizu, the 23rd of August is celebrated as *Jizô Bon* (All Souls' Festival with worship of Jizô, the guardian-god of the deceased souls) on a place called *mori no yama* (mountain with forest), villagers gather there to worship their ancestors. Rain falling the next day is called *mori no akanagashi* (cleaning away the filth from the forest).

4) *Sôgori, sôkiyome*.—The belief that water connected with a festival is something sacred, is based on the idea that gods are traveling to and fro at the festival. As to the so-called *sôgori* (general cleaning away of filth and rubbish), in Mie Prefecture, Watarai District, Shimazu Village, ascetics form groups at the end of the 5th month and make their round through the settlements in a procession which is led by somebody who carries a pole with sea-weed attached to it; with this instrument scrubbing and dusting of all houses is done. The sea-weed points to the former custom that the whole village bathed in sea-water, which practice was called *sôgori*, that is general washing away of dirt.

Kaigomori-matsuri.—In Okayama Prefecture, Atetsu District, Miyoshi Village, Karamatsu, the *i*-day (*i no hi*) of the old first month is called *kaigomori-matsuri*. In this term *kai* is written with the character for 'all', *komori* means seclusion, *matsuri* festival. On this day three men, whose turn it is to represent for one year their village, climb up a mountain to divine there the future of the village. While the three are on the mountain no fire must be kindled by the villagers and no smoke be seen rising from the village as all are supposed to take part somehow in the seclusion of the three men on the mountain.

Murata Hiroshi: *Kô* in Kagoshima Prefecture

Associations with a strong Buddhist background are the *bôon-kô*, *Jizô-kô*, *Kannon-kô*, *Akiba-kô*, *jûgonichi-kô*. The term *bôon* means repayment of kindness, and *bôon-kô* is an association which holds memorial services for the Buddhist saint Shinran Shônin (1174–1268), the founder of the Shinshû sect. The Jizô Association and the Kannon Association are devoted to the worship of Jizô and Kannon respectively. Akiba is a mountain in Shizuoka Prefecture, its god is far and wide worshiped as fire-god. The *jûgonichi* Association (*jûgonichi* means the 15th day of a month) has all villagers as its members and meets on the 15th of the 2nd month in the house of a family who is on duty to receive them for the year.

In Satsuma District, Yamazaki Village, the Jizô Association meets in the 6th month of the lunar calendar. Jizô is considered as god of children. On the 21st day of the 6th month they wash a wooden figure of him, on the 23rd day they offer rice-wine to him and kindle lanterns. On the 24th day the whole village gathers to worship Jizô. The Kannon Association has only women as its members who gather for worship on the 18th day of the first, fifth and ninth month. Kannon

is the guardian-goddess of women who worship her mainly with the intention to be blessed with good children. The Akiba Association, also called Akka Association or Hi no kami (Fire-god) Association, has no fixed date for its gathering, some gather on the 24th of the lunar 10th month, others on the 10th day of the 3rd and the 8th month. In some places the word Akiba-kô has been corrupted to Akubi-kô, so that it became to mean 'bad fire association'.

Nijûsanyamachi (lit. vigil of the 23rd day).—People gather during night, mostly in the first, fifth and ninth month, to pray for the safety of those who have started on a travel. If it is travel on sea by boat, the vigil is held on the 26th day.

Yama no Kami kô, Mountain God Association.—No female members, meetings on the 16th day of the first, fifth and ninth month. Tradition says that on these days the mountain-god is doing his laundry or that he is counting the trees, and nobody must enter the forest.

Obimachi (lit. waiting for the sun, for sunrise).—In Aira District, Higashisono-yama District, they say *nisaibimachi* for *obimachi*, both *obimachi* and *nisaibimachi* are gatherings for the worship of the Sun-goddess Amaterasu Ômikami. In the morning after the vigil participants enjoy a chicken dinner.—The Tenjin Association consists mostly of young men from fifteen years of age on, they meet on the spring equinox. *Tenjin* are Heavenly Spirits, the ancestors of the Imperial family before Amaterasu.

Ogura Manabu: Kô in Kaga and Noto Provinces

Hokuriku, to which Kaga and Noto belong, is a country where the Buddhist sects Jôdo and Shinshû are strong to an extent that Kaga and Noto are called the Kingdom of Shinshû. The festival of *Ubusunagami*, the tutelary deity of the village, is generally the most conspicuous among the annual festivals, but in Shinshû dominated districts temple festivals are rivalling with it, so do the *Higan* (equinox) festival, the *Kongei* (welcoming the souls) festival, the *Urabon* (All Souls) festival. Making use of periods of rest from fieldwork, believers have their abstinence days and their services in commemoration of Shinran's death.

In Kashima District in Noto three Ise Associations became known, one of them in disintegration, the other two still in traditional shape. One of them worships the supreme divine power of the Ise Shrine (*Jingû*) in regular annual meetings combined with banquets and in a devout and festive mood. The other one is a clan affair with meetings in the second, eighth and tenth month. The third one can only count from ten to twelve, may-be fifteen members at its meetings and is built up on a territorial basis.

The belief in the god Kôshin has many ramifications with other beliefs though it belongs neither to the Shintoistic nor to the Buddhist creed. In Ishikawa District, Gorôjima Village, three families form a Kôshin Association and there are six of them. They gather six or seven times, always on a Kôshin day (a day with the calendar signs for *kô* and *shin*), in the house of a family whose turn it is to entertain the association members. Their object of worship at the gatherings is Kôshin-sama and a picture scroll of Seimen Kongô (that is in fact Shiwa) is hung on the wall. Kôshinsama is the god of metal and invoked for his help to do good business

and to be saved from disaster.

Nagaoka Hiroo: Customs of *Kô* and *Dambarai*

In Ishikawa Prefecture, Hagui District, Takahama Town, the hamlet Fukuno consists of about 110 households of farmers. In the hamlet a picture scroll of Okobutsusama, that is Amida Nyorai, exists, which is reverently worshiped at the gatherings of an association in honour of it. A Buddhist priest is then called whom they name Okogobosama. The gathering during night is called *dambarai*.

Miura Shûyû: Ritual Seclusion and Cult Groups (*Kô*) concerning a Rough and Fearsome Deity called *Kôjin* in Okayama Prefecture

Doi Takuji: *Kô* in the Southern Villages in Okayama Prefecture

1) Types of *kô* (religious associations).—Nagahama in Okayama Prefecture, Ushimada Town, is a farmers' village consisting of about 400 households scattered along the coast. They have an Ise Association (*Ise-kô*) and a Kompira Association (*Kompira-kô*), which are subdivided into three groups, a large group with 16 households, a medium-sized group and a small group, each with 11 households, but with a different number of individuals. Each group has its own gathering every month. Formerly all households joined the association, now many stay away for economic reasons.

