

(7)

Chapter VII

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THE WOMEN AND CHILDREN.

Chapter VII

The Women and the Children

While the chief occupations of the men are hunting and fishing the Aino women, like the wives of hunters in all lands, ^{have} ~~had~~ to do the drudgery, ^{It was the custom for the men to furnish the animal food while to the women fell the lot of furnishing the vegetable food.} and all the household duties, most of the field work

and some of the other occupations usually falling to the lot of the men, ^{are still} ~~is~~ performed by the ~~women~~ women. In addition, ~~to~~ ^{they} they gather the elm bark, strip it into thread, and weave it into cloth; they gather rushes and dye-woods and make the many patterned mats; they gather the store of dried roots and herbs and bring home the faggots with which they cook the food. ^{Each} ~~The~~ changing seasons bring ^{them} ~~to her~~ a separate duty; for in the ^s ~~A~~ spring they gather wild garlic, the bulbs of the dog-tooth violet and great ropes of anemones; in the ⁴ ~~summer~~ they work in the fields; in the ^a ~~Autumn~~ they harvest their crops of millet and beans, and in the ^w ~~Winter~~ they they search for nuts and bring in the store of fire wood. It is no unusual sight at any time,

to meet an old woman, bending under a load of faggots as she returns from the field, where she may have worked all day

pulling a harrow, or turning the sod with a heavy iron hoe.

Wherever you go in Aino-land / you meet these patient toilers.

Often they are alone and far away in the mountains / gathering & dock stems, or out on the beach in their wet clothing they may be pulling dulce and seaweed from the surf.

They carry huge baskets of fish from the boats to the trying-out vats; they pull at the ropes or man the wenches to haul up the fishing boats; or they may enliven an otherwise deserted street as two or three of them sing their chorus, to the accompanying strokes of the pestle, with which they hull their millet or thresh their beans.

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(8)

WOMAN'S WORK. & Status

and

T A T T O O I N G .

be buying quite and seemed from the south.

how for "made girls idle and moreover the accompanying love songs had a demoralizing influence". Whether Miss Putani was right or wrong as to the cause of the disappearance of the ~~mu~~ mukkuri, I know not, but we made a long search in many villages before we found one.

In the ^{early} mornings ~~the men and women went away~~ ^{they go} to their fields with their chitarebe, or mat carrying-bags upon their backs and at evening they return ~~with their~~ ^{at} sacks filled with mugwort, fern fronds, wild garlic or other wild plants to be eaten at the evening meal. ^M many too ^{bring} brought bundles of faggots upon their heads to make their cooking fires and before they could prepare their supper ^{Can} the tired ~~men~~ women ^{must} would have to hull their beans or thresh their millet.

Placing the bean vines upon a mat they ^{kneel} knelt at one side and with a flail or a long pole they ^{thresh} ~~separated~~ the beans from the pods, then placing the beans and trash ^{together} upon a wooden scoop they ^{toss} ~~tossed~~ it into the air and with the help of the wind they ^{ball back upon} ~~caught~~ the beans on the scoop while the chaff ^{by the wind} was blown away. Millet is pounded in a mortar with a wooden pestle and winnowed in the same way as the beans.

190
^a ~~An~~ Aino woman threshing millet is one of the most characteristic sights of an Aino village. A big wooden mortar is filled with millet heads and one, two or three women then pound it ~~th~~ with iron-wood pestles until the grains are separated from the husks. Often this is done to the accompaniment of a chorus, or chant, though I could never find any meaning to the ~~"ha"~~

"hoi-he , hi-he," that they sang as they raised and lowered their pestles. *Then they winnow it with the wooden scoops.*
During inclement weather they ~~wind~~ thresh and winnow their millet inside of the entrance room and ~~whatever~~ of the chaff that does not blow away or stick to the roof, or themselves, ^{is} they place ^a at the foot of that little nusa dedicated to the goddess of the fields.

250
Generally their fields lie at some distance from their villages and they are cultivated one , two or three years in succession before they are allowed to lie fallow. Latterly the Japanese encroachment has forced them to hew out new fields so that most of them are filled with stumps and the ponies , that at best are only partly bridle-wise, require the attention of one person to guide them while a second person holds the plow. We often saw ^{holding the} a man ^{handles} plowing while his wife drove the ponies. But horses are a comparatively recent introduction into Yezo, and the plow came within the memory of man. They have a hoe it is true, but all that we saw were of Japanese manufacture, and it would be difficult to say what ~~if~~ ^{any} were the farming utensils employed by the Ainus before they came into contact with the Japanese. ^{are often forced}
Even now days they ^{are often forced} have to resort to some primitive methods. ^{off farming}
I have seen an old ^{Mau} ~~Ainu~~ and his wife dragging the boughs of a tree in their efforts to harrow a field, ~~and at another~~ ^{being} place I saw a woman who, was too poor to own a horse, and ~~she~~ ^{she} had harnessed herself to a three toothed implement that

the "hohehehehe-he" that the sang as the raised and lowered the
bunch I saw a woman who was too poor to own a horse and she
a place in their efforts to follow a tiger and to capture
I have seen an old man and his wife dragging the ponies of
even now days they have to resort to some primitive methods.
they came into contact with the Japanese.
and were the farming peasants employed by the army before
these manifestations and it would be difficult to say what
they have a notion that the war will end we saw more of the
war into the house and the house came within the memory of man.
the houses are poor and are a comparatively recent introduction
the house. We often saw a man blowing white his wife dressed
one of one person to guide them white a second person holds
that at best are only halfly white-like people the agent
so that most of them are filled with grime and the houses
Japanese encroachment has forced them to new and new things
succession before they are allowed to be taken. Generally the
houses and they are constructed one of two of three levels in
generally their houses are at some distance from their vil-
lages and to be seen.
they place at the foot of that house was dedicated to the
that does not grow much of stock to the foot of themselves.
within inside of the entrance room and whatever of the small
during inclement weather they will use screens and windows their
their houses.
"ho-he" "hi-he" that they sang as they raised and lowered

she dragged across the fields to open ⁿ ~~threches~~ for ~~potatoes~~ planting potatoes, while at the same time she carried a baby in her arms, and at Rubishebe ~~I saw a girl planting potatoes which she covered~~

~~At Rubishebe~~ I saw a girl dropping potatoes into trenches ~~and~~ and having no hoe she covered them with ~~she~~ by means of her feet.

Millet is their chief crop and their granaries are generally stored with millet for winters use. When the millet is ripe the women go through the fields and with a ^{shell and} ~~shell~~ they pinch off the millet heads, they are thus easily carried home and are also ready for threshing whenever a housewife requires a supply for her stew.

190 But millet, beans, peas and potatoes ^{are} ~~do~~ not the only vegetable foods ~~that~~ they have. In an article entitled "Ainu Economic Plants" there are listed no less than ninety two plants that are furnished by nature without more than is occasioned by gathering and preparing them. We saw them gathering anemones, some to be eaten at once while the remainder were strung on strings forming long boas that were dried for winters use. We found women far away in the mountains gathering the stems of the dock that here grows to the height of a man, and we saw them making the turip agam, the ~~fan~~ brown wheel-like discs that are generally found ~~in~~ hanging from the rafters of every thrifty Ainu's house as a ^{supply} ~~reserve~~ of food in case of a failure of the crops. This famine food is made from the bulbs of the lily ~~I think called~~

from the dulleh

Pivatori

of a lily, (*Lilium Ghleni*) . At Nung we saw two women pound-
-mg the lily bulbs in a mortar, the juice had bespattered
them from head to foot and this was but the first stage in
the preparation of the turip. The resulting mash is then pou-
nded, allowed to ferment, is again ~~pounded~~ boiled and pound-
ed before it is made into cakes and dried for future use.

As the season advances fruits are added to their menu and in
the ^{*Aut*}Autumn there are ~~fruits~~ ^{*fruits*}: in some localities chestnuts are
a very important item of food.

In every act of life an Aino woman plays a subordinate part.
She sits between her husband and the door while he occu-
pies the place of honor ~~at the top of the east end on the~~
north side of the fire-place. She tends the fire; she cooks
the food and she washes the few dishes that are ever washed.
She must remove her headcloth and keep her eyes downcast
when speaking to men; she must never turn her back on leaving
the fireside, until she has passed the entry door: she takes
a minor part in the festivals; she is given only a modicum
of the happiness giving sake, and she has no part in the
worship of the gods, ~~for it is even denied that she may even~~
~~mention their names.~~

But if in life they are ~~so little appreciated and~~ so subservient to the men, when they die their ghosts often return to haunt their former lords and masters.. ~~No~~ ^{Saleen} ~~witch~~ ^{was killed} of Endor. ~~of Endor~~ ^{of Endor} was ever so feared as the ghost of an old Aino woman; and the nearest relatives fear to go near her grave lest they start her wraith from its quiet retreat and set it loose on an errand of mischief. When they are old, and wrinkled by exposure, and stooped by toil; when they are dirty and frowsy from lack of washing, and bleareyed from long looking through the smoke of their cooking fires; when as grandmothers, ~~their tempers become~~ ^{had so} soured by abuse and rheumatism, they are neither pretty to look at nor pleasant to meet with, and it is no wonder that the men who ~~have~~ ^{had so} often felt the force of their tongues, should fear that their ghosts might return to carry out some of the threats that had been promised them.

But as young women they are often comely. Their round faces have the stolidity of the Russian peasant; their cheeks are ruddy; they smile often and show their strong white teeth; and when their hair has been trimmed in the fashionable ^{Aino} ~~Florentine~~ mode and recently combed; when their faces have been lately

washed and their lips are properly tattooed ^{their faces are bright} and when they are
^{When they smile their faces light up but}
 in animated conversation they are not at all homely. But when
 their faces are in repose they seem sad, as though they could
 foresee the long life of toil and suffering through which they
 must pass.

The married life of an Aino woman is one long period of servi-
 tude to her husband, a servitude it is true into which she en-
 tered voluntarily but to which she submits without question,
 and ^{dies} ~~often~~ after her husband ^{man} ~~has died~~, she remains a widow to
 her death in the confident hope of joining him in a wedded life
 beyond the grave. Husbands also have been known to mourn their
 wives to the end of their lives, and there are many happy fire-
 sides in Yezo, where love reigns despite the sordid surround-
 ings.

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They ~~Ainus~~ do not surround their marriage ceremony with any especial rites; neither is there any religious significance attached to it and the compact is a simple agreement between the contracting parties, with or without the agreement of their parents. It may be a family agreement; the parents of the respecting^{ve} children negotiating the matter to suit themselves; there may be a middle man, after the custom of their Japanese neighbors, ~~and it may be~~ ^{and it may be} ~~but more often it is~~ arranged by the young people themselves with out any outside aid. When two young people decide that they want to get married, or when the matter has been arranged by others, a feast is held and this feast like all such Ainu festivals, is made the occasion for a grand intoxication. The bridegroom furnishes as much sake as he can afford, the women make millet cakes, and the respective families present the couple with some heirloom or treasured article. To the groom may be given an old sword; to the bride they give ornaments, such as bead necklaces or earrings.

Inao are made and petitions are offered to the various gods, but especially to ^{the four goddess} Abhi-Kemui who brings blessings to the newly wedded pair. The sake is drunk, the cakes are eaten, the bless-

220

ings are said and thus the marriage ceremony is performed.

But if any serious objections are raised ^{the} by parents, or ^{the} guardians to a contemplated match, the contracting parties may ignore them all and set up housekeeping for themselves without any further ceremony; and this also constitutes a marriage in the land of the Aino.

Polygamy and concubinage are both practiced to some extent and they marry young, at sixteen and eighteen years. But they do not have large families although they want many children, and the lot of a childless wife is not an enviable one, in fact it constitutes one ground for divorce.

The women retain their maiden name throughout life and neither marriage, nor divorce, nor widowhood affects any change in it; but the children do not take the family name from the mother.

A newly married pair may live with the parents of either one, or they may make a house for themselves; circumstances rather than custom governing the case, and there is no village nor family law that compels a man to marry either within, or without his own village, or that fixes his place of domicile.

In fact the ~~Aino~~ marriage customs are not very strict, and we

find this to be one of the causes of the their decrease; for in many villages the natives have intermarried to such an extent that nearly every one has some claim to kinship to every other person there, and this consanguinity tends to lessen the number of the children.

Domestic infelicity is relatively rare considering the social nature of their marriage ceremony and the inferior position relegated to the women. (3)

They are devoted to their children and show them the greatest tenderness although the force of circumstances makes them adopt customs that to us would seem like gross neglect.

When a mother leaves her home to toil in a distant field, she may hang the cradle by a cord, from the roof beam; there in the warmth of the fire, protected by the charms that hang to the cradle cord, and by ~~Amai Kamai~~, the goddess of the hearth, it sleeps or croons or cries, far safer, I am sure, than if it had to be carried to the fields, in the cold and dampness.

When the mother returns at evening, the first thing she does is to kneel by the side of the swinging cradle, and take the bundle--- cradle, baby and all--- to her breast, where the little one gets his supper long before the others are consid-

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1560.

It was difficult to secure information concerning birth customs because my interpreter was a man and was reluctant to make inquiries, and the women were equally as reluctant to be questioned, but by repeated efforts we obtained the following facts.

