

コロポックル即エゾの壑穴住民

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THE KOROPOK-GURU OR PIT-DWELLERS OF YEZO.

By the Rev. John Batchelor.

On pages 73-79 inclusive of Part I, Vol. I. of the Transactions of this Society, there will be found a very interesting and valuable brochure on the *Chashi* of the Ainu by Mr. T. KŌNO. In this brochure Mr. KŌNO speaks of these *Chashi*, which he describes as "fortresses," the word itself meaning "an inclosure" or "fence," in connection with the pits of the so-called *Koropok-guru* or ancient inhabitants of Yezo. These people are said by some to have been a race of dwarfs (*Ko-bito*, i. e. "little people"), and to have inhabited this part of the Japanese Empire both long before and also together with the ancestors of the present Ainu. Mr. KŌNO has very clearly and satisfactorily proved both by a reference to ancient traditions, by Japanese history, and also by personal archeological research, that the Ainu were in olden times themselves pit-dwellers, and that the stories concerning a race of dwarfs as having formerly resided here are entirely lacking in proof. He has also demonstrated that the Ainu once used stone implements and made pottery. That Mr. KŌNO'S conclusions are correct is proven also in other ways. Thus, for example, by Ainu traditions as told by themselves as they sit round the fires upon the hearth in their huts of an evening; by their language; and by osteology; for, careful searching shows an entire lack of dwarf remains anywhere in Hokkaido, while geographical nomenclature comes in as a secondary or correlative proof.

In speaking of Ainu defences it is of interest to remark that the language used by this people seems to show that they formerly made two kinds of forts. The first and most important were the *chashi* spoken of by Mr. KŌNO, and the second which went by the name of *kot* or *kut*. According to the derivation of these words the *chashi* proper would appear to have been forts inclosed by means of a fence or

embankment, and the *kot* smaller places with dykes or ditches dug round them. *Kut* may mean a "belt" or "girdle." *Kot* itself has various shades of meaning such as "dyke," "ditch," "little valley;" then a "grave," and a "house site." The word is found to enter into many place names such as for example, Kotoni, "the place where there is a dyke," Shumunkot, "the place where there is the southern dyke;" Kutchan or Kotchan, "the locality where there are many dykes" or "the place of belts" or "girdles."

Without, however, entering more fully at the present time into the matter of the *chashi* and *kot* of the Ainu it is the purpose of this paper to deal more particularly with the so-called *Koropok-guru* or Pit-dwellers of Yezo. A great deal has been written from time about these people and the pits which are still found to exist, not only on the Island of Yezo and about the Chishima group, but also in hundreds of places throughout the Japanese Empire. Among foreigners, for instance, we remember the names of such men as Captain BLAKISTON, Prof. CHAMBERLAIN, Prof. MILNE, Captain SNOW, and Dr. MUNRO; while among Japanese writers we will mention only Mr. NAGATA HOSEI, Dr. JIMBO, Prof. TSUBOI, and Prof. TORII. For the latest, most thorough, and fullest treatment of the subject I would point to Primitive Culture in Japan, by Dr. MUNRO, in vol. 34, Part 2, The Transactions of the Asiatic Society of Japan, 1906. But of these authors the present writer does not now propose to treat any further than in so far as they touch upon Hokkaido.

That the early inhabitants of this part of the Empire really lived in pits is too well known to need further proof. The pits are here in evidence and may be seen at various places at any time. Sometimes they are found to have been dug in level places while at others they will be seen to have been scooped out of the side of a cliff or in a bank. There is, however, no evidence to show that the people ever lived in caves. In Yezo these remains are most often to be found, in so far as has yet been observed, near the sea, and not far from the banks of rivers. And, not only have they been hitherto frequently met with, but they are still being discovered in unlooked for places while the land is being newly cleared and opened up for farming purposes, as for example near Shikerebe and Penakori in Saru. It should also be remarked in passing that the pits are naturally disappearing as the country gradually becomes populated and brought under cultivation, as for example in and about Kushiro, where, it may be observed, hundreds of such pits might be seen thirty years ago and many stone implements and pieces of pottery picked up.

