

Chapter XIV.

(14)

~~Notes of Travel.~~

From Mororan to
Piratori.

Chapter XIII

22 (4)

~~Notes~~

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From

FROM MORUHAN TO PIRATORI.

Notes

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From

Morusan to Piratori.

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Chapter XIII
From Nemoro to Pioneri.
We saw our first Aino at Horobetsu, a fishing village with a mixed population of Japanese and ~~about two hundred~~ Aino^s. There were about fifty houses scattered ^{along the beach} without any apparent order, each one had ^{having} a framework of poles in front ^{of it} that was used in drying fish, and there was ^{usually} a small patch of cultivated ground near them.

Horobetsu was not a town that satisfied our desire to see the pure Aino. They ^{were} much crossed with the Japanese, they dressed like the Japanese fishermen and we did not see a distinctive Aino garment during our stay at this place. But often the Japanese influence is more apparent than real, it is more often manifest in their clothing and houses than in alterations in their manners and customs, and each place ^{that} we visited we were able to find some object or custom that was pure Aino.

At the first hut we entered we found a woman playing with a bear cub and we asked her if she was in the habit of suckling it. She said that this one had sharp teeth, and ~~that it~~ could now eat from her hand. When it was teased it would bite and snarl like a real bear and I was not surprised that the woman refused Oyabe's request that she should show us how an Ainu woman nursed a cub.

This was one of the "burning questions" that, like the pits and chesskots, was a live issue with us throughout our journey, and but I left Yezo without having seen a bear cub being nursed by an Aino woman. They had had a recent bear-feast at this village, as the presence on the nusa of bamboo and the skull of a bear that had been recently killed readily testified; the skin ~~was still~~ attached to the nose and the ear, and the bamboo leaves had not

on the nose and the ears was still attached to the skull, the bamboo leaves had not yet fallen, and the bear's toys, the feeding dish and some of the mustache lifters used at the feast, were still lying at the base of the nusa.

Turning the corner of another hut we came upon a scene of domesticity which helped to remove the impression that we were visiting a barbarous people. Sitting in the warm sunshine and protected from the biting wind was an Aino woman mending her husbands coat, and sitting by her side was her little daughter making a kimono for her Japanese doll.

And when a little later we came upon two boys fighting for the possession of a hoop, all thought of the difference in ~~our~~ our civilization passed away, for such scenes are common in any country village in any part of the world.

The smaller boy, being a Japanese, soon worsted the larger, an Aino, but as the latter passed me sobbing I noticed that ~~he~~ he carried a bamboo lance in addition to his hoop and called him back. *bamboo lance and grape vine hoop* This proved to be the counterpart of the spear ~~an~~ and shield that are used ⁱⁿ the "stave game" ^{by} among many other primitive peoples. It is here called "karip pashte" *and* *is* thus described by Bachelor.

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"Suppose twenty boys and men take part, these are divided into two parties of ten a side, separated from each other by about twenty steps or yards. Each individual is armed with a long stick or light pole, resembling a spear. A strong person, belonging to the side which leads off, takes a ring or hoop about six inches in diameter, roughly made of a piece of vine, and throws it with all his might to the opposite party, making it run and bounce along the ground. Those to whom it is thrown then cast their sticks or spears at it as it passes them and endeavor to drive it to the earth.

es them and endeavor to transfix it to the earth. If successful they win, and one person from the other side comes over to theirs. Then the hoop is thrown back in the same way by a strong arm. And the game thus continues. When the individuals of one party are all brought over to the other, the game is finished, and the opposing sides cross over and begin again." *(The Aina of Japan, Bachelor.)*

The men and boys who accompanied us each took a hand at the game and tried to transfix the rolling hoop, but I noticed that it was not easily or often accomplished.

~~The railway follows the flat coast line between the nearby hills and the shore.~~ ^T There are scattered Aino houses all along this level land and it is only half an hour by train

from Horobetsu to ^{that skirts the coast} Shikina. ^{And there is an} But the Aino settlement ^{of nearly} ~~is~~ ^{three hundred people} ~~a~~ ^{railway} mile away from the station. ~~and~~ ^{it} as we were walking in the

that direction ~~x~~ we were overtaken by an Aino woman who entered into conversation with my companion.

She said that she had ridden over to the station but that her horse had slipped its bridle and she was compelled to walk home. As we came to the bridge near the village we saw a small boy riding ^{one} a horse at a gallop and leading another.

It proved to be her ^{(13 year old) (who was)} son bringing back her truant mount, and when he told her how concerned he had been when her bridleless horse came home, causing him to think that maybe she had been thrown and injured ^{how} and he had ridden post haste to help her, the woman could not conceal her pride and affection and said that she was proud to have given birth to such

^{an affectionate} son. Mounting astride her pony, she rode on ahead of us to ^{the village} her home, and as we passed ^{her house} she invited us ⁱⁿ to ^{take} ~~have~~ tea.

When we left her home she accompanied us in our search for mats and the mat-making loom. She was not very attractive looking, she was fat and squatty and dirty but when we parted I felt that I had met a very practical, common sense woman who had a finer nature than we usually expect to find ^{usually to find} ~~customed to associate with such primitive people.~~

in a savage.