There are certain women in the villages who are more skillful accouchers than the others, and they officiate at births. These midwives are consulted and engaged before the birth is expected, and they receive a fee for their services.

The usual method
They understand and employ massage of the uterus to prevent post partem hemorrhage; they also give hot infusions of ^{alder} alder and other barks, as styptics, both before and after delivery.

They are delivered in the recumbent position, either within the sleeping compartment, or on an improvised bed by the side of the fire-place. The cord is cut with a bamboo knife, when such is to be had and the hemorrhage from the cord is allowed to check itself before ^{the cord} it is tied.

The placenta is taken away and buried in some obscure place, lest it be seen by the sun or the moon god, who would be angered by such carelessness.

There is a slight effort at cleanliness, for the child is wash-

ed and dressed in clean clothing. One woman told my compan^y

ion that it was the custom for all hands to lick the new born

infant, as a cleansing proceedure, but the next interview on

the subject of babies came near ending in a riot; the old lady

to whom we had gone for confirmation of this curious custom, rose up in wrath and wanted to know if we thought the Ainus

were dogs. I believe ~~that~~ the original statement had been

made by the Ainu woman, because she knew that the Japanese think

that they are but one remove from a dog, and I have no doubt

but that my companion was ^{also} testing the validity of some preva-

lent Japanese belief.

Both before and after delivery a diet of rice or millet is

maintained, and they claimed that the child is not put to the

breast until the third day; the lying-in period is eight days.

~~That delayed and difficult labours ^{is} ~~ever~~ was determined, and~~

~~that often when a woman has been in labour for three or four~~

~~days, she may become delirious and insensitive to further pain.~~

^{Sometimes} fatal post-partem hemorrhages ~~also~~ occur, and at such times

the husband and friends weep and pray to the gods; they ask

Abhi Kamui to intercede for them with the greater gods that

the life of the mother and the child may be spared. *There is also the custom at child birth for the father to simulate illness. (Couvades), and the spirit of the father as well as the mother thus passes to the child.*
 Several days after the birth of a child they have a festival

and give thanks to the Hearth Goddess for the good luck of having a child and for the health of the mother.

By the roadside near Fukani, we found great clots of blood and *that some terrible accident had occurred or perhaps even a*
 we thought ~~of accidents and murder~~, but a passer-by *had been committed* assured

us that a horse that had died at that spot had been butchered

where he fell; and its death had been very opportune, for its

owner had taken advantage of the occasion to give a feast in

honor of a granddaughter who had arrived a few days prior to

the horse's death. We found the grandfather's house hung with

200
~~the~~ gaudy clothing, ~~the~~ heir-looms and all their best orna-

ments; the dirt floor ~~was~~ covered with mats; fresh inao ^{were} hung

~~on~~ about the house and outside upon the nusa; the men and wo-

men were dressed in their best clothing; a huge pot of horse-

meat stew simmered over the fire and every sake cup was lined

with the dregs that remain after the cup has been drained.

This was the second day of the feast; ~~and~~ the intoxication and

other evidences of revelry were still apparent and they took

our unexpected visit as an excuse to renew the jollification.

Very young babies spend most of their time in a shinda, which ^{fulfills the} ~~perforce~~,
^{functions of} we must call a cradle. It is
~~The cradle, shinda, is~~ a frame work of wood suspended by cords. Two sticks
about three feet long are joined by cross sticks ^(to make the shinda) about two feet long, yet
it does not assume the likeness of a cradle ^{until} the baby, having been bundled
up in a comforter, is laid on the frame, and the strings are gathered toge-
ther and looped over a hook that is suspended by a rope from a rafter, or
a roof-beam; then the baby is secure in its cradle and swings a few inches
from the ground, ^{and to} near the fire-place. It swings ^{there} while the mother pre-
pares the evening meal; while she goes to her work in the gardens and, if
you ^{may} peep in through the window of an apparently deserted hut, you will see
the cradle occupied and the baby will be the sole representative of the
household. When the baby cries it is not a signal for its removal from the
cradle, nor for some member of the family to endeavor to amuse it. It cries
itself to sleep, or until it is tired of the vain endeavor; and thus the
duties of the mother are not interrupted. When she wishes to nurse the
baby, she kneels down beside the cradle, takes both the cradle and the baby
in her arms, and holds them there until the baby has satisfied its hunger.
~~Yet I do not think they are less fond of their children than other mothers,~~
~~but they think that crying does them no injury and they do not worry about~~
~~it. Sometimes the cord, shuwat, that suspends the cradle has a wooden hook~~
~~attached to its lower end and a great number of charms are tied to the cord~~

(8)

39 20

RELIGIOUS BELIEFS.

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As soon as the mother considers it strong enough the baby is placed upon the back of an older brother or sister, whose duty it is to carry the child while the mother is busy. The baby is placed upon its brother's back, a kimono is put over both the baby and the caretaker, ^{and} a stick about two feet long with a headstrap attached, ~~called a pakai-~~
tare, holds the baby securely in place.

You may see the children romping about the village streets all day long, (with babies on their backs) ~~and not one mother in sight.~~ ^{Now} Nor do these youthful nurses, despite their games and pranks, jeopardize the safety or the comfort of their precious burdens. As they grow older, the children toddle about at the heels of their elders, ^{and} ~~or~~ play about the house ^{or the} ~~and~~ door-yard; but they do not seem to have a very merry time, and even when they are playing their games they are very sober and to us they seem almost sad.

They play but few games and have ~~but~~ few ^{er} toys. The little girls have miniature mortars and pestles; the boys have bows and arrows, ^{That are} patterned after the larger ones of their elders, and they have tiny boats with which they play, not necessarily at the waterside, ^{for} quite as often it is in the dust of the dooryard.

Chapter VIII Religious Beliefs -

I

The Ainu ~~are polytheistic. They~~ believe that there are ^a ~~separate~~ multitude of ^{their} deities who preside over ~~the~~ destinies of ~~every~~ Ainu, and who are responsible for every event that may befall them.

These various deities are invisible spirits, ^{that} ~~and they~~ may have the attributes of good ^{or} evil spirits, as well as the characteristics of human beings.

^{They} Their name is legion; but the Ainu believe that there ^{are} is a supreme deity who presides over the lesser gods; that there are

insert at arrow below.

His religion is but another of those 'natural' beliefs' in which the primitive mind has sought, unaided, to arrive at a concept of the creator; and, although influenced by other environment, he has strangely conformed to the beliefs of many other widely scattered races whose plane of culture conforms to his own.

Bachelor (The Ainu of Japan. pp. 251 and 252.) has formulated the Ainu religious belief in the following manner.

1. I believe in one supreme God, the creator of worlds and places, who is the Possessor of heaven. Him we call Kotan kara kamui, moshiri kara kamui, kando koro kamui. God the Maker of places and worlds and Possessor of heaven.

200

2. I believe in the existence of a multitude of lesser deities, all subject to this one creator, who are His servants, who receive their life and power from Him, and who govern the world under Him.

3. I believe there are many evil as well as good gods, who are ready to inflict punishment for wicked deeds.

4. I believe in Aioina Kamui as our ancestor, a man become divine, and who has now superintendence of the Ainu race; in a goddess of the sun; in a goddess of fire; in goddesses of the source, course, and mouths of rivers; in gods of mountains and forests; in gods of animals; in gods of the sea, and in gods of the skies and all things contained therein.

5. I believe in demons, of whom the devil, called Nitne kamui is chief; and also that there are demons who preside over accidents; and I also believe that they are the embodiment of evil influences.

6. I believe that the souls both of human beings and animals, are immortal; that separated husbands and ~~and~~ wives will be rejoined hereafter; that all people will be judged, and the good rewarded, and the evil punished.

7. I believe that the souls of departed animals act as guardians to human beings.

8. I believe in ghosts; that the departed spirits of old women have a mighty power for harm, and that they appear as ~~very~~ demons in nature.

9. I believe that there are three heavens, called respectively "the high vaulty skies"; "the star bearing skies" and the "the foggy heavens". I also believe that there are six worlds below us . *W*

But this comprehensive exposition of their faith is the result of long study and a thorough knowledge of the people. To the stranger such a plentitude of gods is not so apparent and he meets them one by one. He makes acquaintance with the gods of the sea at this place, with the mountain ^{*deity*} ~~god~~ at that, and with the fire goddess at another.

Moreover, few Ainas are able to tell you very much concerning their religion, for two reasons; few are

intelligent~~ly~~ upon this subject, and they tire easily if you

question them about anything requiring their ^{fixed} attention.

But now and again you meet with a chief, who, ^{at times is not} ~~is more or less~~

~~of a priest as well and who~~ is versed in the questions of their

beliefs, and such a person may answer your questions satisfact-

orily. The fire goddess, ^{Abi ush Kamui} ~~Abhi kamui~~, the household ^{duty} god, or

^{Koro} goddess, Si kamui, and the water goddess, Waka ush kamui, are

in such constant requisition that you soon learn to know them;

but there are a multitude of gods that are known to but few

of the men, and to the women not at all, for they take no part

in the worship of the gods and may not even speak their names.

Some idea of the curious beliefs entertained by the

There is a legend current in Yezo that the Ain^os are descended from a dog, and the name 'Aino', by which they are commonly known, means "mongrel" or "halfbreed." The Japanese take great pains to perpetuate this belief and always point to their extreme hairiness to support this statement.

But Bachelor ^① calls them 'Ainu' and in explaining his reasons for making this change in their name, draws his proofs from the meaning of the name Aioina Kamui,.

" The Ainu account for their origin in the name Ainu, by which they are known. The name, say they, of their most ancient forefathers was Aioina Kamui. Aioina is the proper name, but Kamui is merely a title of honour and respect. Aioina's descendents were first called Aioina rak guru, 'persons smelling of', or 'having the virtues of Aioina', and this, according to Ainu idiom, is equal to saying 'descendents of Aioina.' This name being too long, the people, at an early date, changed it into Ainu rak guru; and in later times they dropped the rak guru and called them Ainu. Many of them, particularly their old men, are well pleased even now to be called Aioina rak guru. That Aioina had a real existence seems highly probable, for his is the only human spirit worshipped by the Ainu.

If this derivation be true, the word Ainu loses its proper meaning, viz. that of 'man' or 'men'. It is probable that Aioina was some religious teacher, and that Aioina rak guru

① (The Ainu of Japan p 281)

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really means 'persons obeying the instructions' or 'holding the traditions'. Oina is a word meaning first 'ancient', ~~the~~ then passing to the meaning 'to relate ancient traditions'. ~~to~~ Aioina is the passive form of the verb, and means 'to be related or told'. Aioina signifies 'to hold the traditions which have been handed down'. Aioina rak guru (rak means 'to smell of' or 'to have', and guru means 'person or persons') signifies 'persons obeying the instructions' or 'traditions', and hence, Aioina Kamui was a 'great teacher of traditions'. This derivation is both reasonable and natural, and it does away with the necessity ~~and~~ for destroying the meaning of the proper name Ainu, 'men'.

If this derivation, here set forth for the first time, is not thought to be satisfactory, we may say, although the word Ainu does, in every day language mean 'man' or 'men', and nothing but 'man' or 'men', just as shiwentep means 'woman' or 'women', it may also once have had another meaning, viz. 'tradition hearers or obeyers,'/ or 'holders of traditions'. " Now Aioina Kamui is the traditional ancestor of the Ainu race. He came from heaven and taught them all they know. He taught them to fish and to hunt, to till the soil, to make fire with the fire drill, to mak pots from clay and implements from stone, ; he taught them how to wear their hair how to trim their beards, ^{how} to tattoo ^{he told them} and the ornaments that they should wear. After he had firmly established the Ainu customs, in their present form, he returned to heaven where he now pre-

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destinies of the ^W sides over the ~~Aino~~ race. But he sent the lesser gods to be to be his deputies here on earth, and to especially guard the land of the Aino.

Another name for this same ^{deity} ~~person~~ was Okikurumi and with this latter incarnation the name of Yoshitsune, the great Japanese hero, has become inextricably woven. But whether he is called Aioina Kamui, Okikurumi, or Yoshitsune, he is one and the same. He is the incarnation of their "Greater God", the source of all good, the ideal man. Facing towards the east, they look through the sacred window, across the sacred hedge, to where this deity first appears; and with their ~~m~~ustache lifters they offer three drops of sake as they murmur their prayers to the deity who resides in the sun.

The Aino religion conforms to the nature worship of other sav-
ages. Fire and water are ^{the} ~~his~~ greatest gods and the other el-
ements are their servants, and we find ^{the analogue of} ~~a parallel to~~ Aioina
Kamui in many lands. ~~Brinton's account of the Great Hare is especially applicable, and in his Myths of the New World, he has treated of the goddess of the sun and the goddess of the moon to a considerable length.~~

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Brinton, in his "Myths of the New World," treats in a most thor-
ough manner of the deities who reside in the sun and the moon;
and in ^{the} Michabo, of the Algonkin's, we find an almost exact
parallel to ~~the~~ Aioina Kamui.