Koropok-guru is the name now given to the people who made these pits and manufactured these stone implements and used this pottery. With regard to

them essays have lately appeared in the *Jiji Shimpo* dated Feb. 21-23, and 26 of this year (1907) by Mr. SASAKI YASUGORO; essays which would have proved to be of greater value had they been written in a more temperate manner, and serious, courteous strain. In the *Jin-sei*, pp 1-8 of vol. 3, part I. Jan. 21: and in vol. 3. part 2, pp 57-66, Feb. 21, will be found a resumé of an interesting paper on "The Ancient Inhabitants of Japan" by Dr. NAGAI, read in Germany.

In all these writings one cannot but be struck with the amount of time and labour which has been spent in attempting to demonstrate that these Pit-dwellers were called *Koropok-guru* because they are said to have lived beneath the Petasites plant, *Koropok* being erroneously supposed to mean "beneath the Petasites."

On first coming into contact with the Ainu, now more than thirty years ago, I was told of a race of people said to have lived in Yezo many years before the Ainu, a race of people whom the Ainu found living in pits and whom they in time extirminated. Those who told me of these folk said they were so called because they were dwarfs who were so small that they could with ease walk beneath the Petasites plants or take shelter beneath them when it rained. They told me that *Koro* was short for *Korokoni* which means Petasites; that *pok* meant "beneath"; and that *guru* stood for "persons." Being at that time altogether ignorant of the Ainu tongue I accepted the name and derivation without question and gave publicity to it in my writings both in English and Japanese. But a further acquaintance with the Ainu themselves and with their native traditions, with the idioms of their language and the derivations of the words they use, have compelled me to see the necessity of reviewing my old beliefs and abandoning the former explanation by making room for another in its place. *Koropok* cannot possibly mean "beneath the Petasites." The derivation of the word will not allow of it. To mean this the name would have to be *Korokoni-pok-un-guru*, or possibly *Korohampok-un-guru*, while as matter of fact it is neither. The real name is *Koropok-un-guru*, i.e. "Pit-dwellers," and nothing else. The plant Petasites does not appear in the name at all. *Koropok* is merely a variation still in use of *choropok*, which means "under;" "below." *Un* is a locative particle meaning "residing," and *guru* is the ordinary word for "person" or "people." The very same idiom occurs in such constructions as the following. *Kando-un-Kamui*, "the deities who dwell in heaven"; *Kim-un-guru*, "people dwelling among the mountains." *Rep-un-guru*, "people who dwell across the sea." *Oya-moshir-un-guru*, "foreigners," i.e. "dwellers in other countries." Hence it may well be concluded that *Koropok-un-guru* means "people who dwell below," i.e. "pit dwellers."

Quite a new, but very amusing, tradition has appeared upon the scene of late and is doing its duty. By it we are gravely taught that this people were called *Koropok-guru* because they used to thatch their pit-dwellings with the broad blades of the Petasites! It is needless to point out, one would think, that these blades are altogether too succiferous for employment for such purposes. Nor have I ever heard any Ainu hint that they were so used.

There is, however, some doubt expressed in some quarters as to the type of dwellings frequented by the primitive inhabitants of Hokkaiko, the fact being that the huts were of various shapes. In the Kurile Islands there were until quite recently and in Karafto also, pit-dwellings in actual use. Mr. SNOW describes these in the Geographical Journal for 1885. He there says, "The dwellings of these people were constructed by hollowing out a shallow pit, usually in sandy soil, planting posts around it, and, if they could be got, making an inside lining of boards. Poles were laid across the top, forming a flat roof, and more poles laid again at an angle from the edge of the roof, so as to give the sides a sharp slope. The whole was covered with reeds or grass, on which were placed earth and turf. The entrance was closed by a roughly made wooden door, which opened into a small lobby and low narrow passage, with another door opening into the main compartment. Around the sides of this, bunk-like recesses were constructed under the lean-to side walls. Sometimes these dwellings consisted of two or three rooms, each one being separated by a short, low, narrow passage with a door at each end. These larger houses are found more particularly on Shumshir, where the natives were much better off than those of the central Kuriles."