An association open to all is the *yamanoue-kô* (lit. mountain-top association). The *Tenjin-kô* is an association for children for the worship of Sugawara Michizane (an outstanding example of loyalty to the Emperor, 845–903), its members gather every month on the 25th for supper. Religious gatherings which all villagers can take part in are that for the worship of the gods *Kôjin*, *Yakugami* and *Jigami* and the *natsukitô* (summer prayers) and the *obimachi* (waiting for sunrise).

2) The Ise Association.—The god worshiped by the *Ise-kô* is called *Odaijin-gûsama*. In a small shrine of the association many sword-blades (*okensaki*) are assembled. Gatherings take place every month on the 6th, in July on the 11th. Upon their return from fieldwork the members of the association wash their feet, change their clothes, take a fan and then they proceed to the meeting which takes place alternately in a house of the members. There they wash their hands first, climb up the verandah (*engawa*), clapping their hands they enter the room of worship, offer rice-wine and take a seat. All present members then have a banquet and talk until about midnight before they leave.

3) The Kompira Association.—Object of worship is an amulet received from the Kompira Shrine. Meetings at night on the 9th of every month.

4) The Daishi Association.—The name of this association is taken from *Kôbô Daishi* (774–835), the great preacher of the Shingon doctrine. At their meetings the members hang up three picture scrolls, *Jûsanbotoke* (Thirteen Bodhisattvas), *Kôbô Daishi* and *Fudô Myôô*. Meetings monthly on the 21st, either at night (*yorudaishi*) or at daytime (*hirudaishi*).

5) Other religious gatherings and festivals.—A festival which is the concern of all villagers is that of *Kôjinsama*. When a house has been built, acts of worship are offered to *Yakugami* (God of Evil) and to *Kôjin*. In honour of *Yakugami* a

night is spent in prayer on the 13th of every month, for Kôjin every 8th. The Jigami (god of the soil) is represented by a pentagonal stone placed within the worshiping ground of Kôjin outside but near the house. On the shrine-day (*shanichi*) in spring and autumn villagers gather, spread straw-mats and enjoy rice-wine drinking.

Matsuoka Toshio: *Kô* in Suô and Nagata Provinces

The following religious associations exist: *bôon-kô*, *Daishi-kô*, *hîmachi-kô*, *Kompira-kô*, *Yama no kami kô*, *nembutsu-kô*, *Jizô-kô*, *Ise-kô*, *Ebisu-kô*, *koyasu-kô*, *Akiba-kô*, *Kôjin-kô*, *Jigami-kô*. Organisation and practices of all of them are more or less similar. They all have a *tôya* (lit. head-house), where they gather, the place being decided by lot. After an act of worship before an altar they enjoy feasting and conversation, the whole is a kind of village club. The *nembutsu-kô* (Buddhist prayer association) and the *koyasu-kô* (which says prayers for easy delivery) are composed of women only. For the worship of Jigami and Kôjin the whole village forms one unit and at the cult gatherings they discuss also matters of importance for the life of the village community, so that the association performs functions of a self-governing body of the villagers.

The *Ise-kô*, *Daisha-kô* (Great Shrine association), *Kompira-kô*, *Nikkô-kô*, *Zenkôji-kô* raise funds with which they finance a pilgrimage to the temple or shrine which has lent its name to the respective association. The *Ise-kô* goes to Ise in Mie Prefecture, the *Daisha-kô* to Izumo in Shimane Prefecture where the Great Izumo Shrine (Izumo Daisha) is found, the *Kompira-kô* to the Kompira Shrine in Shikoku, the *Zenkôji-kô* to Nagano, the capital of Nagano Prefecture, to visit the old temple *Zenkôji*.

Lantern Associations (*tôrô-kô*).—The original purpose of Lantern Associations was to pray for the eternal happiness of those who have died in an accident, but what they do now is worship of ancestors to whom they make offerings every year on the 7th, 8th and 9th of August.

The Mountain God Association (*Yama no kami kô*).—The island Futajima in Yamaguchi Prefecture, Shimonoseki City, lies about 5.5 km. out on the sea and has a circumference of 13.3 km. On it are four forests in which the belief in a mountain god is practiced; each of them lies on a hill. The names of the mountain god are first mountain, second mountain, third mountain, fourth mountain. Every villager is attached to one of the four mountains. The four cult days fall around the 15th of the 12th month and are marked with most splendid ceremonies. The first day is used for decorating all the four "mountains", on the second day many dolls are offered in the mountain god's forest. On the third day processions, which are joined by all inhabitants, are headed by a shrine minister to all four mountains. On the fourth day shrine ceremonies are performed in all four forests, then all islanders gather on the foot of the shrine hill for the *mochimaki*, that is the scattering about of rice-cakes. Thereafter they disband. During the four festive days all members of the association gather in their meeting house (*tôya*) for feasting. These days are the most spectacular ones of all celebrations of religious associations in Yamaguchi Prefecture.

The Festival of Jigami (Earth God).—The belief in Jigami is strong in Yamaguchi Prefecture. Jigami festivals are held mostly around Mid-January, the time of the Small New Year. People then say their thanksgiving prayers to the god for his help during the past year and pray for a good crop of cereals and for protection against all kinds of evil throughout the coming year. The worship of Jigami is the concern of the whole village community. The whole village as such is practically a Jigami Association which goes most conspicuously into action on such occasions as the ceremonies of the first capping of youths, of weddings and funerals, becoming the real center of the religious and social life of the village community.

The Kôjin Association (*Kôjin-kô*).—There are numerous small Kôjin shrines in the towns and villages of Yamaguchi Prefecture. Ceremonies at them take place in spring, summer and autumn, the most important one being performed in November and December. Pertaining banquets are given separately within three days, one on the first day for the heads of families, on the second day one for housewives and children, on the third day one for young men. Members of the association call themselves *Kôjin-nakama*, that is Kôjin companions, and they cooperate with a strong sense of coherence in all common affairs with counsel and deeds.

Gôda Hirobumi: Household Deities and Age Groups on Niijima Island, Izu Province

I. Household deities: 1) *Suijinsan* (Water God), this god has a small shrine on a pillar in the kitchen or over the stove, he is the guardian of fire. On the first three days of New Year the housewife draws the so-called "young water" which she uses to cook gruel every morning of the first three days to offer it to the god. On the 15th day of the New Year month she makes dumplings with rice-flour to offer them too to the god. The offerings given to Suijin can be eaten only by the house-wife herself.

2) *Kôjinsama*, the god of the fire-place, also called *Ofug yôsama* and *Fugensama*. The fire-place is always kept clean and must not be touched with feet. The house-father burns every morning two or three sticks of incense in it and sprinkles some tea into the ash while saying aloud 'Kôjinsama' or 'Fugensama'.

3) *Shijogamisama*, the latrine god. He has a small shrine in the latrine with a few pebble stones placed in or around it. To prevent diseases of the organs of the lower parts of the body people offer there little pictures of fowl painted on tiny wooden boards, so-called *o-emma*. When a pregnant woman is in the house all nails are pulled out from the boards of the latrine hut. *Shijosama* is also a guardian-god of women.