As elsewhere the world over, so in America many tribes had to tell of such a personage, some such august ~~XXXXXXXXXX~~ ~~per-~~ ~~XXXXXX~~ character, who taught them what they knew, the tillage of the soil, the properties of plants, the art of picture writing, the secrets of magic; who founded their institutions and established their religions, who governed them long with glory abroad and peace at home; and finally, did not die, but like Frederick Barbarossa, Charlemagne, King Arthur, and all great heroes, vanished mysteriously, and still lives somewhere, ready at the right moment to return to his beloved people and lead them to victory and happiness.

~~Such to the Algonquins was Michabo or Manibozho, to the Iroquois Ioskeha, Wasi to the Cherokees, Tamei to the Caribs; so to the Mayas had Zanna, the Toltecs Quetzalcoatl, the Muyscas Nemquateba; such among the Aymaras was Viracocha, and among the Mandans Numock-muckensah, and among the Orinoko Amalivaca, and the catalogue could be extended indefinitely.~~
~~Amalivaca~~

x x x x

From the remotest wilds of the northwest to the coast of the Atlantic, from the southern boundaries of the Carolina to the cheerless swamps of Hudson's Bay, the Algonkins were never tired of gathering around the winter fire and repeating the story of Manibozho or Michabo, the Great Hare.

x x x x x

~~Under the name Michabo Ovisaketchak, the Great Hare who created the Earth, He was originally the highest divinity recog-~~

nized by them, ' powerful and beneficent beyond all others,
maker of the heavens and the world'.

x x x x x

He was alleged to reside towards the east, and in the holy
formula of the meda craft, when the winds are invoked to the
medicine lodge, the east is summoned in his name, the door
opens i n that direction, and there, a t the edge of the
earth, where the sun rise s, on the shore of the infinite
ocean that surr ounds the land, he has his house and sends
the luminaries forth on their daily journies.

x x x x x

In effect, his story is ^a world-wide truth, veiled under a thin
garb of fancy. It is but a variation of that narrative ~~which~~
which every ^{race} has to tell, out of gratitude to that beneficent
Father who everywhere has cared for his children. Michabo,
giver of life and light, creator and preserver, is no apoth-
eosis of a prudent chieftain, still less the fabrication of
an idle fancy or a designing priestcraft, but in origin,
deeds, and name the not unworthy personification of the pur-
est conceptions they possessed concerning the Father of All.
To Him at early dawn the Indian stretched forth his hands in
prayer; and to the sky or the sun as his homes, he first poi-
nted ^{the} his pipe in his ceremonies, rites often misinterpreted
by travelers as indicative of sun worship. As later observ-
ers tell us to this day the Algonkin prophet builds the medi-
cine lodge to face the sunrise, and in the name of Michabo,

6.
who there has his home, summons the spirits of the four quarters of the world and Gizhegooke, the day maker, to come to his fire and disclose the hidden things of the distant and future; so the earliest explorers relate that when they asked the native priests who it was they invoked, what demons or familiars, the invariable reply was, ' the Kichigouai, the genii of light, those who make the day!' " (Brinton p. 160.)

The Aino~~s~~ are not all in accord as to whether Tokap ^{Chup Kamui} Chup Kamui, ^{lpc} the Day Luminary Deity, who resides in the sun is a god or a goddess, or whether Kunne ^{c k} Chup Kamui, Night Luminary Deity, - is the husband or the wife of the sun deity. speak of the latter as a female deity. This confusion of the attributes and identities of the gods is not uncommon. " The Tartar tribes with much unanimity recognize as a great god the Sun, whose figure may be seen beside the Moon's on their drums, from Siberia to Lapland. X X X Mongol hordes may still be met with whose shamans invoke the Sun, and throw milk up into the air as an offering to him, while the Karagas Tartars would ~~in~~ bring to him as as a sacrifice the head and heart of bear and stag. X X X The Ahts of Vancouver's Island, it is stated, worship the Sun and the Moon, particularly the full moon and the sun ascending to the zenith. Regarding the Moon as husband and the Sun as wife, their prayers are more generally address to the Moon as the superior deity; he is the highest object of their worship, and they speak of him as 'looking down upon the earth in answer to prayer, and seeing evrybody". (TYLOR)

6a

But the Aino mostly speak of the sun deity as a female and some say that she is the wife of the moon deity, and having merged the good principles of both in the Aioina Kamui, have formed one God of their far away gods. As the greater gods receded farther and farther away they learned to depend more and more upon the lesser gods ; especially upon the goddess of the fire that burns upon their hearth, and the deities of the waters that live in the springs that are found at their doors. It may not be superfluous to add that the moon has ever been the home of the water deity, just as the sun has been the abode of the fire deity, and the dog is the symbol of the moon deity the world around. -The dogs that accompanied Diana also howl by night in Ainoland and have the power to see the ghosts of the dead, a power denied to man.

Man is either earth-born or water-born, and in the legend that the Aino are descended from a dog there may be neither falsehood nor opprobrium, and we may have here one more race to add to the list of the water-born; ~~and~~ like the Navajo, the Shoshone, the Dogrib, and their near neighbors, the Aleuts, the Aino may be able to claim their right to their title of 'Aino', ~~Halfbreed, and they may do so~~ with the same pride that induced the ancient Peruvians to call their priests "allco", dog. (Brinton p. 138). The men are the 'holders of traditions', as Bachelor has explained, for the women take no part in the worship of the gods, and besides, what would be more natural than for the Aino to call themselves Ainu, men, or the holder

of the traditions of Aioina Kamui, when their over lords, the Japanese looked upon them with contempt because they were Aino. The Aino^{and} worships the spirit that dwells within the sun, not the sun itself, ^{and} the spirit that dwells within the fire, not the hearth-fire itself; ^{and} ~~for~~ they observe no processions of the equinox, nor do they have perpetual fires or require the use of the fire drill or other primitive fire apparatus in making a new fire. ~~for any purpose whatever, so far as I could discover~~ Thus it was easy for them to transfer to the nearby source of warmth, some of the attributes of the deity who dwelt in the sun, especially ~~as~~ since she was so "far away" for many ~~not~~ months in the year.

As Kamui huchi, the grandmother deity, or as Abe ush ^{Kamui} Kamui, ~~the~~ the goddess who lives in the fire place, she is the ever present guardian who knows their every act; to her they offer prayer before they eat, to her they set up the chi ehoroka-kep inao and pray when there is sickness, ~~for she is the "messenger," the angel who makes their wants known to the greater gods when they ask to be cured healed.~~

^{she} She also has charge of the soul on its journey to its last resting place, ⁴ and the make offerings of wine and food to her at the burial and other feasts.

She embodies some of the attributes of Vesta, for she is the guardian of the domestic hearth and is the patron saint of the newly married. As the grandmother deity she nurses them in sickness and cares for them in health, and as the messenger she keeps the scroll of their lives by which they will be judged at the last day. ^{Death 24.}

Death is "a riding into the setting sun", just as life is "a riding upon, or shining like the sun". (Bachelor, p. 318.) Death is coldness and life is warmth. So, with logical sequence, when death threatens, the Ainu prays to the goddess who lives in the sun, the source of heat and warmth; and in offering this prayer he sticks an inao into the east end of the fire box, as a reminder to the goddess who dwells in the fire, that she who is the messenger, may not forget to carry their petition to the goddess who is so far away, the source of all good, who alone can restore them to health.

But Abe ush ^kKamui does not confine her dwelling ^{place} to the fire that is upon the hearth. ^WWhere ever they build a fire their guardian angel is present, and the lonely hunter who spends a night in the forest will make a fire, erect an inao and offer a prayer to the goddess who dwells therein, that she may protect him from harm and help him to success in the chase.

l.c.k. Wakka ush ^kKamui is a general name for the feminine ^{place}deities who live in the waters. They keep guard over the springs, streams, rivers and lakes; they live in the waterfall, the whirlpool and the eddy; they keep the water pure, protect the fish and guide the canoe, or in some such way they lend their aid to those good Ainu who remember to place inao by the springs, the lakes and the rivers.

While we do not find the fire deity, or the sun goddess appearing as a malignant deity, except, as is the case with almost any of their deities, when they have been neglectful

in their worship; still the water deities, ^{from the harmful influence usually assigned to the moon,} as we would expect, are distinctly of two classes. There are beneficent spirits such as those ^{who} guard the wells and springs where they draw their water; those ^{ing} who reside in the course of the river ^{who} that guides their canoe from harm; those ^{who} that live at the mouths of the rivers where the salmon come and go from river to sea and from sea to river; and the god of the sea, Mo acha, who supplies them with fish and seal and gives them safe voyages. But they have a malignant god of the sea, Shi ac ha, ^{drowns} who sweeps their boats out to sea and swallows the fishermen; they have deities of the whirlpool, who like the Lorelei, draw the canoes to the depths below. They also have a water monster, a huge trout that lives in the lakes and eats human beings; and they have a further symbol of the malign spirit that dwells in water in their hatred of snakes; especially detested of women, the sight of one causing disaster to a pregnant woman, and even madness.

"Madness, or 'possession by demons'; sometimes goes by the name of 'possession by snakes'; 'snake' thus being a convertible term with, and a synonym for, 'demon' or 'devil'." (BACH ^{elov} p. 199.)

"Water is a treacherous element. Man treads boldly on the solid earth, but the rivers and lakes constantly strive to swallow those who venture within their reach. As streams run in tortuous channels, and as rains accompany the lightning serpent, this animal was occasionally the symbol of the waters in their dangerous manifestations. (Brinton p. 136.).

There are constant reminders of their belief in water spirits, in the inao that are stuck in the earth by the side of every village spring; in the inao that are occasionally seen by the side of a stream or lake; and ^{in the} the little nusa that are met with along the beaches and the larger nusa that are seen in some of the fishing villages, which they told us were especially dedicated to the god of the sea.

It would be almost impossible to catalogue all the gods that the Aino worship, for their name is legion.

They have a god of the ^{wooden} fields, Kamui onaribi, who guards ~~their fields and gives them their scanty crops;~~ they have a mountain god whom they propitiate when they set out on the chase; they have a god of the winds, or storm clouds, of which the swift flying hawk is the symbol, and the seafaring men take its ^{boat-}blackened and dust-begrimed head with them to aid them in laying the winds. They have a house-protecting god, Si koro kamui, who is worshipped within the house upon a little ^{wooden} altar, consisting of a base and two uprights ^{posts} about to two feet in height, to which they tie the inao. ~~this nusa remains in the sacred corner, until called for, then is placed upon a mat, between the fireplace and the east window,~~ But there are ^{also still} other gods within the house; there are gods of the door posts, ^{of the} sleeping places, of the hunting weapons, of the water tubs, and even of the cooking pots.

In order to get some definite idea of their methods of worship, we asked a chieftain to tell us all the gods that he would worship on the occasion of a renewal of the inao on his bora nosa, and he gave us the following list of names.

Aiona Kamui, *The legendary Ancestor of the Ainu*

Abe hutsi Kamui, *- The fire goddess*

Wakka ush Kamui, *The Water goddess*

Si koro Kamui, *the house hold deity*

Kamui onaribi, *the guardian of the fields*

1 Shio tchang kuru (Shi acha), *the sea god.*

2 *and the local deities,*

3 Masaraga,

4 Charangki us,

Taiyo rospi,

Ekwe vus kuru, *and*

Pinisiri, *all local deities.*

In all probability this does not nearly exhaust the number of the gods that are worshipped at this nusa on a feast day, or at an annual festival, and the names may vary somewhat at the next village; they will certainly vary in the next district, for then you would be beyond the boundary where this or that local deity had its influence and a new list of local deities would be added; but the greater and many of the lesser gods are common to all the Ainu.

In this list given us by the old chief at Ushu, are several⁹
As examples of the local deities, or of mountain, or other
spirits that may be venerated in one locality and not in another,
the following ~~at~~ may be instanced.

Taiyo rosapi is a very conspicuous cone-shaped mountain that is
seen at its best from the edge of Lake Toya. It is also called
Yoti and Tio sama. The wild forests that clothe the sides
of Yoti were once famous hunting grounds for bear, but it is
a dangerous region because of sudden storms, or the dense fogs
that even on a clear day rise quickly from the lake and obscure
the ^{Trails} path ways ~~xxxxxxx~~ ^{pathway} and many hunters have lost their ^{ways} ~~ways~~
^{have} and perished there; therefore the Ainus make offerings to the
spirits that dwell on this mountain that their hunters may
be successful in the chase and return in safety to their homes.

Ekewe vus koru is a volcano ^{near Ushu} near Ushu, and they make offerings
to its ruling spirit that they may keep it in a quiescent state;
^{for fear} fearing that an eruption might take place and endanger their
lives. ~~When earthquakes and volcanic eruptions threaten the~~
Ainus, then Aioina kamui sends warning to them, and the messenger
is always Shitombi, the fox.

Charanki us is a god who formerly kept guard between the lands of Ushi and Abuta. And even now , when the natives have a dispute , they ^{use} ~~call~~ ⁱⁿ upon the name of this deity ^{ing} ~~to~~ affirm the truth of their statement ⁱⁿ or ^{ing} to take oath. There is a stone near the line of this ancient boundary, that faintly resembles a man, and they say that the god has gone to heaven and has left ~~t~~this stone in his stead.