In Karafto such houses were called *Toiche*, while in Yezo the name given them was *Toichisei*; *toi* is the ordinary word for "earth," and *che* or *chisei* is an "abode," a "house" or "dwelling place." Dr. ŌUCHI YŌAN, in his *Tōkai Yawa* or "Evening talks of Eastern Yezo," written in 1860, makes some very interesting statements. YŌAN was a government physician and resided in Yezo for three years. He specially mentions the pits at Kushiro and those surrounding the hill on which the *chashi* or fortified place of the Ainu chief (named MENKAUSHI) was situated. The hill is yet to be seen as well as many remains of the pits. Although MENKAUSHI lived in the *chashi* he yet told Dr. YŌAN that the pits were supposed to be the dwelling places of dwarfs. But MENKAUSHI himself had never seen these dwarfs and stated that they must have been a very ancient race of people as his great grandfather knew nothing about them. The entire matter concerning them seems to be inference myth. On digging about this place he found pottery and also an iron pot with the handles inside. In the Kita Ezo Zusetu, written in 1855

by Mr. MAMIYA RINZO, it is said that the mode of building houses in Karafto was the same as that of the Ainu of Hokkaidō. A site was chosen, he tells us, on a hill side and excavated to a depth of three or four feet. Four posts were driven into the ground and the intervening spaces were filled in with the branches of trees, bark, and grass. He says nothing at all about Petasites having been used for this purpose. A ladder was used for entrance and exit.

An old Ainu with whom I was talking some years ago on the subject told me that the pits were only used during the winter months, and also that Yezo is reported to have been much more cold many years ago than it is now. In Karafto these pits were occupied only from September till March about, when the people resided in huts built above ground.

In 1899 Prof. TORII paid a visit to the Kuriles. He here found some remains of pit-dwellings which had been in recent use. The pit-dwellings were called Toiche, "earth houses," and the huts used for summer residence were named *Anunche*. *Inun* really means to stay away from home as when in pursuit of one's livelihood, as when fishing or working in a distant garden. In Shumshir also, Lieutenant GUNJI found over 60 pits in one place, over many of which the huts still remained. Yet no dwarfs nor any *Koropok-guru* other than Ainu have ever been seen by any of these witnesses!

The pieces of pottery and the effigies which have been found from time to time about the pits on Southern Chishima, Shumshir, and Poromushir, as well as on Yezo show that the Ainu made pottery. The word for "earthen-ware" is *sei*, which also means "shell." It appears in the word for "house," which is *chisei*. It also occurs in the word *sei-net*, "an earthen body," i. e. "an earthen-ware idol" or "image." The word *net* means "body." *Sei-nima* is an "earthen-ware plate." Ainu earthen-ware has now given place to that made by the Japanese.

The old Ainu word still at times to be heard for the marks left in tattooing carries us back to the time when the Ainu used flint knives. That word is *anchi-piri*, i. e. "flint-wounds." *Piri* means "wound," and *anchi* "coal" and "dark obsidian" (*Tokachi ishi*). The Ainu therefore belong to the stone age of Japan.

It is also of interest to remark that these old Ainu pit-dwellers used paint. *Nore*, to which the Japanese word *nuru* "to paint" is allied, means "paint" and "to paint." The name can still be recognized in the Ainu word for "to flatter." It is *pa-nore*. *Pa* means "mouth," and *nore* "paint;" hence *panore* "mouth-paint," i. e. "to flatter."

There is evidence to show that some imagine the clay figures and stone implements which have been dug up at various places belonged to a pre-Ainu race.

And it is difficult to persuade people that such is not really the case. When Prof. TSUBOI was showing the figures in the University Museum at Tokyo to Prof. STARR of Chicago in 1894, doubts at once entered into the Professor's mind, he tells us, as to the existence of any *Koropok-guru* as distinct from the Ainu. In his little book entitled "The Ainu Groupe," Prof. STARR says on page 86,- "Now, of course, we never believed in any such *Koropok-guru*. We had been impressed by the arguments and we had been greatly interested at Yokohama, in a chart or diagram, which a friend had shown us, in which a reconstruction of the life of this early race of Japan was attempted. We were specially astonished at the detailed information regarding the dress of the *Koropok-guru*, which the chart seemed to show. Later, in Tokyo, at the University, Prof. TSUBOI showed us some ancient figures of human beings and it was clear that the author of the chart had gained his ideas of dress from these. And in the presence of this instructive chart and the evidence shown me by the learned Prof. my first doubts regarding their history arose. Surely the shell heaps, the crude pottery, the stone tools, and the old pit-houses were never made by a people who dressed as those represented in these figures. To-day we feel somewhat skeptical with reference to the whole theory of a pre-Ainu race." Such are the words of Prof. STARR, and we cannot but agree with him.