4) *Oebesusama* (Ebisusama), with festivals on the 20th day of the first and the 10th month, a god of luck, but very avaricious.

II. Age Groups.—1) Birth and nursing.—a) Prenatal and postnatal customs, of them the belief is of special interest, that, when the husband rides a fishing boat during the pregnancy of his wife, the catches of that boat will always be plentiful throughout a whole year.—b) Midwife, she is called *bakase* or *bakashibi*. In ordinary cases she is called only when a mother of over sixty years of age is giving birth

and special difficulties are to be expected.—c) The prayer meeting on the 50th day after birth. Birth takes place in the home of the parents of the mother, but it is in the home of the father of the child that red rice is cooked and served to the ladies of the neighborhood in celebration of the happy event. Between the 7th and the 15th day after delivery close relatives and friends visit the confined mother. The name is given to the infant on the 7th day, the first shrine visit with it is made on the 50th day. The grandmother takes the child to the shrine bringing along a paper with the date of birth and the child's name written on it, to get them noted down in the official list of the parishioners of the shrine in the shrine office.—d) *Mori* and *oyako*, presents for the family of the mother. On New Year, *Bon* and on the festival of *Shichigosan* (a gala day for children of three, five and seven years of age) presents are sent from the house of the child to the family of its mother (*mori*), such as clothes, girdles, straw sandals, wooden clogs, etc.; uncles and aunts (*oyako*) are given sweets, fruits, tea or such like.—e) *Koshibuchiwai*. On the child's birthday two huge rice-cakes are made and, wrapped in red cloth, given the child to carry on its shoulders. This ceremony is called *koshibuchi*, that is 'beating the back of the child', and some symbolic beating is done as a magical means to further the growth of the child.—f) *Hôso no sasayu* (lit. smallbox bamboo-grass hot bath). On the 12th day after vaccination hot water is sprinkled on the child's head with bamboo-grass.—g) *Shichigosan* (lit. seven-five-three). On the 14th of 11th month the *Shichigosan* Festival is performed, a feast for children of seven, five and three years of age.

2) Young men's houses (*wakamonoyado*) and young girls' houses (*musumeyado*)—a) Initiation (*batsuumi*, lit. first [going out to] sea). Boys up to sixteen or seventeen years of age are called *aniki*, girls of the same age class are called *anne*. From this age on boys are called *anii*, girls *amanii*. Boys then are for the first time taken out to sea on fishing expeditions, therefore the term *batsuumi*. The event is also called *fundoshishime* (first use of the G-string). Girls wear their first loin-cloth on *Bon* (All Souls' Day in Mid-August). By these rites the young people are declared adults, and they join the associations of young men (*wakashûgumi*) and women (*musumegumi*) respectively. Men are called *anii* and women *amanii* until they take over the household, afterwards they are called *tô* and *ka* respectively.—b) *Jibeiba*, that is young men's club house; every village has one, the young men go there from their seventeenth year of age until the first child is born to them. A young men's house is headed by a chief who is in the management of group affairs assisted by some subordinate officers who are elected. The young people gather in their club-house after supper to make straw-sandals and enjoy a chat.—c) *Musumeyado*, club-house for girls, who sleep there until they get married.

Saitô Michiko: Agrarian Rites in the Northern Part of Mimasaka Province

1) *Ôtoshi* (lit. great year).—On the 30th of the 12th month people hang twelve bundles of rice on a branch of a chestnut-tree or a cryptomeria tree and make an offering with it to the house-altar. The branch with the rice bundle is called *inasao* (lit. rice-pole).—2) *Toshioroshi* (lit. taking away New Year's decorations).—On the 11th of the 10th months all decorations in the house are removed.—3) *Tondo*, a

bon-fire.—On the 15th of the 10th month all New Year's decorations, which have been removed from their places, are taken out into the open and burnt before the Jijinsama (Earth God) by the young men and children of the village.—4) *Yamairi* (going to the mountain).—On the morning of the 3rd day of the 2nd month men go to the mountain in an easterly direction, and cut trees, pine or cryptomeria trees, chestnut or black pine-trees, but only in the number of the male family members. The trees may be cut in anyone's forest.—5) The 5th day of the 5th month.—On this day no oxen are used, a special dish is eaten, namely *sasamaki*, that is rice-cakes wrapped in leaves of bamboo-grass.—6) *Rengeyasumi* (lit. lotus-flower rest).—On the 15th day of the 6th month no grass is cut and nobody goes out to the fields for work. A dish is eaten, the *renge-saba*, that is lotus-flower mackerels.—8) *Hassô*, the first day of the 8th month, custom prescribes eating of peaches.—8) *Inoko*, that is a day with the calendar sign *i*.—If there are three *i*-days in a month, the second of them is celebrated as the Inoko Festival; in a month with two *i*-days, also the second. The god Inoko is an agricultural fertility god. During the year he is supposed to dwell in the fields and to come to the house only on the Inoko day.—9) Mikogamisan.—On the 13th day of the 11th month sweet rice-wine is offered to this god. It is believed that this god goes about with women, that he dislikes dark corners of the room and that he does not want to be worshiped in common with other gods.—10) *Kamainwai* (sickle festival).—The sickles which have been used for rice harvesting are placed together in the courtyard and receive an offering of cooked rice, at the same time the guardian-god of the house is offered *botamochi*, a kind of rice-cake.—11) *Mushiokuri* (seeing off insects).—A Shintô shrine minister is called to read a prayer, villagers with drums and flutes stage a procession through the village out to its boundary, on a bamboo pole they hang a straw-bag, beneath it they place a *nusa*, that are pendant paper strips used in Shintô ceremonies. There are places where the straw-bag is thrown into the river.—12) Jigamisan (Earth God).—Only one Jigamisan is worshiped in a village, and that is on the spring equinox and on the Shrine Day (*Shanichi*). At *Bon* and New Year flowers and incense are offered to Jigamisan.

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Naoe Hiroji: The Earth God (Jigami) and the God Kôjin (Rough God)

As numerous field reports have established, the distribution of the belief in the Earth God is found all over Japan, only the name of the god may vary. Among these variations we find, among others, *jinushisama* (lit. ground owning god), by which name the nature of the god in question is most precisely expressed. The Earth God is one of the stone monuments so frequently found on the roadside near villages. In districts of Kantô Province we find such stones on cross-roads near the village entrance, usually grouped together with stone monuments of other gods, such as Kôshin and Dôsojin.

The Earth God may be worshiped either as such in a special little shrine, or as mansion god (*yashikigami*) with whom he is then identified. It is an extension of this identification when he appears also as ancestor spirit. Instances became known from Aichi Prefecture and Shizuoka Prefecture that the Jigami is no other

than the ancestor soul of the first pioneer of a newly created settlement. Family ancestors in a general sense may also be worshiped as Earth God. Even a relation of identity with an agricultural deity, more precisely with the field god, granting fertility to the rice-fields, is no rare case. With the last sheaf harvested the god comes home to the house where he is given a ritual reception.