(along this coast) *Constant* *with the Japanese,*
We saw many examples of the ~~steady~~ admixture of the Aino ~~along~~
~~this coast~~. At this ^{same} village we saw a boatbuilder, himself about
a halfbreed, whose wife was pure Japanese. She was one of those
waifs that had been adopted by an Aino family; she had been educat -
ed as an Aino and she was tattooed in the usual Aino way, but it
did not become her as it does the Aino women. At Shiraoi we saw a
Japanese woman, a deaf mute, who had an Aino baby and we asked her
where her husband was. He was away in the mountains, they said,
and we ~~very much~~ suspected that he would very likely stay there.
But the people of Shiraoi consider that they are very conserva-
tive and try to maintain their ~~old time~~ customs in their old time
purity. We found young girls at this place with their tattooing
well advanced; ear-piercing, that is likewise against the law, was
also frequent and their worship of the gods did not seem to be
neglected, for we found three nusa pretty constant at the ^e East end
of the houses, and at the time of our arrival we found ^g Ikastok, ~~the~~
the headman, busily engaged in making inao for some ~~form of~~
~~worship to accompany a prayer~~ *religious observance.*

180
240
420
Ikastok

We gathered all the villagers who had anything to sell, at the house of Igastok. Then Oyabe sorted the bows and arrows, the quivers and spears, the cloth and the ornaments, and every *other article that* thing they had brought *for sale*; each pile representing the property of one person or one family. By the side of each pile he laid combs, mirrors, scissors, knives and cloth; the articles that he had brought from the Tokio bazaars for this purpose, and he changed them around several times until he got them to suit him or until he thought he had ~~he had~~ arrived at the approximate value of each pile; for Oyabe *would* ~~will~~ not impose upon them in any way and looks *ed* to their interests in ~~an~~ every way that he *could* ~~can~~. For instance, ~~he~~ he always found out who were the drunkards and to these he would not give money, and if they traded *at all*, they had to accept goods in exchange for their *utensils* chattels. Often *it* was impossible to make a bargain, for they put fictitious values upon some of their wares. An old man had a finely carved tobacco-box for which he asked a ridiculous price, and after being offered a large pile of goods and some money he departed still owner of his prized box. I had noticed that during all this bartering a young woman had remained seated on the farther side of the fire-box, *who* ~~her~~ head was wrapped in a dark cloth and she wore an expression of sadness, ~~nor~~ *not* did she take the slightest interest in the traffic that was occupying the attention of all the other s. Her husband had died nine days before and this was her method of expressing her sorrow.

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who 1480

(6)
At the house of a chief where we spent some hours asking questions and securing some ethnographical specimens, there was a young woman whose husband had died less than a fortnight before. Her face wore the saddest expression I have ever seen in Aina land, her head had been shaven and was wrapped in a coarse cloth, she knelt at one side of the room, near the sleeping place where her husband had died, and took no part in the conversation, nor did she show any interest in our presence, or in the bartering that ensued. Once when my friend took down a pair of snow-shoes that were hanging on the wall and tried to bargain for them, the chief said they were not to be sold because they had belonged to the deceased and handed them over to the widow; and again as we were leaving, she came to the fire-place and tried to still a baby's cries whose mother was engaged at some household duty; but otherwise, throughout our visit, she seemed lost to all her surroundings, and I think I have seldom seen sorrow that was more evident and genuine.

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We left
~~Leaving the railroad settlements we set out from Numonohata, and~~
set out in a ~~for Piratori, distant about thirty five miles. The road fol-~~ *at* *car*

lows the coast for most of the way and is very sandy, and our driver zigged ^{zag} back and forth from one grassy place to another to lessen the work of his horses, and we went no farther than Mukawa the first day.

Crossing the Mu river and walking down stream for half a mile we came to a neat little Ainu village where all the houses ~~were~~ are built after one distinctive plan, where the store houses were on the Eastern side of the road and each house had its sacred window facing the rising sun. Chin was the first typical Ainu village that we had seen.

Bonlak, the headman, left his work in the nearby garden and led us to his home. It was neat and clean, as Ainu houses go, and the floor was covered with mats. Here we found another bear cub playing with its toy, but there were very few skulls on the nusa of this village. After we had conversed for some time the chief asked us if we did not want to see his "precious things", and he took down from its place in the soot-begrimed corner a box that contained two bladeless old Japanese swords. They had been the family heirlooms for several generations and he said that doubtless they had cost at least two bear skins. They recognize the fact that the Japanese traders used to swindle them and Bonlak said that they formerly had to work through a whole fishing season to obtain one of those red lacquer sake tubs, but they are wiser now

^{then}
and asked a price for some old bear and sable skins that would have equaled any we should have been asked in the Hakodate fur-stores.

From the brow of the hill as we came to the Saru river we saw a beautiful view. ^{ing} The fertile valley stretches away to the ^{northward} Northward towards Piratori until the mountains closed the vista. To the ^A Southward the yellow strip of sandy beach ~~land~~ lends a contrasting colour to the deep blue of the sea and to the varied greens of the land; and on either side of the Saru river ^{where} there ~~are~~ little villages and isolated farms.

Purple lilies, red primroses, pale anemones, lilies of the valley and ^{Covered the nearby} Solomon's seal grow on the banks, Skunk cabbage and huge docks grow in the swampy places and big round bunches of mistletoe ^{hung} ~~hang~~ from the boughs of the oak trees.