~~cate this god.~~ Tomari koro kamui is the name for ^a ~~the~~ sea god that is known along the shore of Volcano bay, and Masaraga is another sea god who lives in the surf and the waters that skirt the shores.

The belief that the spirits of dead men and animals may return from the grave to re-enter their bones, and to mingle more or less in the affairs of the living, is a part of their religious belief that gives explanation to many of their curious customs. Among these may be instanced their greatest festival, the bear feast; the old time custom of burning the house where a particularly venomous old woman had died; the burial of utensils and implements along with the corpse, and the use of the skulls of birds and animals as charms.

Lustration and orientation have ^{mentioned elsewhere} already been ~~instanced~~, and we ^{note here} have several examples of the sacredness of numbers.

To the Ainu^P the number three, or its reduplication, six, are the numbers most acceptable to their gods. He has three ^{but} heanens; there are six hells; he makes three bundles of shavings on each side of his prayer symbol, but he is careful to have six spirals in each bunch; he consults the fox-head oracle three times; he often cuts three notches near the end of his mustache lifter, and he invariably offers three drops

of wine in his libations to the gods, ^{and he shoots three arrows at the bear that he is about to sacrifice.} In his sacrifices he is not especially generous, for he gives

but a part for the whole. He gives only three drops of sake to the gods, ^{and then} but he drinks all that ~~he can get~~ remains, ~~himself~~; he buries a small part of his millet cake in the ashes,

~~xxxxxx offering xxx the xxx Kana xxx xxx xxx xxx the xxx remainder xxx~~

and he gives to the gods the skull and the skin of the nose and ears, of the animals that he slays, yet he not only eats

all the flesh, but he may even consume the entrails.

Yet in this he means no disrespect.~~for the gods~~ The Aino is one of the most religious of mankind for, besides investing all animate and inanimate nature with god-like spirits, he finds in almost every act of life a reason for rendering homage to the gods.

Chapter IX
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✓
INAO AND NUSA.

Chapter IX Inao and Musa

The Aino uses prayers, inao, and sacrifices to show respect for, and ^{to propitiate} ~~appreciation~~ of his gods.

His prayers may be strong petitions ~~can~~ voiced in articulate words, or they may be thoughts that are mumbled in his beard. He asks grace before meat, begs of the goddess to heal him in sickness, and mayhap, in his desperation, and grief, believing that the goddess has been unmindful of his prayers, he may ~~in~~ complain of her to the far away deities; In the depths of misfortune or in the revels of a drinking bout; flushed with the success of the chase or in fear lest the gods are angry at some slight that he has put upon them, the Aino never fails to offer a prayer, and in each case it is a direct speech ~~with~~ with the deity who is addressed ^{much} as a parent is beseeched by a child who asks for some favor, or petitions to avert some punishment. As the ^{accompaniment} ~~symbol~~ of his prayer he ^{offers} ~~makes~~ an inao; for, without this visible proof, his petition is not acceptable to the gods. An inao is a willow wand with shavings attached. This willow wand may be large or small; the bark may or may not be peeled; the shavings may be long or short, curled or straight, curved upward or curved downward: it may be placed within the house, outside on the sacred frame-work, or far away from the habitation;

~~tion~~, by the seashore or by some mountain spring; yet no matter where placed or how constructed, the inao is an evidence of the deep religious feeling of these people and proof of their constancy in the worship of the gods.

The most elaborately constructed inao has long shavings ~~com-~~pletely surrounding the stick and hanging in a bunch from the top; this is the netoba, or chief inao. It is called chief, because it is used as an offering to the greater gods; it is placed in the ^{north-east} ~~North-East~~ corner of the hut; it is placed on the bora nusa and it also may be placed upon the dead bear ~~x~~ at the bear feast.

The shaved-backward Inao may be found in a multitude of situations, for it is offered to the lesser gods and thus it comes into more frequent use than the netoba. When any one is ill a single inao of this kind will be thrust into the the earth at the ^{east} ~~East~~ end of the fire-box, as an offering to Abhi ~~Kamui~~, who will be asked to intercede with the gods to restore them to health; or a bundle of these shaved willow sticks will be found at the spring, testifying alike to gods and men that ~~x~~ they who ^{daily} draw their water from this source are not unmindful

of the goddess who gave them such a pure and plenteous supply..

But there are many other kinds of inao which one meets with

from time to time ^{that} ~~which~~ do not play such important roles as

those just mentioned. Hanging from the rafters of the house,

tied to any object that is sacred, bound to the hunting quiver,

and in half a hundred other places one sees single shavings

called inao kike, which at times may be prayer tokens, but

~~more~~ often they seem to be used as ornaments; and among the

old swords that hang from the smoke blackened walls, scattered

in among the charms, or bound in bunches about them ^{there are usually some of} ~~were~~ these

long wooden curls cut from a willow stick.

Then there are the shito, nitne, and hosh inao; the kike parase,

or inao with the shavings spread out; the kike chinoye, or inao

with the curled shavings; and around the top of the wine jar,

when sake is being made, they place a chaplet made from willow

shavings called shindo kokori inao.

These inao are met with in most unexpected places. By a spring

far away in the forest, but a spring that was renowned for its

healing properties, we found a large number of ^{them} ~~a~~, some with the

shavings broken away, some with the shavings still attached

but old and weather stained, and still others that were only recently placed there ; mute evidence that a long line of sufferers had visited this pool of Siloam and , with that faith which works such wonders, had dipped in its waters.

Where a house had burned to the ground and only the dimmest outlines remained to mark the site, we found inao thrust into the ground where the fire-place must have been ~~and~~, and fresh inao had been placed upon the dilapidated but still existing nusa . A small cluster of inao which we found by the side of a mountain stream was accounted for by the presence of a newborn babe in a nearby house; and the clumps of willows that ^{we} ~~are~~ found growing in old and abandoned clearings owe ^d their origin ~~to the~~ to the inao that ^{had taken} ~~have~~ root and grown there, long after their usefulness as prayers had passed and all trace of the habitations had disappeared.

There are many occasions demanding the renewal of the inao.

At least once a year the head of the family makes a great number of ^{them} ~~inao~~ which are placed in various parts of the hut and upon the nusa, ~~outside~~. On the occasion of a bear, or a funeral

feast he again makes inao, and after a successful hunting or fishing expedition, ^{during} sickness, or ^{upon} the approach of an epidemic he makes a few, or many, inao as the occasion seems to demand. Before making inao they are supposed to wash their hands and faces; the willow is carefully selected and is free from decayed spots and dirt; the knife used in making inao is stored in a separate box or is kept on the tray that holds the charms; and the dust and shavings that result from making the inao are carried out of the house and are thrown at the base of the nusa, and here also are thrown the old and useless inao that have served their time ^{within} in the house.

At the time we visited Shiraoi, the chief, Igastok, was preparing a great quantity of inao as an annual offering on the date of his father's death; the knife, willow wood, shavings and inao were carefully wrapped in a cloth ^{when he put them away}. One finds a parallel to the inao in other lands. The prayer-flags that flutter from every pass of the Himalaya mountains; the shaved sticks that are stuck in the earth beside the pathways in the Naga Hills, and the strips of palm leaf that are hung beside the dried skulls in the Borneo houses, are examples

with which the writer is most familiar. My companion , however, was convinced that the custom was borrowed from the Japanese, and he traces its origin to the Shinto shrines; the strips of paper, ^{or pakei} kohe, and the shaved willow stick, inao, alike being substitutes for the old time rice-head offering, inaho.

In support of this theory ^{quoted from the writings of} ~~he read to me from a Japanese book~~ by Maino, who says that long ago it was a custom in Tokio ~~for~~ all classes of society , on the fifteenth of January, to make ~~inao~~, kidzuri kaki, of willow wood and white paper, which were placed at the entrance doorway, kitchen fire-place and the family shrine; at this time they also offered prayers for a bountiful harvest. This custom is no longer observed, but in the ~~East-~~ ^{East-}ern Hakone mountains the farmers still set up inaho by the side of their manure pits on the fifteenth day of January, and pray for the fertility of the soil and for a bountiful harvest.

The same author affirms that on the occasion of a funeral the Ainos make inao from the wood of the sakaki tree, and that the Japanese take a small branch from the same tree to place in the Shinto shrines; and that nusa(meaning a collection of inao) is a Japanese word meaning flax(?), a material that is still

used as an offering in some Shinto shrines.

There is still another resemblance to Shintoism in the Ainu

worship; Occasionally in some districts, more constantly in

other regions one sees ^a small ^{framework in the sacred corner,} stakes, to which the inao are fast-

ened. ^{This is} ~~used~~ as an altar where ^{on} ~~they~~ they

offer ~~sake~~ and prayers to ~~Si~~ ^{Kamui}, the household god.

When they make offerings to this god they place the so-called

~~altar~~ upon a mat and fresh inao are tied to its posts; the

remainder of the year it catches dust along with the sake tubs,

charms and other sacred relics that are stored in the ^{north-east} North

East corner of the hut. I believe that this altar is the count-

er part of the Japanese household-shrine.

But the great altar on which the Ainu offers religious symbols

to the multitude of his gods, is the bora nusa. It consists of

a framework of poles and stakes to which they fasten the various

kinds of inao that are used in their worship, and it is placed

not far from the east end of the house.

In addition, the ~~skulls of animals that have been taken in the~~

to the inao

chase, and the skulls of the bears that have been sacrificed

at the annual festival ^{also} are mounted upon the tops of long

poles that are a part of this framework.

The space between the altar and the house is cleared of rubbish and is at all times held more or less sacred; when an Aino wishes to make a petition to the gods, he either stands within the house and looks through the ^e~~R~~est window towards the nusa, or he comes to this cleared space before the nusa and there makes his prayers and libations.

It is impossible to enumerate all the occasions for placing inao upon the bora nusa. Once in the ^s~~S~~pring and again during the ^a~~A~~utumn, offerings are made to all the gods that are represented on the altar. During the bear-feast; when there is sickness in the family, or when any event occurs that seems of sufficient moment, fresh inao are tied to the stakes of the nusa. Some of the nusa are weather-beaten and are almost destitute of the fluttering symbols, while others look like a thick hedge of some peculiar shrub whose blighted leaves have turned a bright yellow color. ~~and~~ The skulls of animals as a part of the nusa, are not now such important factors as one is led to believe, ^{from the illustrations that have been published,} chiefly because only such nusa as are well represented with skulls are considered worthy to be photographed.

There are villages in which every house has its nusa and yet there may not be a skull of any kind in the whole village/

The absence of game in modern times, ^{may} accounts for this fact,

and I have no doubt but that in the past, when ^{game was} ~~the Ainus~~ lived

^{more plentiful than it is} ~~by hunting far more than they do now days,~~ that the number of

nusa without the skulls of animals were far in the minority.

Nor are inao and the skulls of animals the only objects that

are placed upon the nusa; for it seems that any utensil or

implement that has been used as a part of the ceremonials and

has outlasted its usefulness, may find its final resting place

on the nusa. Moustache lifters and other utensils that have been

used at the bear feast, old ceremonial quivers, ~~useless~~ sword

scabbards, and the dish that has been used in feeding bear cubs,

are among the number of weather stained articles ^{that may be tied to the framework in any} ~~reposing~~ at

the foot of the nusa. ^{amount of} But no persuasion will avail to enable

you to remove some coveted article from this sacred spot.

Throughout our journey we vainly endeavored to obtain a bear's

skull with its peculiar mounting on ~~the~~ the forked pole; but

no such idea was entertained until we met with a chief, named

Benkai, who, under the tutelage of his friend Dr. Mikaoka

^{having} ~~had~~ practically renounced the teaching of his fathers, wil-

lingly gave us one from his nusa. They claim that when a hunt-

er kills an animal he makes a small nusa and leaves the skull

at the spot in the forest where the kill was made; and this m-

ight account for the absence of all the other kinds of skulls,

but I believe that most, if not all the bear's skulls are

now brought back to the village to be placed on the big nusa.

Before mounting a skull on the nusa all the flesh is cut away,

but the skin on the nose and the ears ^{is} ~~being~~ left in place.

Then the two prongs of a forked stick are shaved thin and the

ends are sprung close enough together to permit of their being

^{pushed} upwards between the zygomatic arch and the skull; ^{the} a short stick that had been placed in the bear's mouth when it was choked to death, is then lashed transversely across the two prongs immediately

below the jaw, and thus holds the skull in place. There it re-

mains, unshaken by the storms, until its supporting stake

rots away, ^{to the ground and it is then} when it falls and is placed at the foot of the nusa

together with the other sacred articles that have been deposit-

ed there. We asked an old chief at Bimbi, what he intended ~~di~~

^{to do} ~~doing~~ with the great pile of skulls that had collected at the

~~base of his nusa? and his reply was that they would be taken~~

base of his nusa, and his reply was that they would be taken

back to the mountains some day. *for the spirits of the bears slain long ago may still return to claim their ancient tennement.*

It has been noted that there are smaller nusa by the side of

the big, or bora nusa. There was nearly always one situated a

few feet from the ⁿNorth end of the big nusa; and in some vil-

lages there was a third and even a fourth one.