In spring and in autumn, when the festival of the village shrine is held, the Earth God receives special worship. Besides this, the 15th of the 8th month is also dedicated to his worship. A noteworthy feature of this day is a ceremony performed on the burial ground of the family.

From Shizuoka Prefecture it is reported that a figure of the fertility god Inari, commonly called fox god, is worshiped as Earth God.

Gôda Hirobumi: Multiplicity and Overlapping of Household Deities

The gods Ebisu and Daikoku, carved in wood and usually worshiped together, are household gods who care for the prosperity of the family and the fertility of the fields. They belong to the group of the Seven Gods of Luck. [For more details about Ebisu and Daikoku cf. Matthias Eder: *Figürliche Darstellungen in der japanischen Volksreligion*. In: *Folklore Studies*, Vol. X, 1951, p. 262 sqq.] Both are sometimes identified with the field god. They are found in every household, their nature and historical development is no subject of discussion here. Besides them, we find the Hearth God (*Kamadogami*), the god of the furnace (*Okamasama*) the god Kôjin (Rough God) and others whose names are derived from those mentioned above. Their individual functions are not always and everywhere clearly defined and we find them shifting from one to another. The development seems to have started with a fire god who had, or still has, connection with agricultural fertility and ancestor souls. Elsewhere their guardianship over the female household members is outstanding, or they function as protectors against fire.

Wada Seishû: The Double Cemetery System in Kai Province

A common burial ground, used by a whole village, may be divided into two sections: in one of them corpses are buried, the other one contains only tombstones. The institution of community burial grounds, however, is but a relatively recent innovation, before the modernization of the country landowners buried their dead on their own ground and marked the place with a natural stone or by planting a camellia tree there. A private grave outside the common graveyard is now called an "old grave" (*furnbaka*), implying that the custom to have individual graves for themselves is the older one.

Oshima Tatehiko: The Kôshin Cult and the Ritual Called

Nijûsanya in Reference with the Mountain God and the God of Paddy-fields

Among the stone carved roadside gods near villages and hamlets we find one called *Kôshinto* (lit. Kôshin tower), that is a stone monument on the frontside of which the Hinduistic god Shiva is represented, usually accompanied by three monkeys [see description and photo in Matthias Eder: *Figürliche Darstellungen in*

der japanischen Volksreligion. In: *Folklore Studies*, Vol. X, 1951, p. 275 sqq., photo 20]. The deeper meaning of the various details of the representation is of Taoist origin, but evidently they do not play a significant role anymore in folk belief. [With their proper meaning deals Kubo Noritada: On One Aspect of Faith in the Three Noxious Insects in Japan, Concerning Particularly Methods of Exterminating Them. In: *The Memoirs of the Institute of Oriental Culture*, No. 9, March, 1956, pp. 127–216 (with English abstract), and by the same author: The Taoist Origin of the Japanese Celebration of the Cyclic Day of Metal and the Monkey (*kôshin*), in: *Tôhōgaku Ronshū (Memoirs of the Institute of Eastern Culture)* edited by the Institute of Eastern Culture, No. 3, Sept., 1955, pp. 1–54, with English abstract.—Ed.] As it happened with other gods of foreign origin, so also Kôshin underwent syncretistic tendencies of the Japanese folk religion in which the originally native concepts always proved to be stronger than the imports. Thus, Kôshin became combined with the mountain god and the field god.

The term *Nijūsanya* means 'the 23rd night', signifying a calendar date on which prayer meetings are held at night, usually by women only. In some places the 22nd night is chosen for the meeting, or the 19th night. Women then pray for easy delivery and for their children. The men in their gathering for the worship of Kôshin are interested mainly in good crops. [The editor of this journal has interviewed farmers in Kita-Azumi District, Nagano Prefecture, about their Kôshin Association which gathers six times a year. Its intentions are all directed towards success in agricultural activities. It seems that nothing is left anymore of the original meaning of the worship of Kôshin and its underlying elements of Chinese Taoism. The meetings take place alternately in the house of a member family, at it lots are drawn by which it is divined with which kind of fruits the individual family will be blessed during the agricultural year.] In Kumamoto Prefecture, Tamana District, the weather of the following year is divined at a meeting during the night of the 23rd of the 9th month and the quality of the wheat crop.

Komori Yôko: The Relationship between the Dog and Easy Delivery in Folk Belief

Because dogs whelp very easily, women erect a wooden tablet (*sotoba*) to the dog-spirit when they gather to pray for easy delivery. The wooden tablet is dedicated to the spirit of a dog who died while whelping. On the 11th after its birth the baby is taken out for a visit to the clan-god, the god of the well, the god of the latrine and to still other gods, carrying the sign for 'dog' written on its forehead, as reported from Tochigi Prefecture, Haga District, Motegi Town. In Awano Province, Kamitsuga District, the visit is made on the 7th day. In Kumamoto Prefecture, Kuma District, the first cloth which the baby gets to wear, is first put on to a dog. Other animals, such as the snake, the crab, the ox, the horse, have also some magical bearing on babies, though not as frequently as the dog.

The possibility exists that the dog became the magical guardian of children because of his function as messenger of the water-god. Then it were the latter from whom his protecting power emanates. In Kanagawa Prefecture, Uruga Town, Kamoi, people with their babies visit the god of the well on the 11th day

after birth.

Hosen Sumitake : On a Deity Called Nogami in Nara Basin

We have to do here, it seems, with a deity connected somehow with agriculture. It is worshiped either by the community of a hamlet or by an individual family on the 5th of the 5th month. At the center of its worship is a tree around which a straw-made snake is wound, if not hung on it. Under it tools, such as hoes, spades, plows, and straw made figures of oxen, horses, centipedes, snakes are placed, together with an offering of rice dumplings wrapped in reed leaves. The dumplings are made by boys of seventeen years of age who also send of them to neighbors and relatives. The tree to which the offerings are made, stands either in a rice-field or where the tombstone of the visited grave (*mairibaka*, where no corpses are buried) is found or in a forest. The snake figure is made by children. During the process of its making no woman must be present ; if one comes in, rigid purification rites have to be performed. Before the snake is brought out to the tree and offered there to the god, it is first carried in a procession through the village to all houses. When the snake comes to hang high on the tree, the fields will be threatened by a drought ; when it hangs low, rainy weather will prevail. The offering of a figure of an ox resembles the field planting ceremony. With the straw-made figures of oxen, horses, and agricultural tools the children imitate the toiling of the field.