Turning inland at Sarufuto we ascended the Saru valley for about ten miles and came to Piratori. This settlement con-

sists of two ^{small} villages about half a mile apart, ^{forming along the} of some sixty ~~roadway that follows the west bank of the river.~~ ~~houses situ~~ There are a great many Japanese houses but all of the sixty or more Ainu houses are on the Eastern side of the one long street, in distinction to the Japanese houses which were to be found on both sides.

The Saru river when in flood is here about one fourth of a mile in width but at low water there is a willow grown is- ^{It is a narrow channel and} land in the ^{and} stream ^{when} and there is a punt and a wire cable, ^{and} where an Ainu woman, hanging onto the wire with her hands in place of the usual pulley block, ferries man or beast across the ^{deepest part of} stream for a ~~distance~~ tri

^{charging}
steam for one sen for each trip.

Japanese influence is ^{also} very apparent at this place. Iganok,
the present headman, lives in a Japanese house; there are
government buildings, a school house, an inn, ~~with lanterns,~~
a post office and a uniformed ^{postman} ~~carrier~~ delivers the mail; but
all of the ~~sixty~~ or more Ainu houses were on the ^{east} Eastern
side of the one long street, in contradistinction to the
Japanese houses which were on both sides.

Piratori, the ^{ancient} ~~one-time~~ metropolis of Ainoland, is disappoint-
ing; her glory has fled ^{her importance has gone and her people are scattered,} but digging in the fields that sep-
erate the two villages we found pieces of bones, bits of pot-
tery, ~~and~~ scraps of iron and other evidences that the set-
tlement had once spread over a much wider area than it oc-
cupies today, and the tales they tell of her former import-
ance are not to be lightly discredited.

There has been a great deal said and written about Yoshit-
sune's shrine which was formerly located on a promontory
above the town, but a landslip caused its removal to a hill-
side in recent years to a hillside nearer the town.

^{within} ~~It is~~ a little wooden ^{house there is} ~~shrine with~~ a small ^{lacquered} ~~statue~~ wooden stat-
ue of a Japanese warrior. ^{This is the shrine.} ~~within it.~~ ^(See last Piratori)

Yoshitsune plays but a small part in Ainu worship and his
deification would be foreign to their religion for the wor-
ship invisible spirits instead of deifying heroes, ^{and} although
at time in their Pantheon one more local deity would not be
impossible, ^{still} ~~still~~ Yoshitsune deserves ^{only} ~~but~~ a passing consid

use the study
sideration of their religious beliefs. ~~At the time we~~

At the time we visited Piratori the streets were usually deserted during the daytime, for most of the Ainus were away at their fields and only the very old and the very young remained at home. Among these was Penri, at one time the most widely known Aino in Yezo, but ~~now~~ he ^{was} no longer headman, he ^{was} old and deaf and dirty and they ^{said} that since he had become such an old drunkard that he had lost the respect of his fellow townsmen. Age and sake had left their mark upon the old man and he was a sorry looking sight as he went about the village streets. The children romped about the streets all day long, but never seemed to be playing any organized games, *but* nearly every evening the boys would engage in wrestling contests and a crowd of men and boys would quickly gather to watch them. It was Graeco-Roman wrestling and the hold was secured by grasping each others girdles before the struggle began.

One afternoon a young girl dressed in Japanese clothing that were clean, with her hair ~~held in~~ well oiled and held in place by a German comb, and otherwise unusually adorned, came into the inn where we were stopping and naively suggested that if we would make her photograph she would present us with one. We complied of course, and thus began a friendship that enabled us to learn something of the amusements of childhood. She was very skillful at cats cradle, which she called okokaok, and she could reorganize any tangle that our clumsy fingers contrived in our efforts to assist her.

We asked her to play on the mukkuri, a musical instrument not unlike a Jew's harp, but she said she did not know how

At the time we visited Pivator the streets were usually deserted during the daytime, for most of the Ainu were away at their fields and only the very old and the very young remained at home. Among these was Pivator, at one time the most widely known Ainu in Yezo, but now he is no longer headman, he is old and deaf and dirty and they say that since he has become such an old drunkard that he had lost the respect of

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~~PIRATOR~~

24.00 to 29.00

secured by grasping each others' girdles before the struggle began.

One afternoon a young girl dressed in Japanese clothing that were clean, with her hair held in well oiled and held in place by a German comb, and otherwise unusually adorned, came into the inn where we were stopping and naively suggested that if we would make her photograph she would present us with one. We complied of course, and thus began a friendship that enabled us to learn something of the amusements of childhood. She was very skillful at casts cradle, which she called okokook, and she could recognize any tangle that our clumsy fingers contrived in our efforts to assist her.

We asked her to play on the mukkur, a musical instrument

how, for "it made girls idle and moreover the accompanying
love songs had a demoralizing influence". Whether Miss ~~Putani~~
Putani was right or wrong ~~I can not say, but~~ as to the disap-
pearance of the mukuri, I can not say, but we made long
search in many villages before we secured one.

Chapter XV

(15)

In the Mu and Sam River
Valleys.