摘 要

本會會報第一卷第一號に、アイヌのチャシに就き、河野常吉氏の興味深く有益なる論文あり。蓋しこのチャシてふアイヌ語は、元と「圍」又は「柵」の意なるが、河野氏は「砦」の意義に於けるチャシと、世の所謂コロボックルの堅穴との關係を説き、古代に於てはアイヌの穴居せしことと、曾て一種の矮小人種、即ちコロボックルが蝦夷島に生存せりとの説が、全然根據なきこととを、最も明瞭剴切に論證し、又アイヌも往時石器を用ゐ、土器を製したることを説明せられたり。氏の考證の其當を得たるは、他の方面、例へばアイヌが暮夜爐邊に於て相語る所の口碑、彼等の言語及び骨相學上より見るも明かなり。今之れを事實に徴するに、北海道何

れの處に於ても、所謂矮小人種の骨骸の未だ發見せられしを聞かず。又地名上より考ふるも矮小人種の生存せし證跡を認め難し。

アイヌの使用せし言語により考ふるに、彼等は往時二種の砦を造りしが如し。即ち第一は河野氏の説かれたるチャシにして、こは最も重要なるものなり。第二種はコツ又はクツと稱せしものは是れなり。今此等の稱呼の語源によれば、チャシは柵又は堤にて圍まれたる砦、コツは周圍に堀を廻らしたる小地區なりしが如し。蓋しクツは「帶」の意、コツは「堀」「小谷」「墓穴」「宅地」等種々の意を有する言葉にして、地名にはこのコツを含めるもの少なからず。例へば、コトニは「堀のある所」、シュムンコツは「南方に堀ある所」、クツチャン又はコツチャンは「多くの堀のある地方」、又は「帶の土地」なるが如き是れなり。

從來所謂コロボックル、及び現時蝦夷及び千島群島の外、日本本島を通じ幾多の地方に見出さるゝ堅穴につき、意見を公にしたる人頗る多し。先づ外邦人の側にては、ブラキストン、チエンバレン、ミルン、スノー、ムンロー諸氏に指を屈すべく、日本人の側にては永田方正氏、神保博士、坪井博士、烏井龍藏氏等の名を挙げざるべからず。若し夫れ本問題に關する最近の該博精細なる論文を挙げんか、亞細亞協會會報第三十四卷第二號(一九〇六年)所載「日本に於ける原始的文明」と題するムンロー氏の論是れなり。但し余は今以上諸家の論著に對し、其北海道に關する點以外に於ては、敢て論評を試みざるべし。

抑も北海道最初の人民が、堅穴に生活せしことは、最早議論を要せざる所なり。蓋し堅穴の遺跡の現存は、取りも直さず彼等の穴居せし證にして、吾人は隨時種々の場所に於て堅穴を見るを得るなり。此等の堅穴は時に平地に掘られ、時に傾斜地の一侧に造られ、時には又河堤に設けられしを見る。然れども、彼等が自然の洞窟に生棲せし證跡なし。又今日までの探究によれば、蝦夷

島に於ては、此等の堅穴は最も普通に海に近く、且つ河岸より遠からざる所に見出さる。而して既往に於て既に數多の堅穴の發見せられしのみならず、現時土地の開拓の進捗するに従ひ、意外の所に往々之を發見す。例へは沙流郡シケレベ及びペナコリ附近に於けるが如き是れなり。然るに又一方に於ては、拓地殖民の漸く進むに従ひ、自然に堅穴遺跡の消滅する傾向あり。即ち釧路附近の如き實に其一例にして、同地方に三十年以前には、數百の堅穴を見るを得、又種々の石器及び土器の破片を採集するを得しが、今や漸く此等の遺跡遺物を減少せり。

さてコロボックルとは此等の堅穴を營み、此等の石器を作り、此等の土器を用ゐたる人民の名なり。本問題については本年二月二十一日、二十三日及び二十六日の時事新報は、佐々木安五郎氏の説を掲げ、又本年一月發行の人性第三卷第一號及び二月發行同誌第三卷第二號には、長井博士が獨逸にて講演せる「日本古代の人民」と題する論文の抄録あり。此等の論文を読む者はコロボックルてふ名稱の起れるは、彼等穴居人がふきの下に生棲せしによるとの説を證せんが爲めに、多大の勞力と時間の費されしに驚かざるもの無からん。然るにコロボクを「ふきの下」の意なりと解せしは誤謬なりしなり。