Tanaka Shinjirô : Customs and Traditions Concerning Head-wear

Umbrellas and hats are used to protect the head against rain and heat. According to the material used for making them and to the particular purposes they serve, various names are given them. Also some magical practices are connected with hats. It is believed that sedge has the power to free man from religious impurity, therefore sedge sunshades are used at various religious ceremonies as a few instances may show. When the god Sambaisan is invited in the course of the field planting ceremony, sedge-hats are put on, as is reported from districts of the two provinces Sanyô and Sanin. Sedge-hats are donned also when people go to pray at a shrine or at a Buddhist temple. The bride wears a sedge-hat when she comes to her new home, and uses the same hat later in field planting ceremonies. When a corpse is laid into the coffin, a sedge-hat is put on its head, or the hat may be laid on the coffin or on the tomb or be buried with the corpse. On the 49th day after a death, 49 rice-cakes, so-called hat-cakes (*kasamochi*) are made of which a big one is offered in the Buddhist temple. There are villages where these cakes are made as human figures and then given to relatives as presents. Medicinal powers are attributed to them, a patient suffering from headache will be cured when he eats the head of the figure, or if his loins are affected he must eat the corresponding part of the rice-cake. A person bewitched by a fox can find relief by wearing a sedge-sunshade.

Matsuzaki Shigeru : Rural Kabuki Stages with Straw-thatched Roofs

The *kabuki*, classical Japanese drama, gained its popularity at the end of the 17th century, with its first stages in Edo, Osaka and Kyôto, and at the beginning of the 18th century primitive stages began to be built also in rural districts. The

author goes into details with regard to the construction of village stages and their social function.

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Morice Vanoverbergh: *Tales in Lepanto Igorot or Kankanay As It Is Spoken at Bauco*. First Series (continued) (pp. 31-86).

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Raphael Maglioni: *Archaeology in South China* (pp. 1-20).

Wilhelm G. Solheim II: *Paddle Decoration of Pottery* (pp. 35-46).

Morice Vanoverbergh: *Tales in Lepanto-Igorot or Kankanay As It Is Spoken in Bauco*. Appendix I: *Riddles*, First Series (pp. 83-102).

Vol. II, No. 2, January, 1953

Morice Vanoverbergh: *Prayers in Lepanto-Igorot or Kankanay As It Is Spoken at Bauco* (pp. 1-28).

Laurence L. Wilson: *Some Notes on the Mountain Peoples of North Luzon*. II. (pp. 29-36).

Laurence L. Wilson: *Some Ballads from Northern Luzon* (pp. 37-48).

Alfredo G. Pacyaya: *A Sagada Dirge* (pp. 49-54).

[A mourning song from the Bontoc Igorots of Sagada. From the Introduction: "This dirge is sung in the house of the dead while the body is in state—when the body is tied to the *sangadil* (death chair) and the relatives and friends come to "talk to the dead person" before he is taken to the cave".]

Charles O. Houston: *A Preliminary Bibliography of Philippine Anthropology, Ethnology and Archaeology*. (In Two Parts) (pp. 55-110).

Bibliographical Notes: A Listing of Some Recent East Asian Periodical Literature: French Indo-China, Formosa and India. [The Notes cover the following periodicals:]

Asia. Asian Quaterly of Culture and Synthesis. Quarterly, Saigon, 93, Rue d'Ormay, P.O.Box 79. (Vol. 1, No. 1; Vol. 2, No. 6).

Eastern Anthropologist, quarterly, published by the Ethnographic and Folk Culture Society, Lucknow, India. (Vol. V, Nos. 1-3).

France-Asie, Revue de Culture et de Sythèse Franco-Asiatique. Mensuel, Saigon, 93, Rue d'Ormay, P.O.Box 79. (Vol. VII, No. 63; Vol. VIII, No. 75).

Wen Hien, Report of Historico-geographical Studies of Taiwan, published by The Historical Research Commission of Taiwan Province, 109-111 Yen Ping Nang Road, Taipeh. (All in Chinese). (Vol. II, Nos. 1-4).

Vol. II, No. 3, April, 1953

Leo A. Estel: *Racial Origin in Northern Indonesia* (pp. 1-20).

Francis Lambrecht: *Genealogical Trees of Mayanyaw* (pp. 21-28).

Laurence L. Wilson: *A Brief History of the Mountain Province, Luzon* (pp. 29-38).

Bibliographical Notes (pp. 39–68).

Morice Vanoverbergh: *Prayers in Lepanto-Igorot or Kankanay As It Is Spoken at Bauco* (continued from Vol. II, No. 2) (pp. 69–108).

Vol. II, No. 4, July, 1953

Carmelo J. Jamias: *Some Ilocano Proverbs* (pp. 21–26).

Laurence L. Wilson: *Ballad of Uning* (pp. 27–28).

[An ancient Northern Kankanay legend as song in the contest at a *Cañao*.]

Morice Vanoverbergh: *Prayers in Lepanto-Igorot or Kankanay As It Is Spoken at Bauco* (pp. 39–106).

Bibliographical Notes (pp. 107–110). [The Notes cover:]

Magazine of the Continent. Published fortnightly at Taipei, in Chinese. Vol. V, Nos. 10–12; Vol. VI, Nos. 1–2.

Wen Hien. Published by the Historical Research Commission of Taiwan Province. Vol. I, Nos. 1, 2, 4; Vol. II, Nos. 1–2; Vol. III, No. 1.

A Listing of Some Recent East Asian Periodical Literature (2): Some papers contained in *Eastern Anthropologist*, Vol. V, No. 4; Vol. VI, No. 1.

Vol. III, No. 1, October, 1953

Harold C. Conklin: *Buhid Pottery* (pp. 1–12).

[The Buhid are a Mangyan tribe in Oriental Mindoro.]

Laurence L. Wilson: *Occupational Acculturation in the Mountain Province* (pp. 87–96).

Inocencio B. Maddela: *The Tirong, Ancient People of the Babuyan Islands*, (pp. 97–100). (Reprinted from *Philippine Magazine*, Vol. 34, No. 3, March 1937).

Frank Lewis-Minton: *Pipe Smoking in the Philippines* (pp. 101–103). (Reprinted from *Philippine Magazine*, Vol. 34, No. 3, March, 1937).

Mauro Garcia: *Bibliographical Notes*. The Philippine Journal of Science. (Some Historical and Bibliographical Notes) (pp. 105–108).

Bibliography of Ethnographic Titles Relating to the Philippines from Periodical Literature. Compiled by Helen Butengko (pp. 109–122). Covered are the *Philippine Journal of Education*, which contained in the course of time many folkloristic papers; the *Philippine Craftsman* with papers on baskets and mats; *Unitas* with “The Religion of the Early Filipinos at the Coming of the Spaniards”, by Dame M. Edmunde Delbeke, in Vol. 7 (No. 1, July, 1928), “Inheritance Laws in the Pre-Spanish Philippines”, by Eufronio M. Alip, in Vol. 10, No. 7, January, 1932; “Marriage Customs and Ceremonies in the Pre-Spanish Philippines”, by Eufronio M. Alip, in Vol. 10, No. 8, February, 1932.

Vol. III, No. 2, January, 1954

Howard P. McKaughan: *The Philippine Project of the Summer Institute of Linguistics* [University of North Dakota], (pp. 203–204).

Howard P. McKaughan: *Notes on Chabacano Grammar* (pp. 205–226).