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Chapter XIV (14)

2000

In the Mu and Samir valleys

~~THE RIVERS OF THE UPPER MU AND SARU VALLEYS.~~

We went to the settlements in the ~~Mu~~ valley from Piratori, and Iganok, the headman, not only furnished transportation, but accompanied us as our guide.

We each mounted a shaggy pony while Iganok, after lashing our baggage to a pack saddle, mounted on top of the pack and with his feet hanging down on either side of the neck of his overburdened mount, led the way through the oak forests that lie between the Saru and the Mu rivers. ~~We went first~~

The packsaddle ^{was} ~~is in general use~~ obtained originally

from the Japanese ^{but now} it has become ^{an Aino} ~~a permanent~~ institution. The

ropes are so adjusted that a package can be slung to both sides

of the saddle, and in packing but two knots are required on

either side. I am not able to say how heavy a pack they will

load upon their ponies, but after two huge bundles have been

lashed upon either side, the Aino always mounts upon the space

between the bundles, for he never walks if there is any room

left upon the saddle. This saddle is loosely held upon the

pony's back by means of a rope passing under the belly and

another passing across the breast. This neck rope is ^{also} used as a stirrup by which they mount over the neck of the pony, and when riding they twist their feet between this loose breast strap and the pony's shoulder blades.

Although the pack saddle is so loosely secured, yet I have seldom seen a native turn his saddle either in mounting or in galloping his laden beast. He rides by balancing and does ^{that} it very skilfully.

Apropos of the use of the packsaddle in Hokaido, I

once saw some Japanese fishermen returning to Hokodato from the fisheries along Volcano bay. In a long troop of pack-animals, ^{these} ^{there} each mounted by a Japanese, in addition to its two packs, was one pony with a petroleum-oil box lashed on either side; ^{of the packsaddle} on top

of the saddle was a young girl, and from either box protruded
the feet, hands and head of a small brother and sister. It was
worth conjecturing how many hours they ^{had ridden} ~~could ride~~ in that
cramped position.

We passed a small ~~Aino~~ village soon after entering the Mu valley
(~~Aino~~ *Stream*), a small settlement without distinctive features,
but we went on up the ~~to~~ Niewan. Tonosanuk, the headman, did
not seem like a full blooded Aino nor did his wife, but he answer-
ed our purpose quite as well since we came to his settlement in
in search of the pits that were reported to exist near here, and
he proved to be very industrious when it came to the use of the
pick and the shovel. That same night we sat by his fireside,
listening to him and his neighbors as they talked of the recent
introduction of the horse, the decrease in the number of the sal-
mon and the deer, and the manner of trapping and taking bears, ~~and~~
we noticed that his attenuated blood did not seem to have lessened his claim to be
classified as ~~an~~ *a pure* Aino. There were ~~some~~ *also present* boys ~~who were~~
making fishing lines by twisting into a cord the hairs from a horse's
tail; and when the stories were ended the boys each took a strip
of dry birch bark and lighting it at the fire, went to their sleep-
ing places, and a few moments later we too, were given a similar
light to show us to our bed; for they ~~had~~ had neither matches nor
lamps in this house and they used the birchbark torch in its stead.
After we had concluded our investigation of the pits, we went ~~about~~
from Niewan two miles through a fine upland forest to see a spring that was re-
puted to have healing properties. A small stream of water flows
out from a bank and the waters smell strongly of sulphureted hydro-
gen; and that its virtues as a healing medium had been often tried
the abundant inao that were thrust into the bank fully testified.
There was also a trough near at hand where those who ~~might~~ *ed* want
a more temperate bath might warm the water by ~~putting heated~~

dropping
by means of heated stones

into The water trough.

On leaving Niewan we followed ~~the~~ close upon the bank of the river and in places where the cliffs came to the waters ^{d or} edge ~~on~~ the banks were dangerous we made detours. In passing through a little vale all covered with grass and flowers we came upon an old crone who was digging up the bulbous roots of the wild garlic. She was ~~80~~ old and stooped that when she attempted to look up at us she could not stand erect, but with her body bent she turned her head so as to see who was passing. She was sour tempered too, and when we asked to make her photograph she scolded us and turning her back, ~~she~~ resumed her labor. We photographed her notwithstanding, and when we had developed the negative ^{we had} ~~it showed~~ a portrait of a bundle ~~of~~ old rags.

On a little table land overlooking the Mu river is situated the village of Rubishibe. It has but one long street and all of the twenty five or thirty houses are situated on one side of the way, save on, the dwelling of a Japanese trader. While we were stopping at this mans house his trade ^{lessened} ~~fell off~~, for the Ainu would not come to buy and we had to go away while the women came with their skeins of twisted cord or their mats, to exchange for cloth or salt or sake; for money is seldom used and they trade instead. The inhabitants of Rubishibe were shyer than at any other village, and when we went along the street they women placed their hands over their mouths and usually turned their backs.

The able bodied the young and the strong of both sexes were mostly in their fifties.

ly in their fields during the day and those we met were the old and the infirm, who had remained at home to dry and cure the herbs and care for the houses. We saw many frameworks here that were festooned with the ropes of drying plants.