今より三十年前、余の始めてアイヌと接觸するや、アイヌに先だつて蝦夷島に生棲せし穴居人ありしが、アイヌのために滅亡に歸したりとの説を聞き、余に告ぐるもの曰く、此の穴居人は身體極めて矮小にして、自由にふきの下を歩行し、又兩に遇へば身を其下に潜むるを得たりと。又曰く、コロはコロコニの略にして、コロコニは「ふき」、ボクは「^{ソク}下」、グルは「人」の義なりと。余、當時アイヌか事に暗かりしを以て徹頭徹尾この説を信じ、英文及び日本文にて物せる余の著書に之れを記載せり。然るに其後余はアイヌを知り、其口碑を究め、其言話に通ずるに及び、余の所信を改め、

従來の解説を放棄せざるべからざるを覺るに至れり。即ち吾人はコロポクを「ふきの下」と解する能はず、蓋し語源之れを許さざればなり。若し「ふきの下」の意味あらしめんには、コロコニ、ポク、ウン、グル、又はコロハム、ポク、ウン、グルならざるべからず。然るに兩者何れにあらずして、コロポク、ウン、グルなり。コロポク、ウン、グル (コロポグ)は取りも直さず「穴居者」にして、他の意味なし、「ふき」の意味に至りては全然含まれ居らざるなり。即ちコロポクは「下」を意味するチヨロポクの轉化にして、こは今日も通用する言葉なり。次にウンは「住」むの意義を有し、グルは「人」又は「人民」の意なり。今之れと同式のアイヌ語も擧ぐれば、カンド、ウン、カムイは「天に住む神」キム、ウン、グルは「山間に住む人」、レブ、ウン、グルは「海上に住む人」、オヤ、モシヤ、ウン、グルは「他國の住民」なるが如き是れなり。さればコロポク、ウン、グルを以て「下に住む人」、即ち「穴居者」と解釋する亦何の不可あらんや。

茲に又近頃新奇にして頗る面白き一説現はれたり。其説によれば、右の穴居人は其穴家をふきの葉もて葺きしが故に、コロポクグルの名を得たりと。然るに、ふきの葉たる其質軟弱にして、到底斯かる用途に供し得べくもあらぬは多言を要せざる所、又余はアイヌより、ふきが斯かる目的に用ゐられし事跡の端緒だも聞かざるなり。

此海道古代人民の住家が如何なる構造なりしやに就ては、今猶疑を挿む人なきにあらず。事實を云へば、彼等の住家は種々の形を有せしなり。若しそれ千島群島に於ては、穴居は近年まで行はれ、又樺太にても然りしなり。スノー氏は一八八五年の地理學雜誌 (Geographical Journal) に於て記して曰く、「此等の人民の住家は通例砂地に淺き穴を掘りて造れるものにして、其周圍に柱を立て、且つ材料だにあれば、其内側を板張りとし、又穴の頂上には棒を横たへ平家根となし、更に其縁より斜に中徑に向つて棒を並べ

て急斜面を爲さしめ、斯くして全體を蘆、すげの類にて包み、其上を更に土又は^{ターフ}芝土にて覆ひ、入口には粗末なる木の戸をしつらへ、之れを開けば狹隘なる小室と狹小なる通路あり、更に他の戸によりて主室に通じ、此主室の周圍の傾斜せる家根の下には寢室を設く。此等の家屋は時として二室又は三室より成り、室と室との間には短、狹且つ低き通路を具へ、通路の兩端に戸あり、斯かる大家屋はシユムシリに多し。これ此地方の土人は中央千島土人に比し、遙に富裕なりしによる」と。

右に述べたるか如き家屋を、樺太にてはトイチエと稱し、蝦夷にてはトイチセイと呼びたりき。トイは即ち「土」、チェ又チセイは「居所」、「家屋」等の義なり。幕府の雇醫にして三年間蝦夷に滞在せる大内餘庵が一八六〇年に物したる東蝦夷夜話には實に面白き記事あり。餘庵は、特に釧路の會長メンカウシのチャシの在りし、一小丘の周邊にある堅穴を擧げ、メンカウシの祖先はチャシに住み居りしが、土人は此等の堅穴を指し、矮小人種の住居跡と稱し居れりと語りし由を記す。然れともメンカウシは自から矮小人種を見たるにあらず、矮小人種は其時代古くして、彼れの祖父の時代にも居らざりしと語りきと云ふ。猶餘庵は同地を發掘せしに土器及び鍋釜の類出てたりとの事なり。この小丘及び堅穴の遺跡は、今猶見るを得べし。間宮林藏の北蝦夷圖説には、樺太土民の「居家の造法は總て蝦夷島に異なることなし」とあり。氏は又樺太土人の冬期に於ける穴家の造法を記して曰く、「山に添ふて地を撰み、土を掘ること凡三四尺許、其内に柱を立て、屋を覆ふに木の皮を以てし、其上に重ねるに草木の葉枝を以てす、戸口の上に庇を設け、内には入る處は階子をかけ、其側に竈を作り、竈中より穴を穿ちて家外廡下に掘りぬき、炊煙の屋中に鎖すを思みて此穴より家外に出し去しむ」と。若し夫れ造家上ふきの使用如何については、氏も何事も記する所なし。