Myra Lou Barnard and Janette Forster: *Introduction to Dibabaon Sentence Structure* (pp. 227–231).

Janette Forster: *Dibabaon Texts* (pp. 232–236).

H. P. McKaughan and Percy Meiklejohn: *An English-Agusan-Manobo Word List* (pp. 237–244).

Vol. III, No. 3, April, 1954

Justus M. Van der Kroef: *Transvestism and the Religious Hermaphrodite in Indonesia* (pp. 257–266).

Charles O. Houston: *Customs Associated with Rice Cultivation in the Philippines* (pp. 297–304).

Wilhelm G. Solheim II: *Ibanag Pottery Manufacture in Isabela* (pp. 305–308).

Laurence L. Wilson: *Notes on the Mountain Peoples of North Luzon*. III (pp. 309–320).

Charles O. Frake: *Sindangan Subanan Word List* (pp. 321–324).

Fred Eggan: *Some Social Institutions in the Mountain Province and Their Significance for Historical and Comparative Studies* (pp. 329–336).

J. Henry Baird: *The Guam Museum* (pp. 343–344).

Vol. III, No. 4, July–October, 1954

Francis Lambrecht: *Ancestors' Knowledge Among the Ifugaos and Its Importance in the Religious and Social Life of the Tribe* (pp. 359–365).

Francis Lambrecht: *Genealogical Tree of Kiangon* (pp. 366–369). [With a chart].

Laurence L. Wilson: *Some Folktales from North Luzon* (pp. 420–426).

Eulogio B. Rodriguez: *Names Under Which the Philippines Has Been Known at Different Times in History* (pp. 444–448). (Reprinted from Philippine Education Magazine, Vol. 24, No. 4, Sept., 1928).

R. F. Barton: *Myths and Their Magic Use in Ifugao* (pp. 477–479). (Reprinted from Philippine Magazine, Vol. 37, No. 9, Sept., 1940).

R. F. Barton: *Numpitol—The Self-Beheaded. A Myth used in Ifugao War and Sorcery Rites, translated and annotated* (pp. 480–494). (Reprinted from Philippine Magazine, Vol. 37, No. 10, October, 1940).

Dalmacio Maliaman: *Igorot Ghosts and Gods* (pp. 495–498). (Reprinted

from Philippine Magazine, Vol. 33, No. 9, Sept., 1936).

Simeon Aquino: *Life in Payao Bontok, Mountain Province* (pp. 56-611). (Special Supplement).

Vol. IV, No. 1, January, 1955

Donn V. Hart: *Hunting and Food Gathering Activities in a Bisayan Barrio* (pp. 1-14).

Wilhelm G. Solheim II: *Notes on the Archaeology of Masbate* (pp. 47-50).

Laurence L. Wilson: *Mountain Province Trends* (pp. 51-54).

Jose T. Enrique: *Pedro Serrano Laktaw* (pp. 55-58). (Reprinted from Philippine Magazine, Vol. 37, No. 7, July, 1940).

[P. S. Laktaw was an outstanding pioneer of Tagalog philology. Of his learned writings Enrique's paper lists the following titles: *Diccionario Hispano-Tagalog*, published in 1890, *Conjugacion del Tagalog*, published a few years later, *Diccionario Tagalog-Hispano*, published in 1914, and the *Estudios Grammaticales Sobre la Lengua Tagalog*, published by his heirs shortly after his death on September 22, 1928.]

Resurreccion Calip: *Ilocano Colloquialism* (pp. 59-61). (Reprinted from Philippine Magazine, Vol. 36, No. 2, February, 1939).

Flavio Ma. Guerrero: *Tagalog Proverbs* (pp. 62-63). (Reprinted from Philippine Magazine, Vol. 36, No. 1, January, 1939).

Leo Salas Carbonilla: *Cebu-Visayan Proverbs* (pp. 64-65). (Reprinted from Philippine Magazine, Vol. 38, No. 6, June, 1941).

Lydia Villanueva-Arguilla: *Philippine Folk Dances* (pp. 70-71). (Reprinted from Philippine Magazine, Vol. 37, No. 7, July, 1940).

Yusop M. Tan: *The Monkey and the Winds. A Sulu Folktale*. (Reprinted from Philippine Magazine, Vol. 37, No. 10, October, 1940).

Epifanio T. Ramos and Adriano Apilis: *Nabukyang, An Ifugao Hero* (pp. 105-107). (Reprinted from Philippine Magazine, Vol. 37, No. 3, March, 1940).

Raymundo Baguilat: *The Ifugao Hagabi* (pp. 108-109). (Reprinted from Philippine Magazine, Vol. 37, No. 2, February, 1940).

Hagabi is the bench-shaped upper surface of the Ifugao coffin, see Fig. 2 on page 196 of Francis Lambrecht: *Ifugao Tales*, in: *Folklore Studies*, Vol. XIV, Tôkyô, 1955.]

Mariano Z. Familara, Jr.: *The One Night Courtship of the Mangyans* (pp. 113-114). (Reprinted from Philippine Magazine, Vol. 37, No. 3, March, 1940).

Ricardo C. Galang: *Kinship Usages Among the Pampangos* (pp. 115-117). (Reprinted from Philippine Magazine, Vol. 33, No. 9, September, 1936).

Vol. IV, No. 2, April, 1955

E. Arsenio Manuel: *Notes on Philippine Folk Literature* (pp. 137-154).

Charles O. Houston: *Bibliographical Note and Bibliography* (pp. 173-244).

[In the Bibliographical Note Prof. Houston writes about the problems confronting Philippine Bibliography, and in his Bibliography he presents what he could achieve himself under the prevailing circumstances. A good start which will be welcomed by all concerned.]

Isagani Villa D'Bayan: *Philippine Magic Charms* (pp. 257-258). (Reprinted from Philippine Magazine, Vol. 31, No. 3, March, 1934).

Beato A. de la Cruz: *Aklan Superstitions About Toys* (p. 259). (Reprinted from Philippine Magazine, Vol. 30, No. 1, June, 1933).

Ricardo C. Galang: *Bukidnon Marriage* (pp. 260-264). (Reprinted from Philippine Magazine, Vol. 31, No. 5, May, 1934).

Hermino A. Figueras: *Some Fragments of the Añgalo Legend* (pp. 265-266). (Reprinted from Philippine Magazine, Vol. 31, No. 3, March, 1934).

[Añgalo and Añgararab are a couple of legendary giants said to have settled in the Ilocos region thousands of years ago.]

N. U. Gatchalian: *The Non-Christian Tagalogs of Rizal Province* (pp. 267-269). (Reprinted from Philippine Magazine, Vol. 31, No. 8, August, 1934).

Maximo Ramos: *Necromancy in the Barrio* (pp. 288-291). (Reprinted from Philippine Magazine, Vol. 30, No. 8, October, 1933).

Percy A. Hill: *A Hitberto Unpublished Document on the Landing of Magellan at Homonhon* (pp. 307-310). (Reprinted from Philippine Magazine, Vol. 31, No. 8, August, 1934).