In front of one of these smaller nusa the housewife depos-

its the the chaff that remains after she has winnowed the mil-

let; for the murukuta nusa is dedicated to the goddess, Nusa

koro hutsi whom Aioina kamui sent to guard this earth after he

returned to heaven.

She was called The Mountain Goddess and also the Goddess of the Fields and corresponds to a harvest deity.

They disclaim that The chaff is ~~not~~ an offering to the goddess, but as they say, "since

they have no other place to throw the chaff, what other place

would be so appropriate?". When the settlement is an old one *and*

these chaff-piles ^{have} ~~may~~ become small hillocks ~~and then~~ the nusa

are placed upon their tops.

It was not so easy to ascertain to whom the third and the fourth

nusa were dedicated. Sometimes it would be the place where inao

were offered to the gods of the sea; again it might be to the *altar*

They claimed that of mountain god, and in several instances it was dedicated to the

fox, Shitombi, who gives the first warnings that are sent by
(but as they always used the name Inari sama, or thought it probable that they had borrowed this deity from their Japanese associates)
 the greater gods when danger threatens. We were unable to asc-

certain why these particular gods had been singled out as the
 recipient of a separate place of worship, so near to the the
 larger and more important ^{Altar.} ~~place of worship.~~

At the springs, by the mouths of the rivers, along the sea shore,
 or in any one of the multitude of places, ^{where} ~~where~~ ^{Deepenations} ~~perfectionism~~ ^{pro}
 prompt them to make an offering of inao, these small nusa

may be seen. Some of them are of recent origin; others, if we
 may judge from the pile of old ^{inao by the} ~~ones along~~ side of the freshly
 made symbols, would seem to be the scene of repeated worship;
 while ^{still} others having served their usefulness were gradually re-
 turning to the soil. Yet at some time the necessity for each
 one of these ~~little~~ nusa had seemed of great importance, and
 these little altars are silent testimonials of the very relig-
 eous nature of the Ainus.

~~Chapter~~

~~3000~~

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The BEAR FEAST.

v

Chapter X

The Bear Feast

By way of a sacrifice, the Aino gives a few drops of sake to the gods each time ~~that~~ ^{he} drinks it; at the feasts he always gives a part of his millet cake to the gods to eat, and when he kills an animal in the chase, he raises a small altar, where he places his prayer symbols and formally presents the skull of the animal ^{who have aided or protected him in the chase.} ~~XXXXXXXXXXXXXXXXX~~ to the gods ~~as a sacrifice.~~

~~But~~ They believe that of all their sacrifices, none are as acceptable to the gods as the skull of a bear that they have raised from infancy, ^{and have} ~~when it has been~~ killed in the peculiar Aino manner. But this also implies that they must show this bear great kindness; that they must give ~~them~~ ^{it} food and raise ~~them~~ ^{one of} as they would their own children, and thus show to the bear that they do not kill him from any evil motive, but to please the gods. The soul of a bear that has been sacrificed acts as a messenger and carries their petitions to the realm of the shades to which, with much ceremony, ~~they~~ send it; they talk to it as they would to a person; explain why they are about to sacrifice it, and ask its forgiveness. ~~This is no uncommon ceremony among savages.~~

"Savages talk quite seriously to beasts alive or dead as they would to men alive or dead, offer them homage, ask pardon when it is their painful duty to hunt ^{and} or kill them. ~~---~~ ^{(instead of} ~~astonish~~

A ~~North-American Indian~~ ^h will reason with a horse as if rational. ~~Some will spare the rattlesnake, fearing the vengeance of its spirit if slain~~ ^{XXX. (XXXXXX)}

its spirit if slain; others will salute the creature reverent-
ly, bid it welcome as a friend from the land of spirits,
sprinkle a pinch of tobacco on its head for an offering, catch
it by the tail and despatch it with extreme dexterity, and
carry off its skin as a trophy. If an Indian is attacked and
torn by a bear, it is that the beast fell upon him intention-
ally in anger, perhaps to revenge the hurt done to another
bear. When a bear is killed, they beg pardon of him, or even
make him condone the offence by smoking the peace-pipe with
his murderers, who put the pipe in his mouth and blow down it,
begging the his spirit not to take revenge. ~~X. X. X.~~ The
Steins of Kambodia ask pardon of the beasts they have killed
; the Ainos of Yesso kill the bear, offer obeisance and sal-
utation to him, and cut up his carcass. The Koriaks, if they
have slain a bear or wolf, will flay him, dress one of their
people in the skin, dance round him, chanting excuses that
they did not do it, and especially laying the blame on the
Russians. ~~X. X. X.~~ The Samoyeds excuse themselves to the slain
bear, telling him it was the Russians who did it, and that a
Russian knife will cut him up. The Goldi will set up the
slain bear, call him 'my lord' and do ironical homage to him,
or taking him alive will fatten him in a cage, call him 'son'
and 'brother', and kill and eat him as a sacrifice at a sol-
emn festival". (Tylor ^{Primitive Culture} Vol. I. p. 467).

Aside from being an object of the chase, the Yezo bear plays another important role in the life of the Ainu; for it is used as a sacrificial animal and affords occasion for the great religious festival known as the bear-feast.

In former years bears must have been more plentiful than now, for many villages can not boast even one skull to place upon the nusa; but along the shores of Volcano bay we found a more plentiful supply of skulls; and in this region there are still frequent bear-feasts.

^{Ainos} They hunt bears in the ^a autumn and again in the ^s spring, after the bears have come out of their winter quarters; and it is at this latter time that they find the bear-cubs, ~~so frequently seen in the Ainu homes, and~~ which they rear with so much care that they may have a bear to sacrifice for the great feast.

At the first house we entered in Aino-land, we found a bear cub. It was in the arms of a young woman, and we were sure that we were about to witness the much discussed "nursing" of a cub; ~~by an Ainu woman; but~~ this infant was too old to be fed in that way, they said, for it was then able to eat from their hands.

The Aino who accompanied us said that when cubs are ^{Caught that} taken when they are so young ~~that~~ they cannot be fed in any other way, an Aino woman could usually be found who would undertake to nurse it at her breast. In the official reports of the ~~doctors~~ ~~and~~ officers, sent by the Tokugawa government to make reports on the Aino and the conditions of Yezo, there ^{are} ~~is~~ repeated allusion to ~~the~~ the custom of women suckling cubs, ^{and} all those Ainos whom we questioned concerning this custom, while they denied its occurrence now days, admitted that it was a custom in the past.

Captain Snow, of Yokohama, says that he has seen an Aino woman nursing a cub ~~and my companion, Jenichiro Oyabe,~~ ^{had} had seen the same sight when he was in Yezo ^{wrote} years ago; and ~~XXXX~~ in 1903 he ^{had} writes me that he has again witnessed this curious custom.

I see no reason to doubt ^{ed} but that the Ainos resort to this method of feeding a very young cub in order to preserve its life until it can be fed from the hand; when the cub has been taught to eat previously masticated food ~~either from the womans lips~~ ^{from the} or hand, the necessity for suckling it has passed.

Very small bear cubs are kept in a basket that is ^{placed} kept near to the fire-place, and when its cries become sufficiently distressing, it is taken in the arms of some member of the family; for they are petted like children and are usually being amused by, or ^{are} furnishing amusement for, some member of the family.

When they get a little older they are kept in a small pen ~~be~~ built of poles or sticks, erected after the manner of a log cabin. this pen is floored and roofed; it is raised a few feet

from the ground, and is placed in the ^e east end of the hut; ^{but} when the cub is a few months old and the warm weather comes, ~~it is removed to a larger and stronger pen of similar construction, but placed outside of the hut, near to the south window.~~

It remains in this pen until the following winter, or until it has grown so large and fierce that it is dangerous to keep it longer, when it is killed for the bear-feast.

When the cub is first placed in the pen it is given a piece of ^{dumb-bell shaped} wood, ^{for a play thing; it may be} shaped like either a dumb-bell or a top, hebin ishinopit(?)

^{this} which may be suspended from the roof by a cord, but more often

it lies on the floor where the cub will roll about and play with it by the hour.

After a bear has been taught to lap from the hand or a dish,
 there is an ^{from} especial wooden dish made for its use; this itanki
 is long and narrow and has a handle by means of which it can
 it can be thrust into the pen without ~~any~~ danger to the person
 feeding the bear. After the bear has been killed the pen, with
 the playthings still in it ~~often~~ remains undisturbed for a
 long time, and the itanki may find other uses; but ^{most} ~~more~~ often
 it will eventually find its way to the foot of the nusa, where
 it will lie in the heap of old inao, igaiop, and similar dis-
 carded semi-sacred relics *of the festivals.*

It is not uncommon to see the bears pen decorated with inao,

~~for~~ ^T The sacrificed bear acts as a messenger to the gods, and
 they speak of the bear-feast as Kuma okure, or the "bears return."

^{It} ~~This~~ is the greatest of all the Aino festivals and unfortunately,
 as it occurs in the winter or late autumn, I was unable to wit-
 ness it during my visit to Yezo.

But as no description of the Ainos would be complete without
a description of a bear feast I have taken
~~mentioning it, I have taken Hitchcock's translation of Dr.~~

Scheube's account, as being the most complete of any that I know.

"The bear feast, ~~called~~ ^{iomante}, as well as the feeding and care of the young bear, is an atonement for the sin of killing the relatives of the animal that is sacrificed.

A bear cub ^{that} is caught towards the end of the winter, ~~it~~ is taken home and at first ~~it~~ is suckled by the captors wife; later it is fed with fish. When the bear has grown ^{so} large ~~enough to~~ ^{that it} threaten ^s to break ^{its} cage the time for the feast is set; ~~this~~ ^{or} this usually happens in the months of September and October.

Primarily the Ainos make excuses to their gods; they have cared for the bear as long as possible and now they must kill it. The giver of the feast invites all the relatives and friends; and in a small village this will mean almost every one; and as the Ainos are poor and they drink such great quantities of sake, it is a great honor to give a bear feast.

In the village of Kunnui, on Volcano bay, ~~he~~ I found a man who had two cubs and although it was in the month of August, I prevailed upon him to sacrifice one of them.

The Aino, in whose house the feast was held ~~came to greet me,~~ ^{and} accompanied by his guests ~~and one and all~~ ^{all} ~~were~~ ^{but} dressed in their best garments; ~~Considering the~~ ^{this} uncleanness of the people was not saying much.

The old men wore upon their brows a kind of crown, shaba-umpe, which is only used at the greater feasts.

The women among whom there was not a pretty face, had on their best adornment; necklaces, strings of beads and another sort of adornment, namely tattooing of the face, hands and forearm. 11

2

11 Some of them had on silk dresses, and one old woman had her hair bound with a velvet head cloth.

We found the company, consisting of some thirty persons already assembled, and after looking about the place and visiting the bear that played in its cage, we entered the hut where the feast began by a solemn libation of saké.

The inside of this house ^{had been put} ~~was arranged~~ in better order than any I had yet seen. The treasures, consisting of old swords, sacred objects, ornaments, and drinking cups, had been taken from their boxes and were either hung or otherwise displayed in the North East corner of the house; ^{this being} ~~which is~~ sacred to the house god ^{had} and new gohei ~~were~~ stuck along the wall, as well as ^{on} the four corners of the bears cage, ^{and in decorated} in the fire place there was also an inabo, and there were mats spread around the fire box on which the guests sat.

The host first made an offering to the fire goddess and the guests followed his example, after which they offered wine to the household goddess in the sacred corner.

At these ceremonies the Ainos sat with their legs crossed in front of them; holding the cup in their left hand they raise the vessel to their forehead while the right hand is ~~is~~ slightly raised with the palm upward. The moustache lifter which ^{mean while} was resting horizontally across the top of the cup, ^{then} is dipped in the sake, a few drops are allowed to fall into the ~~fire~~ fire as an offering to the goddess, and the stick is waved a few ~~times~~ ^{times} above the cup while a prayer is ~~repeated~~ muttered. 11

While these offerings were being made the hostess, who had reared the bear, sat at one side and occasionally gave way to tears, and these tears which she shed from time to time during this festival, ^{appeared to be} ~~were~~ genuine tears of sorrow for her foster child. She also presented it with an offering of sake and two old women followed her example, ~~did the same~~ while the daughter of the house busied herself with the preparation of the ~~feast~~ millet cakes.

At the conclusion of the house ceremonies they made offerings in front of the bear's cage, even offering it a little cup of the wine which it promptly upset.

Then the women and girls began to dance in front of the cage and continued this performance for a long time. With their faces turned towards the cage they danced in a circle, clapping their hands, and chanting a monotonous song, repeating the words 'husa, husa, hela, hela --- husa, husa, he he---heana heana---hua hua heb heb'.

The hostess and a pair of old women, who may have raised many bears, danced with tears in their eyes and instead of clapping their hands they stroked and caressed the bear, while the younger people only laughed and sang.

The bear became excited by all this noise and began to jump about his cage and set up a dismal howling as though he suspected what was coming. ||

4
11 While this performance was going on in front of the bear's cage our attention was directed to another scene that was enacted in front of the sacred hedge, which ~~was dressed out~~ decorated in honor of the feast day, ^{and} five new inabo with bamboo leaves attached to it ^{frame work} were stuck into the hedge. The bamboo leaves signify that the dead bear will live again and the evergreen colour and indestructibility of the bamboo may be the origin of this belief.

swords and ~~sa~~ ceremonial quivers, called ikayup or ikor-kamui, were hung upon the hedge; there were ^{also} the bow and arrows, the latter always three in number, and the ear rings and necklaces that were to be placed upon the dead bear.