數年前或る老年のアイヌは余に告ぐるに、穴家の冬期だけ用ゐられしことを以てし、又蝦夷往時の氣候は今日よりも遙に寒冷なりしと稱せられしことを語りき。蓋し樺太にては、堅穴は九月より三月までの間だけ用ゐられ、三月以後は地上の小屋之れに代りしなり。

一八九九年鳥居龍藏氏は、千島にて近頃まで用ゐられし堅穴の遺跡を實見せられたり。抑も穴家はトイチエ(土屋)と呼ばれ、夏期の住居に用ゐられし小屋は、イヌンチエと呼ばれしものにして、イヌンは生業、例へば漁業又は遠距離の所にて畑仕事を爲す場合などに、家を離れて他所に滞在するの意なり。

又郡司大尉もシェモシリに於て、或る一箇所に六十箇餘の堅穴あるを發見し、而も其上に小屋の猶存せしもの少なからざりと云ふ然れども未だ何人も、アイヌ以外の人種に逢着せし例なし。

これまで千島並に蝦夷本島にて、發見せられたる土器の破片及び偶像は、アイヌも曾て土器を造りしを證す。土製物はアイヌ語にてセイと云ふ。セイは又「人の體」の義にも用ゐらる。チセイ(家)のセイ即ちこれなり。セイネットのセイ亦然り。セイネットとは「土製の體」、即ち「土偶」又は「偶像」の義、又セイニナは「土製の板」なり。蓋しアイヌは日本人の製せる陶器を用ゐ得るに至りてより、自ら之れを造らざるに至れるなり。

老年のアイヌは今猶往々入墨をアンチビリと稱す。アンチビリは「火打石の傷」の義、即ちビリは傷、アンチは「石炭」又は「黒曜石」(十勝石)に外ならざるなり、亦以て彼等が黒曜石製の小刀を用ゐしを察すべし。要するにアイヌは日本の石器時代に屬する人種なり。

往古アイヌは堅穴に住せしとき染料を用ゐたり。即ち彼等のノレ(日本語ヌル之れに近し)は「染料」、又は「染色する」の義にして、バノレ(諷ふ)の意味是れなり。即ちバは「口」、ノレは「染料」、バノレは「口の染料」、即ち「諷ふ」の意なり。

實にや或る人々は、これまで所々に於て發見せられし土偶、及び石器を以て、アイヌ以前の人種に屬するものと想像し、余輩其然らざるを辨ずるも、容易に之を肯んぜず。然るに會て(一八九四年)シカゴ大學教授**スター**氏東京帝國大學を訪ひ、**坪井**博士種々の土偶を氏に示すや、氏は忽ちアイヌ以外に、コロボックルてふ人種が果して生存せしやにつき疑を起したり。氏は「アイヌ族」と題する小著に記して曰く、「吾人は勿論亦だ會てコロボックルの現存せしを信ぜしことなし。最初吾人は大にコロボックル説に感動し又横濱にて日本古代人民(コロボックル)の服裝圖を見て多大の興味を感じ、殊に該服裝の微細の點まで圖説せられたるに驚きしが、其後東京大學にて或る偶像を見るに及び、前の服裝圖が之れに基づきて描き做されたるを知りにき。而も吾人は此趣味ある服裝圖を見、博學なる**坪井**博士の説明あるに拘らず、猶且右偶像の由來につき、余は先づ疑を起せしなり。思ふに貝塚や、粗雜なる土器や、石器や、堅穴は、決して上記の圖に示せるが如き服裝を爲せし人民の造りしものにあらざるべし。要するに、吾人はコロボックル説については疑なき能はず」と。これ實に**スター**教授の言、余輩之れに同意せざらんとするも能はざるなり。(高橋生譯)