There was also an abundance of dogs at this place. ^{Rubishibe} They looked not unlike the Chinese ^{dog} chow, and ~~have~~ their tails curving ^e over the hips in the same way as the chow; at Shikiu we saw some dogs that looked as though they were partly wolf, and one of them laid hold of my companions heels because he unwittingly went into an enclosure where she kept her puppies. But as ^{dogs} a rule they are shy of strangers and run away to a safe distance where they squat upon their haunches and bark and growl until you pass on, or until some one throws a stone at them; and then they only move a little farther away where they grumble and complain without abating in the least their suspicions.

The last Ainu settlement in the ~~Mu~~ ^{Mu} valley is about a mile beyond Rubishibe. It is a small collection of houses in a continuation of this flat land: the wooded hills hedge it in on either side and the mountains from which the Mu takes its source, rise in rugged snow streaked ranges farther to the Northward.

Leaving the Mu valley we followed a slender trail into the hilly country that forms the Divide between the Mu and the Saru rivers. The road was very ^{difficult} ~~hard~~ ^{for} ~~upon~~ our pack horses as it went up the ^e stony bed of a stream, ^{across} ~~along~~ a crumbling hillside or along a slippery bank, and we frequently dismounted to lead them over logs or under fallen tree trunks. It was wild and beautiful, and it was cool in

in the shaded woodlands but it was tiresome ~~on~~ ^{for} our half-fed pack-animals, so when we reached the watershed even old Iganok, who had been mounted upon his heavily packed animal as usual, felt compassion, and called a halt. We turned the animals loose to feed upon the weeds and leaves, for of grass there was none.

The descent into the Saru valley was easier and we soon came to ~~the~~ ^{the} river; then turning up stream, we passed through Osotsonai, a neat little village of about twenty houses, and went on to Okotonai, the last ~~Ainu~~ settlement in this valley.

Okotsonai was almost deserted when we arrived but a troop of children followed us to the headmans house, and while the wife tidied up the house, we watched the ~~tattered~~ ^{tattered} children romping about the street. Nearly every older child had a younger one fastened to her back, and they jumped and skipped, bent down and stood up, without injuring their charges; though it often looked as though the sleepy little heads lolling far to one side, would be jerked off as their caretakers jumped about, but it did not even arouse them from their slumbers.

While we were still waiting for the house to be put in readiness, the men and the women returned from the fields; and then the tired girls took the water tubs to the spring and presently they came staggering back up the hill with the sake tub fastened to their backs by means of the tara. It was filled to the brim with water when they started and the birch bark dipper, that had been left in the tub to keep the water from spilling, only partly fulfilled its duty and they were usually well soaked before they

reached the house. A magnificent stream of water bubbles out from the base of the hill about a hundred yards away. It flows through a wooden trough and there is a stand at one side where the girls can rest their tubs while they are being filled. Sticking in the bank near the spring there were a number of inao that had been offered to the Waka-us-kamui who guard this spring and keep its waters pure and healthful; and almost anyone would admit that such a splendid supply of pure water was a god-send.

We left Okotsonai one morning in company with Tongamarik and his brother, to go to the pits that are situated about ten miles up the valley. The ~~Ainu~~ men, women and children were going to their fields and they crossed the Saru in canoes; the dogs that were too timid to swim remained on the farther bank and howled until their masters were out of sight. ~~The Saru is a swift running stream and we forded it six times that day~~ The Ainu are entitled to hold fifteen thousand tsubos of land but they can not sell it. All the good lands near to the town are taken by the villagers, but farther up the stream there is a Japanese colony where they are making fine fields and growing cattle, and the contrast between their methods of cultivation and those employed by the Ainu is very apparent. We found the pits, and the chief and his brother worked faithfully although the day was warm, and they went often to the river to slake their thirst. ~~in the~~ . In drinking I noticed that they nearly always used a cup made from a dockleaf.

THE USE OF THE DOCK LEAF IN DRINKING.

was

The stem ~~is~~ held in the right hand and used as a

was

handle. The circumference of the leaf ~~is~~ then gathered in the

fingers of the left hand and bent backwards, the under side of

the leaf forming the lining of the cup, and ~~is~~ held, together

with the stem, ~~by~~ *in* the right hand. This ~~makes~~ *made* a dipper, the

handle of which bisects ~~the~~ *ed* circumference of the rim, and it ~~is~~ *was*

strong enough to dip up half a pint of water at a time.

to Okotsonai

As we were returning ~~home~~ we passed near ~~to~~ an old burying ground, and wishing ^{ed} to see whether there had been any attempt either to ~~pe~~ permanently mark the site or to renew the grave stake; but we could not get our companions to go near to the spot, and when we ~~p~~ persisted in trying to find the grave they showed the greatest uneasiness, they kept shifting about upon their ponies and ~~and~~ did not regain their composure until we had ridden well away from that locality. There were a few depressions in a grassgrown spot, ~~and~~ there were a few rotting stakes, nothing more, but it was a ghost-haunted region to our friends and they did not care to see it molested.

When we came to the last ford ^{of the} the people were returning from the fields. The children had brought the canoes up to an island, ~~in, and~~ the men, women and the dogs waded down the shallow riffle to the island, then crossed the deeper part ^{of the} current in their boats. But ^{as would have occurred in the tropics all} ~~I~~ saw no bathing though they were dust begrimed, and a little water would have ~~made~~ a great improvement in thier looks.