The men now made another offering of sake ~~before the hedge to~~ the gods that are ~~he worshipped here~~ and placed new inabo on the hedge ^{on} this occasion Otena, headman of Oshamambe, led the ceremony, for Kunnui being but a small place had no headman ^{and} but belonged to the jurisdiction of Oshamambe.

The ~~three~~ young men, who later dragged the bear from its pen, each placed two inabo upon the hedge. And now, influenced by the liquor, the men began to dance before the hedge, with their hands raised heavenward to express their happiness to the gods; this happened often ^{during} the festival.

To the bravest of the young Aino was assigned the honor of taking the bear from its cage. He put on a fine garment loaned to him by the chief and climbed upon the cage where, with the help of two other youths, he removed the stones and top 11

logs from the cage and threw a rope-noose around the neck of the bear; with this they drew him out of the cage and led him about for awhile that he might enjoy his freedom for a few moments before he was put to death. He was then shot at with the blunt pointed arrows that ~~had red cloth~~ were decorated with red cloth, and then led in front of the hedge; a piece of wood ^{was} placed in his mouth and nine men pressed his neck against a log until, at the end of five minutes the ~~bear~~ ^{he} was dead. In the meanwhile, the women who had remained in the background, now began to dance and weep, and to beat the men who were still kneeling upon the bear, to show their objection to the cruel scene.

The bear was laid upon a mat before the hedge and a sword and a quiver, that had been hanging there, were placed upon the carcass. If ~~it~~ had been a female bear she would have used ear-rings and necklaces to ornament it.

They gave it an offering of food and wine; a plate of millet mush, another with millet cakes over which they poured fish-oil and a can of sake together with drinking cup, chop sticks and a moustache lifter that was decorated with spiral shavings. Mats were spread before the dead bear and the men sat seated themselves, each with his drinking set before him, and then began the libations of sake and the drinking, which is the chief part of the feast. It is customary for the chief to begin this drinking ceremony, but Otena yielded the honor to the eldest of the company, who made the offering with

11 drinking set that ^{had been} ~~was~~ placed before the bear. The others followed his example, and by often repeating their offerings, ~~so~~ soon a part of the company were lying helplessly drunk upon the mats. The old men exceeded the younger in their drinking although the latter were not ^{laggards} ~~behind hand~~; yet the festival proceeded quietly and there was no strife.

The sorrow which had so oppressed the women while the bear was being strangled, soon disappeared and under the influence of the sake, gave way to hilarity which at times increased to ecstasy, and while the the bear was being ornamented and the drink offerings were being made, the women indulged in the pleasures of the dance; interrupted only by slight pauses, ~~and~~ and surprising to relate, the eldest of the women proved to be the wildest of the dancers. During the general jollity that ensued, the drunken men occasionally joined in the dance, ^{or} ~~and~~ the women and girls on one side and the boys on the other ^{they} engaged in a tug-of war.

Meanwhile the jollity of the feast had reached its highest point and two of the young men, who had helped to draw the bear from the pen, mounted to the roof of the hut and began to throw millet cakes among the guests; and old and young, ~~men~~ men and women, scrambled for them amidst cries and shouts.

It is the custom to cut up the bear on the following day when the guests are again invited to the house of the giver of the feast, but at my request an exception was made for this time and the ceremony proceeded. 11

7
After the bear had been skinned they separate^d the trunk from the head and leave⁴ the unskinned head connected to the pelt. The duty of butchering the carcass fell to the younger Ainos while the others, who from time to time awakened from their slumbers, sat or stood about. The blood was caught in cups and promptly drunk, but I saw neither women nor children indulging in this blood drinking. The liver was divided into small pieces and eaten raw with salt; the women and children did indulge in this performance. The flesh and the other organs were taken into the house to be divided at the feast on the following day.

While the bear was being butchered the women and girls again began the same dance which they had inaugurated before the cage, but this time they danced before the x sacred hedge and the old women, who a short time before had seemed so happy, again gave way to tears.

Then the head and the pelt were laid before the hedge and decorated as before, another inabo was added and the drink offerings were renewed. When this was ended they drew the skull from the skin, leaving only that which was attached to the snout and the ears. The brain was removed through a hole in the right side of the skull -- it is removed through the left side in a male bear, it was placed in a cup and ~~mixed~~ mixed with and mixed with sake after which it was drunk. The brain cavity is then filled with shavings. The eyes were then taken out and the orbital fat was bitten off and eaten by the young Aino who had but here.

8

|| Aino who had performed the office of butchers, after which ~~it~~ they were wrapped in shavings and returned to their sockets. The mouth was stuffed with bamboo leaves; the skull ornamented with shavings and again being returned to the pelt, was ~~it~~ laid again before the hedge together with the sword, quiver, inabo and the piece of wood that had been placed in the bears mouth at the time it was strangled. The women again resuming the dance and beating the men while this was being done. After another drink offering, the skull was raised upon a stake that was placed in the hedge, while the whole company sang and wept ~~crying~~, danced. as they danced before the hedge. The pole on which the skull was mounted, terminated in a fork to either prong of which they fastened an inabo and bamboo leaves, and the mouth-stick was fastened transversely beneath the jaws and from this hung the sword and quiver; these latter were removed in about an hour but the others remained in their places. An offering of sake terminated the feast; in which the women also joined and the older ones again renewed their weeping. || (Dr. B. Scheube, Mittheilungen der Deutsche Gesellschaft fur Natur-und Volkerkunde, Ostasiens. ~~XXXX~~ December 1880.)

(II)

Chapter

2500

41

SICKNESS.

✓

and

CHARMS.

Chapter XI *Religious Customs* 1
The climate of Yezo is inclement in winter; the Aino houses are not particularly well adapted to a rigorous climate nor are they very sanitary; and their clothing is often inadequate to protect them from the wet and the cold; they have been subject to famines which bring disease in their train, to epidemics of smallpox and other diseases that have swept ~~in~~ their villages, and they are terribly addicted to ^{the use of} ~~alcoholism~~ which ~~has~~ and still does play an important role in the etiology of their ailments; and yet, despite these adverse conditions, ^{still survives.} ~~there is still~~ a hardy remnant of the race, a striking example of the law of survival.

To the Aino a disease ^{may be} ~~is~~ either a manifestation of the power of an angry or a malign god or spirit; it may be a punishment sent to man for his neglect in the worship of a god or for an ~~evil act that is hateful to the gods; it may be an act of~~ ~~evil act that is hateful to the gods; it may be an act of~~ ~~retribution as when the ghosts of the dead are disturbed, or~~ ~~it may be the ghost of some old woman who has returned to~~ ~~cause them harm.~~ ~~cause them harm.~~

They have various ways of combating ^{these} ~~disease~~ ^{demons}, such as herbs, ^{beans, gall,} and other natural remedies, witch doctors, charms, and prayers to the beneficent god whose representative is the goddess of fire; when all other remedies fail their prayers are still relied upon and, if death comes, ~~then~~ the same goddess of fire is asked to guard the soul of the departed and take it safely to ~~their~~ heaven.

They have a great number of herbs, roots and seeds that are used as remedies; ^{these may be used} either as plasters ^{or} infusions, ^{they may be} or eaten for the medicinal properties that they contain, or they may also prove equally as efficacious if they are ^{to} hung above the east window ^{the} along with other charms. Among these may be mentioned mugwort, dock, mistletoe, spikenard, columbine and Solomon's Seal. (See Ainu Economic Plants, Trans. Asiatic Soc. of Japan Vol. XXI.). ~~But~~ Although they have ^a great number of ^{vegetable} remedies by which they set such store, they do not seem to have discovered any specifics, nor any remedies of especial value, that we know of.

It would be surprising if they had not developed an exorcist of some sort considering their belief in disease-demons; and we find that they do at times call in the services of a ~~spirit~~ spirit-doctor. ~~He~~ ^{He} comes to the home of the sick person, goes into the usual trance, writhes about and otherwise manifests that his body is in the grip of the spirit, and thus the words that issue from his mouth are not his own; ~~they~~ it is ~~the~~ the voice of ^{the} god telling them the cause, and the course of the disease, and the methods to be pursued for its cure.

He does not seem to be as much of a charlatan as wizards are with many other savage tribes. Ledgerdemain is lacking, exorbitant fees are not charged and there is serious prayer and meditation before the trance is reached. In this, as in all their other religious observations, there is an element of respect and a dignity of

and a dignity of manner)

3

respect that deters one from ascribing to them anything like ~~levity or~~ deception in their exorcisms.

They believe in the efficacy of water as a preventive of disease as is manifest when they require those who have had anything to do with the corpse at the burial, to wash their ^{in order} hands to remove any trace of the spirit of disease that might have clung to them; and they offer water to the deities of the sun and moon at times of eclipses; for they think that these deities are sick or dying, and they offer ^{them} water as a remedy. They believe in the power of iron to ward off disease, for they will cut and thrust at the unseen spirits of evil in the expectation of driving it away, but they had no charms of iron hanging about the house that we were able to discover.

various
The various charms to avert disease, accident and death. ~~These~~ *they are* are usually hung in the east window, when intended to protect the entire family; ~~they are~~ *usually* tied to the shuwat, when especially protective of the child, ~~or~~ *and they are!* carried in the pocket or the wallet of the hunter. There are ~~also~~ *also* charms to prevent the accident of fire, to determine the pathway of a lost hunter, and to lessen the force of the storm, ~~for the fishermen.~~ *at sea.* They are falling into disuse under the influence of a higher civilization, ~~and~~ *and* in some localities many are ~~now not known,~~ *scarcely* but here and there one sees a smoke blackened bundle hanging near the east window, and by careful searching in the N.E. corner of almost any hut, you may still find a few of these charms reposing on a tray along with the choplets, shapaumbi, that are worn at the feasts. Epidemics of small pox from time to time have devastated the Ainu villages and ~~one of the chief causes of the decrease in their numbers, so that it is~~ *framed like the plague* not surprising that many charms are used to avert this disease. Their houses are built of such inflammable material, that when a spark catches on the roof, it is but a matter of a few moments until their ~~houses~~ *huts* are in ashes, and to prevent this calamity they have charms. The constant accidents of hunting and the frequency with which they lose their way in the forests, the prevalence of storms along the coast of Yezo, and the high mortality among the children will account for the special charms to avert these

varied misfortunes. The Aino does not differentiate his ^{ills} ~~mis-~~
~~fortunes~~ as we would. They are all manifestations of evil
spirits, and for that reason he classes smallpox along with
death by drowning, house burning, and the insects that destroy
his crops; ~~they~~ they are allied ~~misfortunes~~, because in each case,
their origin is from the gods; ^{Furthermore} ~~consequently~~, in the use of ^{their}
charms, there is apparent confusion. Why, for instance, can
a hawk's head be as efficacious to a ^{storm-tossed fisherman} ~~sailor~~ as to a ^{mountaineer} ~~householder~~
whose home is threatened by a conflagration? This can only
be explained by symbolism. The data at our command does not
permit us to pursue this subject to a great length, but there
is sufficient evidence to lead us to believe that the Aino,
~~like many other primitive people, regards the birds, whether~~
~~it be vulture, eagle, or, as in this case, hawk as symbolical of~~
^{with equal reason} the winds, and ^{he} uses the dried skull of a hawk surrounded
with a bundle of inao, ^{asa fish} ~~symbolical of his prayers~~ in order to
reinforce his petitions when storms threaten his life at sea
or when the winds drive the flames toward his home from the
burning house of his neighbor. And winds also bring the pes-
tilence upon the silent air; disease comes in through the e
east window, sacred to the spirits be they good or evil,
consequently, the Aino hangs the hawk's head charm before ^{the}
this entrance to keep out that most dread disease, smallpox.

6

They believe that the spirits of dead animals return to inhabit their earthly remains, so the spirit of the hawk, though unseen by man, goes with them wherever they may carry this charm and is a ready messenger to carry their petitions directly to the god of the winds.

The fox is the most sagacious of all the animals. It brings them warning when earthquakes and volcanic eruptions are about to occur and when the hunter goes into the mountains he takes the fox-head charm with him that it may help him to find his way when snow storms or cloud mists obscures the trail. In consulting this oracle the foxhead, well wrapped with inao, is held in both hands while the prayer is said; they usually make a libation when possible, but a lost hunter dispenses with this formality and straightway places the charm upon his head and as he mutters his request for the spirit to show him the way back to his home, he inclines his head forward and the skull falls to the ground.