Florent Joseph Sals: *Primitive Education among the Ifugaos: Physical, Mental and Vocational*. Philippine Studies, Vol. 2, No. 3, September, 1954, pp. 266-285.

Idem: *Primitive Education among the Ifugaos: Religious and Moral*. Philippine Studies, Vol. 3, No. 1, March, 1955, pp. 70-89.

Generally speaking, among primitive tribes education means the preserving and handling down to new generations the traditions inherited from the ancestors. The purpose of education is to safeguard the existence of the individual with regard to his physical wants, to his relation to the supernatural forces and to his community.

In his two papers on how Ifugao children are educated the author describes such a transmission process. It is more a natural growing than a systematic teaching. The Ifugao do not have any records of the birth of their children. When the parents think the children are grown big enough, they have them married, hoping to see

their grandchildren. About things of the surrounding nature youngsters learn when they accompany their elders to the fields and forests. In mental education the highly developed and popular story telling is their best vehicle of learning about the heroic past of their ancestors and about sacrifices and rites. Vocational training consists in imitation and experience. At an early age boys and girls are instructed in the art of farming. Girls are also taught weaving, boys house construction and how to make a fence around the house ground. Boys and girls alike indulge in games and plays which strengthen their bodies and develop their mental abilities.

As to religious education one has to keep in mind that religion permeates the whole life of the Ifugao and that religion and tribal customs go always closely together. Their supreme deity is Maknongan, Bagan and Ballitoc are their most remote legendary ancestors. A sacrifice called *baki* is the center of Ifugao creed. "It is the offering of a sacrifice of pigs, chickens, or carabaos to the spirits for the purpose of appeasing them, thanking them, or asking their favor". There is a kind of priesthood, consisting of persons authorized to perform the sacrifices. In some legends the spirit takes the form of a tiny insect, as for instance in the well-known story of the origin of Ambuaya Lake in which the spirit appears in the form of a leech. Myths are always related with religious beliefs and rites, and already little boys and girls know many of them. The idea of a life in the other world is very vague and no prospect of reward after death urges the natives to good conduct. Children are present when sacrifices are offered so that they witness everything and are thus initiated in rites and lore of the tribe.

In moral education parents stress bravery, industry, kindness, chastity, hospitality, and obedience. The motives in moral conduct are the fear of the displeasure and vengeance of the spirits and fear of fellow-beings. The author sums up the different aspects of Ifugao education as follows: "Hardly any of it is imparted formally. It is picked up by the child as he participates in the life of the family and tribe, listens in on tales and conversations or observes the ways of the elders. What he thus sees and hears becomes at once the standard of religious and moral conduct and the reason to justify it: 'It is what our ancestors told us'". That means that in order to understand the educational process among the Ifugao, one has to know first their whole cultural pattern, material and spiritual. The author made reference several times to other publications on the Ifugao. May be some of our readers would like to find here a list of the most important literature on the Ifugao. We compiled it from the *Journal of East Asiatic Studies* (Vol. II, No. 2, January, 1953, pp. 69-110) where its Editor Charles O. Houston Jr. wrote *A Preliminary Bibliography on Philippine Anthropology, Linguistics, Ethnology and Archeology*

Roy Franklin Barton: *The Harvest Festival of the Kiangnan Ifugao*. In: *Philippine Journal of Science*, Vol. 6-D, No. 2, April, 1911.

Id.: *Ifugao Law*. In: *University of California Publications in American Archaeology and Ethnology*, Vol. 15, No. 5, 1922.

Id.: *Ifugao Economics*. In: *University of California Publications in American Archaeology and Ethnology*, Vol. 15, No. 5, 1922.

Id.: *Lawsuits and Good Customs à la Ifugao*. In: *Asia*, Vol. 29, No. 10,

October, 1929.

Id.: *My Ifugao Brother's Gods*. In: *Asia*, Vol. 30, No. 3, March, 1930.

Id.: *Myths and Their Magic Use in Ifugao*. In: *Philippine Magazine*, Vol. 37, No. 10, October 1940.

Id.: *Numpuot—The Self-Beheaded*. In: *Philippine Magazine*, Vol. 37, No. 10, October, 1940.

Id.: *The Religion of the Ifugaos*. In: *Memoir 65, American Anthropological Association*, October, 1946 (*American Anthropologist*, New Series, Vol. 48, No. 4, Part 2).

Raymundo Baguilat: *The Ifugao Hagabi*. In: *Philippine Magazine*, Vol. 37, No. 2, February, 1910.

[*Hagabi* is the bench shaped upper surface of the Ifugao coffin, see fig. 2 on page 196 of Francis Lambrecht: *Ifugao Tales*, in: *Folklore Studies*, Vol. XIV, 1955].

H. Otley Beyer: *An Ifugao Burial Ceremony*. In: *The Philippine Journal of Science*, Vol. 6-D, No. 5, November, 1911.

Id.: *Myths Among the Mountain Peoples of the Philippines*. In: *The Philippine Journal of Science*, Vol. VIII, 2-D, Manila, Bureau of Science, Division of Ethnology, 1913.

Alberto Crespillo: *Ifugao Love Potions and Charms*. In: *Philippine Magazine*, Vol. 34, No. 7, July, 1937.

A. Faculo: *Wedding and Other Rites in Apayao*. In: *Philippine Magazine*, Vol. 33, No. 6, June, 1935.

Francis Lambrecht: *The Mayawyaw Ritual*, 1. *Rice Culture and Rice Ritual*. In: *Publications of the Catholic Anthropological Conference (CAC)*, Vol. IV, No. 1, December, 1932.

2. *Marriage and Marriage Ritual*. In: *Publ. CAC*, Vol. IV, No. 2, March 1935.

3. *Death and Death Ritual*. In: *Publ. CAC*, Vol. IV, No. 3, March, 1938.

4. *Property and Property Ritual*. In: *Publ. CAC*, Vol. IV, No. 4, October, 1939.

5. *Go-Between and Priests*. In: *Publ. CAC*, Vol. IV, No. 5, December, 1941.

Id.: *Ifugao Villages and Houses*. In: *Publ. CAC*, Vol. I, No. 3, April, 1929.

Id.: *Genealogical Trees of Mayawyaw*. In: *Journal of East Asiatic Studies*, University of Manila, Vol. II, No. 3, April, 1953.

Id.: *Ancestors' Knowledge among the Ifugaos and Its Importance in the Re-*

ligious and Social Life of the Tribe. n: Journ. of East Asiat. Studies, Vol. III, No. 4, July and October, 1954.

Id.: *Genealogical Tree of Kiangnan.* In: Journ. of East Asiat. Studies, Vol. II, No. 4, July and October, 1954.

Id.: *Ifugao Tales.* In: Folklore Studies, Vol. XIV, Tôkyô, 1955.

Gilbert S. Perez: *The Art Life of the Ifugao.* In: Philippine Magazine, Vol. 33, No. 11, November, 1936.