^{where there were no Japanese,} We found that here at Okotsonai, even more than at Shiraoi and Piratori, they were ignorant of the value of money as a means of exchange, and in securing ethnological specimens we had to use cloth, needles, thread, chopsticks and such wares, as a means of bartering. They brought their chattels to the chiefs house and we ~~sp~~ spent many hours in securing a very few specimens. Late that night, after all the neighbors had gone home, the chief took down his

his hunting outfit; a bow, a quiver, and a bear skin pouch in which he kept his arrow-poison, charms, old arrow-points and other odds and ends. By much persuasion we got him to part with the pouch and its contents, but he did so reluctantly and seemed sad and depressed. They all seem to have a reluctance in parting with anything that touches upon their superstitions or their weapons of the chase.

Between Okotanai and Piratori there are four Aino villages and at one of them we found a school where forty ~~and~~ children were singing a hymn. It made me stop and listen, for that was a familiar ^{sound and} the birds and the flowers and the spring air all made me think of schooldays at home. You become blunted to the evidences of savagery when you dwell among primitive peoples, for their deep humanity and their strong personality ~~overcomes their veneer~~ hides ^(that we call savagery. for it is) their veneer of ~~which is~~ mostly composed of costume and custom, and they seem just like the men and ^{the} women that you have always known. And here was a village school with children singing hymns; ^{and} then -- two old women, redolent of the drying fish that they carried in the matting bundles upon their backs, came up the shaded pathway; their broad good humored faces devoid ^{of} a single evidence of intelligence; their hair unkept; their clothing in rags; their bodies unwashed. It was an antithesis, the old and the young Aino.

Chapter XVI

From Pinalon to Uragawa

~~Chapter IV~~

~~From Piratori~~

700

From Piratori to Uragawa.

Chapter IV From Piratori to Uragawa.

We were compelled to wait at Piratori a few days owing to freshets but one bright sunny morning we started ~~back~~ ^{small} for the coast, passing through several ~~Ainu~~ ^{small} villages on the way. At Nuna we stopped to watch some women who were pounding lily bulbs to make the cart-wheel-like discs that are stored for winter's use. At another settlement we entered a house in which there were six out of ~~its~~ ^{the} seven members of the family were suffering from acute ophthalmia. We turned ~~Eastward~~ ^{Eastward} at Sarafuto, and from there to Uragawa, there are several good sized fishing towns, but the preponderant population is Japanese while the Ainu villages are mostly small settlements ~~that~~ that are within the districts that bear the names of these larger towns on the coast. This ^{is} especially noticable at Nikap, and at Uragawa itself. ^{wherever} We had to ride back into the interior for some distance to find the Ainu, although the government census credits both of these towns with a large Ainu population.

We passed through Lower Mombetsu, Atpets, Shimokibo, Upper Mombetsu, Horotodsu, Obafu and Motouragawa, but aside from the delay at Nikap, ^{that was} ~~occasioned by~~ required to open the pits near that town, we spent but little time in these fishing villages.

Illustration
We had crossed the Atpet and the Nikap river on bridges, but at Shimokibo we came to the Shibuchari river where we were ferried across the stream. This is a fine river with a considerable valley.

Illustration
We were tempted to turn inland here for there are said to be ~~good many Ainu living up this stream.~~ ^{Ainu settlements and Chirikots farther up} ~~This stream~~ ^{It} is also well known to the Japanese for Shagushain is said to have made his

last great fight at this river and besides there is gold in its sands that has tempted many to explore its upper waters.

Eldest
All along the coast we saw many Ainu^{oo} working in the fisheries; we saw their temporary homes upon the beach, ~~the~~ front of each was festooned with pieces of drying skate or plaice or flounder which they would take back to their homes in the valleys at the end of the season when the fishing season is ended; we saw the Ainu women pulling the seaweed from the surf, and once we saw a boat laden with oil and dried fish that a dozen Ainu women were taking to a waiting schooner that was anchored far out from the shore.

At one place where an Ainu mother was gathering seaweed, her little daughter was playing "Jacks", and for her five "stones" she was using five pebbles that she had picked up from the beach.

turning
We turned back from the coast at Upper Mombetsu; ^{we ed} passing through scattered Ainu farms until we came to quite a large settlement, Fukani, where we went to the home of a man named Ikorek, who

He been able to
had an abundance of charms. ^{and he} He was the first person that we had persuaded to part with such sacred relics. We wished to photograph his collection ^{of charms} and consenting, he passed them out through the East window, and returned them in the same way. Ikorek said that corpses, as well as fetchiches and other sacred articles, were taken out of the house through this window, but I do not believe that the practice is general, for we could not get any confirmation of this his statement.

On our way to the chief's house we came upon the blood stains spoke-

en of in another chapter, and when we arrived at the home of Iberikano he was in that mellow condition that is only produced by wine; for the feast was hardly ended and he offered us of the horsemeat stew that was still simmering in the big cooking pot.

Just
There were chunks of horse-meat hanging in the entry, and we found more of the stew being prepared at a neighboring house. That horse had ~~ended better than he knew.~~ *been as a windball to these people.*

At Horotodsu we went inland to Pushi, a mixed Aino and Japanese settlement that is scattered all along a fertile valley. We saw many ~~girls~~ young girls in this region ~~that~~ whose mouths and hands even, were tattooed long before they had ~~and~~ thought of being married, but they seldom tattoo the forehead line that we had observed in other localities. Charms too, were plentiful in this region, but bears skulls were relatively scarce although the paraphernalia for the bear festival was not wanting.