If the charm falls on its side or with the cranium resting upon the ground, the spirit has not heard his prayer; but if the charm falls right side up and pointing in the same direction three successive times, it is regarded as a sure

omen and that direction is taken as the pathway. *An old man at*

Motomouraw said

~~Scheube~~ says that this fox-head charm is also used to find lost or stolen articles and *in other acts of divination.* ~~even to indicate the thief.~~

(Scheube)

Along the coast of Volcano Bay we found the dried body of the igaro popu, ^{a species of the porcupine fish,} (~~Tetrodon hystrix~~) hanging above the east window to prevent all sorts of ills from entering the house; but it was especially employed against smallpox. In place of the igaro popu itself, a wooden imitation is even more commonly ~~employed~~ used. The Ainu tell of a walrus that was found ^{dead} ~~dead~~ ^{with one of these animals clinging to it.} upon the beach near Yurup, which they thought could have been killed in no other way than by this animal; and ~~since~~ ^{a single spine from} this insignificant little igaro popu is capable of destroying such large animals as the walrus, it must likewise

be effective against disease. ^{But spines of fish, thorns and other pointed articles have been used to perforate and kill the evil demons long} At several of the villages along the coast we found the skull ^{upon this walrus was found by the Ainu on the shore of Igloa} of the sea turtle^{*}; blackened with age, soot and dust, and ^{and I think this story is but a makeshift explanation to satisfy our} decorated with inao. This charm hung from the rafters or was ^{persistent inquiries concerning the igaro popu.} kept on the tray with the other charms in the sacred corner,

and it is used at such times as the house is in danger of being burned. It is then taken out and hung to the eaves, ^{on} on the side from which the danger threatens and, as they offer their petitions, the turtle is supposed to hear them and, in some way, to divert the fire from their dwelling.

In explanation, they said that the turtle requires a large quantity of water for its habitat, and since water is antagonistic to fire, ergo, the turtle head charm will protect their homes from the flames.

We were not always able to obtain even such plausible explanations as the ones above detailed, though we questioned them

assiduously; and "ancient custom" was the most frequent reply to our oft repeated queries. *But there is more significance in this than the head charm than we could determine - for they offer water to the captured turtles and they use it to keep secure a good catch of fish.* But why the crab shell, the albatross head, and the head and

thigh bones of a hare were hung in the window to prevent the entrance of the spirits of evil and disease; why the head of the wood-pecker when taken to the mountains by a hunter, ~~shell~~ should help him to be successful in the chase; why the bark of the magnolia and the cherry should be useful to prevent epidemics, and the mistletoe should produce fruitfulness in gardens and barren women, *they did not try to explain.* ~~we could find no plausible explanation.~~ (Ainu Economic Plants, p. 120.)

In the bear skin pouch of an old hunter, at Yurup, we found the skull of a little bird, and of an animal no larger than a mouse. These squoshi ninup were carried by this hunter to keep bears from killing him. How many generations ^{of hunters} these charms had protected from harm, ~~he~~ ^{old chief} the hunter could not say, nor could he name either of them, for they had come down to him from his father, ^{and} and their names had been lost in the transfer. But that they had power to protect a hunter against the attacks of bears, his own experience could testify, for he had slain many bears and had always come ^{away} ~~out~~ unscathed.

It is possible that the bird-head charm was the skull of the water wagtail, for Bachelor tells us that "the water-wagtail is much esteemed by the Ainu, for they consider it to be a bird of good omen. It is supposed to be the first bird that was created, and is thought to be a special favorite and com-

panion of the gods." (The Ainu of Japan, p. 121.)

Returning to the old hunter's hut, a short time after he had parted with his charms, we found him alone; he was standing on a mat that was placed in front of the sacred window; he ~~he~~ held a bowl of sake in one hand and with the other he was offering a libation to the gods. As he offered his three drops of wine he prayed to the gods not to be angry with him for parting with his charms.

An interesting evidence
~~One of the most convincing proofs~~ of their belief in the ^{protective} power of charms to ward off evil, is seen in the amulets and charms that are fastened to the shuwat, the cord that suspends the cradle. When the mother goes to the fields to labour, she places the baby in the cradle and hangs it near to the fire-place; ~~and~~ Here it remains, often for hours at a time, the only occupant of the house, guarded only by the fire goddess and protected by the albatross-head charm. This ^e white albatross is the especial protector of the baby and wards off all evil. *I am not prepared to say whether this charm made*

from a sea bird is or is not symbolical of their being water born.
A little higher up the cradle-cord there are other amulets to further protect it, should the albatross fail. There are little pieces of printed paper that the mother can not read, there are paper prayers that have been given by the Buddhist priests, locks of hair, packets of medicine, a piece of the umbilical cord--^{and many other mystery laden bundles.} Doubtless all of these packets were not amulets; some ~~no~~ may have been little keepsakes that were associated with the baby, such as mothers will not part

with, for although the worship of the gods is denied to the women, there is no ^{law strong enough to} custom ~~that can~~ keep them from worshipping their babies.

These are but a few of ~~the charms that~~ examples of the use of charms ^{that we} gathered in a single visit to the Aino. The field is a wide one, but ^{it} will yield lees and lees as the years pass; because ^Japanese medicine will more often avert the evils of disease; vaccination will lessen the necessity for the charms in the east window; ~~and the settlement of the island and the clearing~~ ^{of the forests} will put at an end ^{to} the necessity for the hunter's charms. Here and there, however, an old turtle head will ~~be~~ linger until the hook and ladder are introduced, and the ~~last~~ ^{charm} one to be forgotten will be the one that hangs on the cradle cord.

But neither herbs, nor charms, nor prayers avail them when once they are seriously ill; Japanese doctors are few; and they either die or, if they recover, they may be maimed or disabled for life. Here and there one meets with these unfortunate ones, and the following incidents will portray the silent suffering that goes on in that out of the way corner of the world, where there are ^{neither} no free hospitals, ^{nor} or charitable doctors to care for the sick and the dying.

In a miserable hut on Volcano bay we found an old woman lying by the fireplace, grumbling to herself. Long ago she had had gangrene and a spontaneous amputation of one foot had resulted. She was ^{still} able to walk about by means of her one remaining foot, aided by two blocks of wood which she held in her hands.

At another village we found an old man, the only inmate of the house, who was industriously stripping elm bark into threads to be used in making cloth; for himself I hope, for he was far advanced in leprosy.

At a village in the Saru valley we entered one house where an Ainu, his wife, and four children were all afflicted with ophthalmia. One little girl about four years old was the worst ^{and} she kept her eyes tightly closed because of photophobia, that painful "dread of light".

At Piratori the government officials were called upon to investigate an alleged case of poisoning, where a whole family were taken suddenly and violently ill. Upon investigation it developed that the family had feasted the day before on the entrails of a dead horse and ptomaine poisoning had resulted.

At Bio we entered a hut to avoid a rainstorm and observing that a ^{an} ~~white~~ inao was stuck in the ^e Eastern end of the fire-box, we were forewarned of an illness in the family. A fine looking

middle aged man was suffering with consumption, and in this instance, the inao and the prayers to Abhi Kamui were perhaps as useful as anything else he could have tried.

There was not as much consumption as one would expect in that climate and in such poorly constructed houses; there were no skin diseases resulting from a diet where fish predominates; there were no wasting malarias; nor much rheumatism from exposure; the law of the survival of the fittest probably has settled all that long ago. *Special*

The use of charms however applies not only to diseases and accidents but is interwoven into their daily life; for accidents, diseases, and the machinations of evil spirits and the punishments meted out by angry gods, are all allied, and the Ainu does not differentiate them as we do.

1860

(12).

Chapter XII

DEATH AND BURIAL.

~~Funeral feast, grave stake and mourning.~~

Chapter XII

Death and Burial

I

Despite their belief that , beyond the grave, there is a place where families will be united, where husband and wife, daughter and son, will meet and act and be ^{did} ~~much as they were~~ in this ^{where they could hunt and fish, and cook and feast} world, still this nebulous assurance is not enough to rob death of its terror nor to lessen their dread of the hereafter.

In fact, the fear of death seems intensified and they speak of death and the dead with reluctance, with reservations, ~~and in altered tones~~; they even use altered tones when they speak of the departed ones and say that "they have gone away," or that "they are asleep." In addition, they seem to endeavor to remove any chance of unnecessary reminders of the sad event, although they do not necessarily wish to forget the dead.

They restore the widow's maiden name, no longer speaking of her as "so and so's wife", nor do they call a child by its parents name; and the distant and scattered graves are marked with a single grave-stake that is without name or any sign to identify it as the grave of any particular individ-

ual, but ^{it} is placed there ~~to~~ to indicate ^{only} the site of a grave;

^{that} so the passer-by may not unconsciously desecrate the ~~venerated~~ spot.

Nevertheless, ~~the~~ ^{the} old people, who realize that their call may soon come, some ~~times~~ prepare their ~~own~~ burial garments and keep them in readiness for their ~~own~~ funeral. We met an old man at Motomoruran, with one foot in the grave, who had ~~an~~ ^{his} elaborately embroidered garment; ^{and in addition he had} the braided black and white cord, that

[illegible]

was to be ^{his} and ^{used} is used in binding the corpse; the flint and steel and the dried fungus from which they make the charcoal, that ^{were to be} is buried with ^{him} a dead person. ^{we all in that case} And when we wished to purchase these articles,

he refused to sell them because he might die before substitutes

They ^{replaced.} could be made to ~~replace~~ them.

When once the grim reaper has gathered in his victim, his friends endeavor to lessen the sorrow that his loss occasions by means of a ceremony which has a close resemblance to an Irish wake.

The most genial gathering that I saw in Aino-land was at the house of a chief ~~X~~ who had buried his grand-daughter the day before, and, at the time of our visit, he was still feasting the friends who had come to help him mourn.

^{of} All the furniture had been piled out doors; the sake tubs were scattered about the doorway, and the hut was crowded with Ain^{os} of both sexes and all ages. Some were eating and drinking, and others were sleeping off the effects of intoxication; for on such occasions the Ain^o drinks deep, and intoxication is the common accompaniment of a funeral, as well as any other kind of a feast. As soon as they are sure that a friend will die, they notify the family and friends to come to the funeral; for they bury their dead as soon as possible after death.

The body is prepared at once for burial by cleansing and dressing it in the burial garments; it is then placed on a mat on the ^{north} North side of the fire-place, the place reserved for honored guests and corpses. Some of the ornaments and implements that

for, with logical Animism they believe that the spirits of these inanimate objects can accompany the spirit of their master to his new home.

were used by the deceased in his lifetime, are buried with him; and these they place by his side as he lies in state by the fire-place. By a man's side they place a bow and a quiver, a tobacco box and a pipe, a flint and a steel, a knife and an old sword, a mustache-lifter and a few eating and drinking utensils. By a woman's side they place her cooking ^{or} ~~and~~ other utensils and the dishes and ^{the} spoon she used in eating, ~~and her~~

and her necklaces and rings are placed upon her body.

By the side of a dead child they place its toys .

In addition to ^{the ornaments} the implements and ^{the} utensils, they place a millet cake and a cup of sake by the side of all corpses. ^(for the spirit's feast) they make fresh inao which are placed about the hut, and offer prayers to the goddess of fire, to whom they had previously appealed for recovery; for she also conducts the soul to its final resting place. At such times the interior of an Aino hut presents a strange picture. A large fire is built upon the hearth, to dispel the gloom as well as to cook the food, for the feast always follows ^{close} upon the funeral. The entire floor-space, from the entrance doorway to the sacred corner, is covered with the crouching figures of the mourners who weep, pray and lament in loud voices; the house-wife bends over the cooking pot to stir the boiling millet and opposite her lies the rigid corpse. Millet cakes and sake are handed around to the guests and before drinking the wine, each guest pours a few drops of it to the ground as an offering to the gods and to the spirit of the

dead, and ^{he} buries a part of his millet cake in the ashes; for

~~in all things the Ainus are mindful of the gods, and no wine ever passes their lips that they do not spill a few drops of it as an offering, before they raise the cup to drink from it..~~

When these preliminaries are ended, they wrap the corpse in a mat and fasten this with ~~the~~ black and white braided cord; this bundle ^{then} is secured to a long pole; the burden is hoisted to the bearers shoulders ~~and~~ the men in the lead and the women following, they wend their way in single file from the village to the place in the hills where the grave has been dug.

The shallow grave is lined with mats; ~~the corpse is lowered into the ground; the articles~~

~~that were placed beside the corpse in the hut, and which the~~

mourners have brought with them, are now broken and thrown into

the grave; a flimsy roof ^{of branches or poles} is placed over the body; the earth is

filled in; a grave stake is placed at the foot of the grave; and

^{mound} the ~~grave~~ is covered with brush. The chief mourners then wash

their hands in a bucket of water [✓] that has been brought for that

in order to remove any chance of the disease demons having clung to them,

purpose; knock the bottom out of the bucket and leave it , together with the carrying pole, upon the grave.

They then return to the home of the deceased to partake of the funeral feast, and only those who have seen the Aino in his cups can imagine the drunkenness that accompanies the feast of the dead. Alcohol takes a firm hold upon the Aino. It thickens his tongue; it blears his eye; it muddles his brain and relaxes his muscles. There seems to be none of that stimulating stage of intoxication, when the brain works with surprising quickness and unexpected sallies of wit or wisdom come after the coordinate movements are lost. He seems to pass at once into a ^{heavy} state of ~~heavy~~ drunkenness that brings him near to the brink, and for this reason the interior of an Aino home , at the time of a feast , presents a scene that holds out but little hope to those who are concerned about the welfare of these people.