Epifanio T. Ramas and Adriano Apilis: *Nabukyag, An Ifugao Hero.* In: Philippine Magazine, Vol. 37, No. 3, March, 1940.

Fr. Juan Fernandez Villaverde: *The Ifugao of Quiangan and Vicinity.* Transl. from the Spanish by Dean C. Worcester; with notes and an addendum by Levi E. Case. Reprinted from the Philippine Journal of Science, Vol. 4-A, No. 4, July, 1909, pp. 237-262.

Morice Vanoverbergh: *Dress and Adornment in the Mountain Province of Luzon.* In: Publ. CAC, Vol. I, No. 5, November 1, 1929.

Florencio D. Millare: *The Tinguian and Their Old Form of Worship.* In: Philippine Studies, Vol. 3, December, 1955, No. 4; pp. 403-414

The author, professor of Sociology at Manila Central University, a native, though not a Tinguian, of Abra, presents here a brief summary of the present religious conditions among the Tinguian, one of the old Indonesian tribes in Northern Luzon. He tells us that the Tinguian who numbered about 27,000 in 1916, have increased since for a few thousand more. The census of 1948 shows that there are now approximately 22,000 of them in the Abra province, the remainder lives in the provinces of Ilocos Norte, Ilocos Sur, and in the sub-provinces of Apayao, Kalinga, Lepanto, Bontoc and Amburayan. Since the time Fay-Cooper Cole did his field research work among the Tinguian about fifty years ago (later publishing his results in *Traditions of the Tinguian*, Chicago, Field Museum of Natural History, Publication 209, Anthropological Series Vol. XIV, No. 1, 1915; No. 2 appeared in 1922 under the title *The Tinguian. Social, Religious and Economic Life of a Philippine Tribe*), the Tinguian have made a great advance towards modern civilization, they now dress like ordinary lowlanders, intermarry freely with the Ilocanos and follow the Ilocano way of life. According to the census report of 1948 only a little less than one-fifth of the Tinguian populace still sticks to their old religion, the others are Christianized; that means however, to some extent only, as they have not yet entirely done away with their old gods, still offering prayers to them as a last means when all Christian acts of worship have proved to be futile for achieving some desired aim. In the hearts of the elder folk the old customs are still deep rooted.

Thus, their religion still centers around the belief in supernatural beings collectively called *anitos*. This concept comprises a Supreme Being, High Gods, gods of lesser degrees, good and evil spirits, and ancestor spirits. With spirits man can communicate through spirit mediums. Those old people who refuse to

embrace Christianity claim that they too believe in the existence of one supreme ruler who created the world and who controls the activity of the living and the spirit world. This supreme God whom the Tinguian call Bagatulayan is characterized by Millare as follows: "His omnipotence extends to all the activities of all the living, the various classes of spirits and the spirits of the ancestors. Like a supreme commander, he has absolute control over the behavior of his subjects and punishes anyone who disregards his laws and commands. The celestial bodies like the moon, stars and the sun are his creation and to each of them he has assigned a spirit to direct its normal operations. These heavenly bodies are venerated in order that the divinities will always continue to provide the people with light, air, sunshine and life".

The author notes that Cole mistakenly considered Kadaklan the greatest Tinguian spirit. Kadaklan, though very powerful, is endowed only with power delegated to him by Bagatulayan. The same holds true with Kaboniyán, the teacher-helper deity.

Of the spirits of deceased mortals only a few are worshiped as natural spirits, as a rule, however, the remains and memories of all dead are venerated. The shamans, the only persons capable of communicating with the *anitos*, are generally elderly women, though men are not entirely barred from that vocation. A person called by a spirit to serve him as medium has to undergo first a rigid training before she can practice her profession.

Among the ceremonial rites performed in the temporarily built *anito* temple one called *diam* is outstanding, it consists in a narrative of remarkable deeds by which a spirit has distinguished himself in the past; by praising them it is hoped that the spirit in question will distinguish himself once more in favor of an applicant for his help.

Another ceremony to be specially noted is the so-called *sayang*, the largest of all Tinguian ceremonies. "It is held in connection with the construction of a spirit shrine, the *balawa*, the largest *anito* temple, dedicated to the cure of a lingering sickness. The *sayang* is an inherited family function, but because of its magnitude, it takes on the nature of a community affair". A *sayang* ceremony must be repeated every six or seven years, each time the family is subjected to all kinds of avoidance rules during the ceremonies and after. Cole gives a detailed description of the *sayang* ceremony (pp. 345-355), but he does not explicitly say that the *balawa* is dedicated to the cure of a lingering sickness, as Millare does. Cole's statement, "His (i.e. the Tinguian's) religion holds forth no threat of punishment in a future world, neither are there rewards in that existence to urge men to better deeds" is somewhat at variance with that of Millare, "Tinguians believe in rewards after death, and are very lenient in this regards. The proper burial rite, the holding of a successful *lay-og* [ceremony held one year after death] and prayers help in the expiation of one's sins. Heaven is that the soul enjoys in *maglawa* [the spirit kingdom], while hell is the restlessness of the soul in that spirit kingdom. If the deceased has been very bad on earth, his sins may be atoned by subjecting the arms of the people joining the funeral to 150 lashes each from a rattan whip." Thus we can gather several valuable morcelles of information from Millare's brief paper.

Lorenz Löffler, *Das zeremonielle Ballspiel im Raum Hinterindiens*. In: Paideuma, Band VI, 2, 1955; S. 86-91.

In gedrängter Kürze stellt der Verf. eine Fülle von Bräuchen mit Ballspiel und damit zusammengehender Riten und Verrichtungen aus Hinterindien zusammen und ergänzt sie durch Parallelen aus Mittelamerika, dem „klassischen Land des kultischen Ballspiels“. Er findet, daß in Mittelamerika „die astrale Bezogenheit betont“, die sexuelle nur angedeutet ist, während in Indochina das Verhältnis umgekehrt ist. Mit Fruchtbarkeit hat nach ihm der Brauch hüben und drüben zu tun. Wir geben die zusammenfassenden Sätze des Verf. wieder: „Das zeremonielle Ballspiel findet sich in zweierlei Formen in Südostasien: 1. als Liebesspiel mit dem Federball bei den Thai und Miao, 2. als Totenopfer mit dem Opfertier bei den Apa Tani und Ngadju, wobei jedoch auch in der ersten Gruppe eine Verbindung mit dem Totenkult zumindest bei den Dsung-gia bestand und eine Verbindung mit dem Opfertier nicht ausgeschlossen erscheint“ (S. 89). Angesichts eines unverkennbaren Parallelismus auch in Einzelzügen neigt der Verf. zur Annahme einer kulturellen Beeinflussung Mittelamerikas von Südostasien her, jedenfalls hat er durch seine Untersuchungsergebnisse zu der darüber in Gang befindlichen Diskussion einen wichtigen Beitrag geleistet.

M. E.