Again

Abafu

Leaving the coast at ~~Mitsuishi~~ ^{Mitsuishi}, we turned ~~back~~ inland along the valley of the ^A river to the settlement of Bio.

It was cold and raining, ~~and~~ we were on foot ^{and we} were glad to turn into the headman's house where we might dry our cloth-

ing. This hut was neat and clean, there were wooden floors ^{and} ^{a lamp made from a shell filled with oil with a piece of} ~~and a can of oil with a cotton cloth for a wick, hanging~~ near to the fire ^{lighted} ~~place~~ partially lit up the dark interior.

Sitting near the head of the fire box was a tall fine look-

ing Aina with ^{that} ~~a complexion that was almost white, his~~ clean cut features were almost caucasian, except that the malar-

bones were slightly prominent. His nose was large and ~~strain~~

straight, his beard was scanty but his hair was heavy and ~~hung~~

hung to his shoulders and his face showed a high degree of

intelligence. ^{His skin was almost white and it} ~~It~~ did not require ^{the} ~~the~~ evidence furnished by

a ~~sa~~ ^hito inao, thrust into the earth of the fire-box, to ~~conv~~ convince us that he was an invalid.

On the opposite side of the fire sat a sturdy young man with whom he was conversing when we arrived. As there seemed to be some restraint or embarrassment existing between them we inquired as to whether there had been a quarrel, and eventually, after the young man had taken his departure, the old man ~~exp~~ explained. He found that he was growing old and moreover had been suffering from a cough for a long time, and he wished to see his daughter married before he died. This young man had been selected as her husband but there had been some disagreement and the youth had called in the hope of adjusting

the matter. Our visit had interrupted this interesting proceeding and we never learned how this engagement terminated.

This man formerly contracted for a part of the beach and worked the sea weed industry but for the past year he had been ailing, he had ^{and} pains in his back and chest and it seemed to us that he had probably filled his last contract.

^W
~~It was a rainy day and we were traveling on foot, so~~ when we came to Horoki, a village a few miles farther up this same river, we went to the house of the headman to dry our clothing and to warm our bones. We could scarcely see across the fireplace on account of the smoke and we had to lie close to the floor to get good air, but while we waited ^{there} we occupied the time in drawing the tattoo designs on the hands of the headman's ~~woman~~ wife.

She had a spot tattooed in the center of her forehead that she said was put there for the relief of headache, and I saw one ~~man~~ man who had a similar mark on his forehead that he said was put there for ~~the relief of~~ the same malady. *Reason.*

When we were thoroughly warmed and partially dried, we got the chief's two sons to bring their horses to carry us across the river. They brought two colts that were not more than half grown, and when we saw the swollen river with logs running swiftly down the stream we had misgivings, but mounting behind the two youths, we plunged into the water. The logs nearly upset our ponies; my companion got wet but we came over in safety. While we were floundering in the stream across the ford we saw ~~a~~ ~~the~~ woman crossing from island to island at a point a little farther down the stream.

She was using stilts, such ~~w~~ as we used ^{as} boys, and when she fell off of them into the cold water, it seemed to afford considerable amusement to our guides; but ignoring their bad manners she got upon her stilts again and accomplished the crossing without further mishap. We crossed a wide stretch of intervening hills and boggy lands, in coming over into the valley of another river where there was a settlement known as the "True Hearted Society." ^{"Hara"} A philanthropic convert to christianity had established a community-farm and ~~th~~ there were wooden houses with chimneys, there were barns and orchards, and the air was laden with the perfume of the blossoming plum trees, but the fences and the barns and the church were in need of paint and repairs, ~~and~~ there was an absence of the thrift that usually characterizes Japanese farms, and it would seem as ~~th~~ though the endeavor had been but a partial failure.

At Motouragawa, a short distance away, we found a sake-making establishment; the Ainu that we met returning to their homes farther up the river were helplessly intoxicated and it ^{looked} ~~seemed~~ as though the brewery was better patronized than the church had been.

We were ferried across the stream, then we sat down to rest on the sand dunes that here rise up like huge fortresses to protect the lands beyond from the further inroads of the sea.

They said it was three ri more, nearly seven miles, to Uragawa town. The coast is rugged, the road goes up over the headlands then down along the sands, ~~and~~ ^{the} sun ~~was~~ was setting as we started on our way and the mists came driving in from the sea across the purple waters shutting out the view of the coast.

We stumbled along in the darknes for what seemed to us an interminable time befoer the lights of the town came into view and we were glad to reach a hotel, for we had walked a weary way through the rain and the mud.

There was no suggestion of an Aino village in this thriving fishing town, ^{of Urofawa} but there is a settlement called Mukobets about three miles away where there are a good many Aino houses scattered through a valley. The house of the chief, Utanoski, looked as though there had been an eviction, for nearly every thing that he owned had been taken out into the dooryard. This was the second day of a funeral feast on the occasion of the death of his grandchild; there were about twenty people in the house eating and drink drinking at the time we came along; there were plenty of others ~~ab~~ about the outside of the hut and the greater number of them were drunk. We could see but little difference between ~~this feast~~ the condition of this community and the one at ^K Fupani, ^{Fukani} where they had been feasting in much the same way in honor of the birth of a grandchild; ~~except that~~ here at mukobets they were not so fortunate in the matter of horse flesh.