Feasting, drinking and sleeping they wear out the day of mourning; then one by one the disheveled red-eyed women slip away, carrying with them some utensil that had been borrowed for the occasion. The men reel out of the reeking hut into the cooler air; stop to dispute, or in maudlin tones to condole with

each other for the hundreth time; stagger away to their own homes and in the heavy sleep of drunkenness, they forget the sorrow which has so lately befallen them.

This is the picture of an Aino funeral as it appears to an on-looker, but there is another view less revolting and equally as true. Any one who has seen a widow mourning for her husband, or a mother sorrowing for her child, will readily understand that even the custom that demands a drunken feast for the dead, can not obliterate the sense of loneliness and the emptiness of life, nor assuage the sorrow that death brings to all mankind.

The Ainus are reluctant about telling where they bury their dead and as a usual thing, in answer to our questions, would indicate the general direction of their graves by thrusting out

their chins, and would say "in the mountains", for they have no cemeteries and bury their dead in isolated spots far away in the wooded hills and mountains; but occasionally we found their ~~graves~~ ~~and~~ ~~the~~ ~~graves~~. The few scattered graves that we found in the hills were over-

grown with weeds or young timber, the earth had caved in, the grave-stake had fallen down and there had been no effort to perpetuate the burial site. We never could induce them to go near the graves, because of a superstition that the spirits of the dead haunt their burial places and are capable of doing harm to any one who has the temerity to approach the spot.

Late one evening we were returning to Okotanai with the chief and his brother and came upon an old burial site which we wished to examine; they remained on their horses at some considerable distance away and implored us not to venture near to the graves, though there was scarcely anything remaining by which we could tell that it was a burial place; nor did their agitation and fears subside until we had ridden away.

graves stakes set up on the outskirts of a Japanese cemetery, although this is a great innovation.

time. It is the general rule for a woman to mourn her husband for many years; many a widow never remarries and having buried the blade of her knife with her husband's corpse, ⁶ ever afterwards wears the bladeless handle and ^{the} a scabbard, as a token of her widowhood. She shaves her head and wears a widow's bonnet and, if her grief is sincere, she may even repeat this shaving of her head more than once, and wear the bonnet ^{indefinitely} indifferently. The men have their hair cropped close to the head as a sign of mourning for the loss of their wives and like the women, keep in doors, or as much apart from their neighbors as possible, for a varying length of time.

The grave-stake that distinguishes the grave of a ^{man} ~~male Ainu~~ has its top carved to represent a spear-head, while a woman's grave-stake has a transverse bar at the top that is shaped not unlike a carrying yoke. Both stakes usually have the headdress of the deceased tied to it, and the stake is wrapped for a few inches with the ^{same} black and white cord with which a corpse is bound.

Near the foot of the stake they ^{leave} place the bucket that ^{contained} ~~was used~~ ~~to bring~~ the water that is used to wash the hands of the chief mourners. In some instances the bottom of the bucket had been knocked out by thrusting the bucket down over the top of the stake and, slipping to the ground, it remained where it fell. *(Encircling the base of the grave stake)*

The pole that is used in carrying the corpse is also left on

the grave; and on the woman's grave, in almost every instance, ~~there will be a~~

(There will be a) cracked or broken pot ~~will be found~~, whose spirit has gone to serve its mistress in the next world.

The graves are very shallow and, owing to their method of covering the corpse with stakes or boards, so that the earth may not touch it, the thin covering of earth soon caves in; the brush that has been piled upon the grave to protect it, is often disturbed and, unless you are ^{when visiting their burial ground} cautious, you may fall into an open grave.

Chapter

(78)

~~XIII~~
~~XIII~~
~~XIII~~

~~1650~~

PRESENT CONDITION of The Air

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Chapter

XIII

It is claimed that there are about seventeen thousand Ainus still living in the island of Gazo. but at one time they must have existed in

in tens of thousands where now they count their hundreds, and

it is easy to see that the seventeen thousand survivors repre-

sents but a fraction of a one time numerous race. When we search

for the causes of this marked decrease, we find that war,

famine, disease and drunkedness are ^{chiefly} mostly responsible for the

rapidly diminishing numbers. Now that war has ceased and famine

is averted, disease and drunkedness continue to claim their

victims, and year by year their numbers seem to dwindle despite

the earnest endeavors of the Hokkaido government to aid and pro-

tect them. A few years ago the Government sent some officials

to the Kurile Islands, to collect the Ainus who were scattered

over that Archipeligo, and to bring them to one island, Shikotan

where they would be under better observation and more accessi-

ble to government aid. Of the three hundred men, women and

to Shikotan
children thus transferred a great number have since died, and

the experiment is not considered to have been a success. ~~They~~

(Source of the Ainos that were brought)
~~also brought many Ainos to Yeze from Saghalien, but some of~~

~~these~~ have since returned to their former homes, and those re-

maining are not increasing in numbers. *and it may be* ~~It is but~~ a question of

a comparatively short time until the Aino will join the list

of people^s who have become exterminated. Protection of their

lives and persons, the security of their lands, better methods

of cultivating the soil, all of which have been given them by

Japanese
the government, and increased opportunities for earning money,

which the fish and timber industries have occasioned, would seem to have lessened the intensity of their struggle for existence and the hazardous nature of their lives, but it does not seem to have checked the decrease in their numbers.

In studying the causes of the ^{farther} ~~Ainu~~ ^{present} ~~condition~~ ^{of the Ainu}, it must not be overlooked that their wars with the Japanese, extending as they did through many centuries, ^{and their own intestine disturbances} will account in part, for their decrease in numbers. But war alone is not accountable for the condition of the surviving Ainu. War has thinned their ranks, has driven them from the fertile spots they had selected for their homes, and has forced them to the natural defences of mountainous regions; but war has not taken away their courage,

broken their spirit and sapped their vitality as much as the use of intoxicants. Nor was their own rice and millet beers so instrumental in making them one of the most abject race of drunkards I have ever known, as was their introduction to a cheap and firey variety of the well known Japanese sake. From their earliest friendly relations with their conquerors, they have been under the sway of its destroying influence. In return for the annual tribute of furs and skins they ~~Asian~~ were given cheap lacquer tubs filled with sake; in exchange for their furs and fish the trader gave them sake; and as part payment for their daily toil they were given sake. Generations of drunkards have left their legacy of predisposition to drunked-

ness to the present race, and to-day, an Ainu misses no opportunity to drink as long as the supply of liquor lasts, or until drunkenness renders further drinking a physical impossibility.

That this abuse of alcohol should lessen the fertility of the race and predispose them to disease, needs no ~~further~~ argument

mine
to prove; and that drunkenness has been a factor in their

elimination, all those who have seen them and studied them

firmly believe.

Now that the deer are almost exterminated and bear are becoming ~~so~~ scarce; since law~~s~~ have been made that materially le~~as~~en the supply of salmon, the Aino has had to change his diet; and ~~from a~~ ^{where formerly} ~~people who~~ ^{they} lived by the fruits of the chase, they now do not hesitate to eat the entrails of a horse~~x~~ and are compelled to eat shark instead of salmon. It is true there is a plentitude of her- ring and flounder; natures supply of wild vegetables continue un- diminished; they have their lands secured to them by law whereon they can cultivate their usual crops, and it would seem as though so far as the quantity of his food supply was concerned that the Aino was no worse off than his forefathers.

but in the old days the ~~Aino~~ ^{their} food supply was of the best . Geese, duck, grouse, hare and deer are regarded as game the world over, and salmon and trout are among the best of the fish tribe. When salmon roe has been pounded by means of a pestle and mixed with millet it makes a dish tthat few hungry men would refuse; this and a vegetable stew flavored with a piece of dried salmon, a bowl of boiled millet, trout that had been cocked on sticks that were stuck in the earth of the fire-place, and potatoes that were baked in the hot ashes , was the kind of food that the Aino once knew, and he would be glad to have it now. dead horse is a poor substitute for venison; skate can never take the place of salmon, and the Aino is undoubtedly losing ground because of the change in his methods of life and the character of his food stuffs.

he

He has degenerated from *a free hunter who daily ranged the mountains in search of game to a lazy drunken*
~~From a free hunter to a~~ farmer or a fisherman, where ignorance

or inadaptability militates against him at every turn, ^{and} he can
not be expected to reach ~~the~~ ~~xxxx~~ high physical standard of
his ancestors. He may not complain of his food, he may not be
aware of the gradual decrease in the vitality of his race, but
that such is ^{is} the fact ~~remains~~ patent to any outside observer.

(B)

Furthermore, the ~~Aiens~~ have many traditions of famines and of epidemics wherein they died in great numbers, and to this day they keep ever in readiness, hanging from the rafters of their houses ~~X~~ the discs made from the pounded lily roots ~~X~~ that are used in the event of a failure of their crops. Among their many charms to avert evil and disease there is usually one to stay the spread of smallpox; a disease that has swept the ranks of civilized and savage peoples alike with ruthless and impartial hand. The conditions of the climate of Yezo, the character of their dwellings, and the lack of medical knowledge and aid, have made of them a prey to a long list of *other*

diseases, and we see exemplified in their case ~~/~~ a strong proof of that law of nature where only the fittest survive. The fit-
test, ^{even,} in this instance, being in ever decreasing numbers.

Aside from the causes above mentioned, there is yet another important factor in the disappearance of this race. In many villages it is difficult to find a family in which there is not some admixture of Japanese blood. This amalgamation of the two races have been in progress for many centuries and it is only a question of time even by this slow process, until the lesser will be absorbed by the greater race. To-day the two most important causes for this miscegenation are the fishing industry and the adoption of Japanese children by the Ainus.

When the winter storms are over, the coast of Yeze,
which for several months has been as desolate as the coast of
Labrader, suddenly becomes populous and is the scene of active
industry until the next winter's gales drive the fisherman
back to their homes in the South. These rough and hardy men,
like the traders and trappers of our own country a century ago,
often marry, "without the benefit of clergy", the Aino women
who come down to the coast to help in the fisheries. When
these men migrate with the changing seasons, their wives and
children return to the Aino village where they remain to help
swell the Aino census, but with each generation there is less
and less of the original Aino stock.

Moreover, the Ainas are very fond of adopting Japanese children, and we constantly met with these foundlings in the ~~Ainu~~ homes. The first time my attention was called to this fact was at the village of Ahikiu; the wife of a boat-builder seemed of a less hardy and rugged type than the other women of the village, and also seemed to differ from them in physiogmy. She wore the regulation costume and ornaments, her hair was cut in the prevailing mode and even the tattooing on her lips and arms were like the other women, but it could not quite obscure the fact that she had no Ain~~o~~ blood in her veins. Then again, from time to time, we would see Japanese children in the ~~Ainu~~ homes, sometimes as affectionately cared for as

though they were of their own flesh and blood, but more often they would be neglected sickly looking children who would act as the household drudges, but little better than slaves. Eventually, and with much difficulty, we ascertained how these alien babies were obtained. The legitimate guardians of Japanese orphans and the parents of superabundant children, living in the large towns, such as Hakedate, Sappero and Otaru, apply to agents, who, in consideration of a small fee, agree to find comfortable homes for them in the family of wealthy and childless Ainu farmers living some distance away. By some ^{deceit} ~~story~~, to the effect that the adopter of the child does not want the child's antecedents known, or any subsequent claim laid to a

child that has been reared as his own, the agent obtains an opportunity to dispose of the child as best suits him. He then disposes of it to some Aino for a sum averaging from five to six yen, and thus obtains the commission, so dear to the heart of the Japanese trader. At Shiraei^o there was a little scabby headed girl who, during our visit, was busily engaged at washing the cooking utensils while the Aino children interested themselves in our affairs or played with their beanbags. At Otanai^o Oketausi, we saw another of these neglected waifs, a little girl of four or five years. The chief's wife had had a son and despairing of having any more children, adopted this little Japanese girl to act as a playmate for her son; subsequently

she had two more children of her own and the lot of the found-

ling became less pleasant than it might ^{otherwise} have been. I have

cited but two cases, yet all through the Ain^o country there

are little children playing their sad, but important role, in

the scheme which fate has ordained for the obliteration of the

Ain^o.

We find today a people ~~who~~ that we still call the Ain^o race, but they are not a semblance of what was once the Ain^o - neither in physique nor custom. In not a single custom can we find a trace of the old Ain^o. Changes in occupations and in foods are also factors.

If in the past the relations of the Japanese Government with
 the Ainus ^{of} may have been open to criticism, they are now try-
 ing to make amends for any wrongs that may have been done in
 to them. They could not restore their hunting grounds, nor leave
 to them the undisputed use of the valuable fisheries; but they
 have endeavored to give them equal rights with their Japanese
 neighbors, to secure their lands from the squatters claims, to
 give them justice in the courts and protection to life and prop-
 erty; but that the Government should succor them to the exclu-
 sion ^{of} the Japanese subjects, who outnumber them twenty to one,
 is not to be expected, and if they disappear, as they seem dest-
 ined to do, it will be because they can not adapt themselves
~~to the changes in their mode of life and~~
 to that marvellous civilization which has been carried into
 Yezo in the last quarter of a century.

~~The Ainu is a vanishing race and no one can save them.~~