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82. Seven Japanese Variants of a Toothache-Charms, Including a Driven Nail

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Corporation. They are not only similar in shape and work, but the material appears the same as those from South Africa. But what is more remarkable still, they are found in Australia; they carry the legend that they "were used 200 years ago by the natives," a time long enough to relegate them to the prehistoric. I hope to be able to find out more about these most interesting things from the other end of the earth, which point to another example of those great migrations about which we have been learning of late years.—W. J. L. A.

Japan: Folklore.

Hildburgh.

Seven Japanese Variants of a Toothache-charm, including a Driven Nail. By W. L. Hildburgh. 82

An excellent example of the variations of a popular charm, according to the district (or even the part of the district) where it is practised, is afforded by certain Japanese forms of the procedure of driving a nail or a spike into some object for the purpose of relieving toothache. The series illustrates the difficulty with which the folklorist may be faced when trying to select the essential feature of a charm of which he knows one or two forms only. In each variant the charm is given in full detail, as received by me or as printed in books, showing the ceremonial which may gather by degrees about a simple performance.

(a.) Upon a sheet of paper draw a diagram of the mouth, showing the tongue in the centre, and representing each tooth by a small mark. (The diagram is to be drawn with the part representing the left side opposite to the actual left side, as in a mirror, not as in a portrait.) Fasten this paper by a number of bamboo spikes, either angular or round (the paper must not be pasted up), to the wall of a room in which one is accustomed to spend much time—a bedroom, or the kitchen, for example—near to the floor. Then, with a few light taps of a hammer, drive another bamboo spike through the mark corresponding to the diseased tooth, at the same time requesting either Fudo-san or Jizo-san (some people favour one of these deities, some the other) to cure the tooth. Should the tooth continue to ache, drive the spike a little further into the wall, with renewed requests for a cure. (Recorded by me at Kyoto.)

(b.) A knife is flourished about in front of the patient's face (this action probably corresponds to threatening the disorder with a knife, as is done in some charms for other purposes), and a sheet of paper folded in a certain manner is then cut along the folds with this knife. One of the sheets thus produced is marked by biting upon it with the aching tooth, and is afterwards returned to its original position amongst the others. Then all are fastened up by several nails driven through them in the upper part of a room. (Recorded by me at Nikko.)

(c.) Stand, with the feet together, upon a piece of white paper placed on the floor and draw a line (which will resemble the outline of a human face) around the outside of them.* Within this line draw eyes, a nose, and a mouth containing a full set of teeth, making the offending tooth quite black, and the two teeth at its sides slightly black. Then fold the paper in eight folds, drive a nail through it, and finally throw it into a running stream. (Quoted in *The Nightless City*, 1905.)

(d.) "Inscribe on a slip of wood certain incantations (given) in the ordinary Chinese character, in the seal character, and in Sanskrit. Beside the inscription make two circles. If the toothache is in the upper jaw knock a new nail with a purified hammer into the upper circle; if in the lower jaw into the lower circle. If the pain does not go away continue knocking the nail with the hammer. The

* To cure toothache ink the sole of one foot and take an imprint of it upon a sheet of paper, then paste the paper upon the kitchen door. For a tooth on the right side print the right foot; for one on the left side the left foot. (Reported to me as given by an old woman at Kamakura.)

" slip of wood should be afterwards thrown away into a stream." (Quoted in Aston's *Shinto*, as taken from Bakin's *Yenzeki Zasshi*.)

(e.) Write the verses of a certain charm (given) upon a piece of paper, and nail this upon a pillar. Whenever the tooth hurts subsequently drive the nail a little further in. (From a book of charms and recipes published at Kyoto about 1843.)

(f.) A written charm, which is rolled up so that the writing is hidden, is prepared by a fortune-teller and is brought to the patient's home, where it is transfixed by a nail. Should the pain return the nail is driven further into the paper. (Recorded by me at Yokohama.)

(g.) "Sufferers from toothache sometimes stick needles into the yanagi (or willow) tree, believing that the pain caused to the tree-spirit will force it to exercise its power to cure." (Hearn, *Glimpses of Unfamiliar Japan*, pp. 598-599.)

NOTE.—Amongst the Ainu, "For toothache a nail is heated to a white heat and is held on the affected tooth for a few seconds. This is said to kill the insects which are supposed to be the origin of the malady." (Batchelor, *The Ainu and Their Folklore*, 1901, p. 293.) W. L. HILDBURGH.

REVIEWS.

Religion.

Frazer.

The Belief in Immortality and the Worship of the Dead. By J. G. Frazer, D.C.L., LL.D., Litt.D. Vol. I, *The Belief among the Aborigines of Australia, the Torres Straits Islands, New Guinea and Melanesia.* London: Macmillan & Co., Limited, 1913. **83**

It is not easy to offer any criticism, however modest, on this first volume of a new work by Professor Frazer without knowing somewhat more than he is pleased, in the preface and introductory lecture, to reveal of the plan and extent of the whole. The volume consists of the Gifford Lectures delivered by the author at St. Andrews in the years 1911 and 1912. "The theme here broached is," as he says, "a vast one." Apparently it is his intention to pursue it through the remaining "principal races of the world both in ancient and modern times." If pursued on the same scale he will need the legendary age of the ancient patriarchs to complete it and give us his conclusions; and we shall need a still further term to peruse and consider them. It is, to be sure, a subject of enormous interest. For that very reason his readers—many of them at least—will be anxious rather to learn the author's conclusions and see the evidence marshalled to reach them, in the manner of a considered judicial pronouncement, than to busy themselves with the details and comparative irrelevancies that are inevitable in the course of the trial. This will be more particularly the case with those who are not anthropologists or specially students of comparative religion; and of such readers the attraction of Professor Frazer's writing has gathered a large and increasing number. But even his disciples in the study of comparative religion, to whom many of the facts here set forth will be familiar, will prefer not to wait until the twentieth volume to ascertain whither their master is leading them.

No doubt the very details, and even irrelevancies (if such there be), are abundantly interesting, and are made doubly so by the author's manner of presentation. It would be rank ingratitude to forget this. No doubt also from time to time he allows portions of his conclusions to peep through his descriptions or to direct the various and often incisive comments, both incidental and those with which he sums up the practices of the different peoples under review. So far as they do so, however, they are fragments; and we may be pardoned for desiring to see, within some period ordinarily measurable to mortal men, the *dissecta membra* pieced