We had intended ^{going} from here to the Tokachi valley by way of the coast route, but the officials dissuaded us because of the ~~difficu~~ culty bad condition of the roads and the difficulty in securing transportation. We therefore changed our plans and returned to H Hakodate in the hope of getting a steamer to Nemuro. I shall say very little about the return voyage to Hakodate, in a little tug that was laden with oil and dried fish, for the reason that no

one on board, except the captain and his crew, were capable of taking notes and we were glad to forget the little that we could remember. When we were once more on shore we resorted to a diet of milk and ice for a day or two.

~~17~~
(13)

PITS AND CHESSKOTS.

Chapter

XVII

Chapter XVII Pits and Cheshkats.

We had noticed that all along the coast from Moruran to Shikiu, at varying depths below the surface soil, ~~that~~ there was a deep layer of scoria and ashes overlying the original surface soil. ~~we~~

Upon making inquiry concerning this condition, ~~we were~~ ^{the Ainu} told that ~~the~~ ^{us} nearby volcano, Termai, was in the habit of errupting, and that as recently as 1874 it had sent a great shower of ashes over this part of the country. Those Ainu living between Shiraoi and Moruran were especially frightened; ~~and~~ ^{they} thought their last day had come; they took their "precious things" and other portable belongings, and climbed upon their house-tops. They said that the ashes fell in such quantities that the sky ~~was~~ ^{was} darkened and that the ground was covered with ashes to a depth of six inches.

But in places the scoria was eight inches beneath the new loam, that had accumulated since the ashes had fallen, and considerably more than thirty years would be necessary for its formation.

Bridgford, who traveled along this coast in 1873, noticed this same layer of ashes, existing then in much the same condition as it is today, and it ^{is} certain that this devastating eruption of some one of the nearby volcanoes took place a long time ago.

(Bridgford, Transactions of the Asiatic Society of Japan, Vol. 2 page 78.)

Learning that there was a remnant of ~~an active~~ volcano not far away, I was easily persuaded by Oyabe to made a detour to Takimoto.

~~might have been responsible for some such thing~~
assistant sent to us by Governor Sonada.) at the same place
~~that has not yet, and probably never will~~
with instructions to join us where he could and bring with
~~in recorded.~~

him a bag of small silver coins to be used in trading, and Oyabe and I had set out alone to visit the intervening set-

tlements. It was late in the afternoon when we finished our work at Shikiu and decided upon the Takimoto trip, but without more ado we went back to Noboribetsu on foot and a distance of two ri at that, and while we waited at an inn for the stage, we drank hot tea served by a big Japanese girl who was so lacking in a sense of humor that we soon gave up trying to amuse her. When the wagon came it was a discouraging looking vehicle; a box like a coal bin was placed on a rickety running gear, ^{either} and there was no sign of a spring or a seat and one of the horses was evidently out of repair. But we climbed into the box and sat upon the floor, Jehu larruped his horses and with one trotting and the other galloping we climbed the mountain just as the sun went down.

As we climbed higher up the mountain and darkness set in, the chilliness crept into our bones. Our driver lighted a paper lantern and hung it on the side of the wagon that was next to the ravine, a precaution that probably kept us from ^{rolling} falling down the hillside. It occasionally went out, but with patience and matches we relit it, and ^{we} toiled and jolted along until about nine o'clock ^{when we reached the hotel.} it seemed nearer midnight, when we

~~came to the hotel. From Meruran at 3 A. M. to Takimoto at 9 P. M. via Horibetsu, Shikiu and a springless cart, was a~~

~~without any of the interesting~~ *Early in the morning*
~~them. Leaving Oyala sitting beneath the cascade,~~ I secured
~~a youth to guide me to the source of this hot water supply~~ *the stream that*
water for the baths at this place. ~~ies the~~

It looks as though the whole top of the mountain had been
blown away by some subterranean explosion and that the
hot lava had melted away one side of the crater's cup ~~like a~~
~~lip~~ to form the ravine down which the hot water now flows.

In some places the sulphurous ^{*rapors*} ~~steam~~ escapes through holes
that have a yellow coating of pure sulphur, at places it ~~shot~~
shoots up into the ^{*air*} like steam escaping from a pipe on a win-

ters day, while at still other points it bubbles and seethes
in great cauldron like depressions with a sound like a rushing
train. It is dangerous to rove about unless you have a
guide who is familiar with the ground, and many of the most
interesting places are beyond the zone of safety.

still farther
Ascending ~~the hill beyond this point,~~ we came to the edge
of a second crater. Near by was a huge cauldron-like place
with bubbling mud and escaping steam, and far below us ~~at the~~
at the bottom of the crater, was a lake of mud with steam ris-
ing from it. Across on the opposite lip of the crater was a
jagged spur from which men were digging almost pure sulphur
and ^{*they*} were carrying it in baskets down to a store house near
to the lake. These rugged rocks were beautifully colored in
shades of yellow, red and brown, and here and there the woods
in narrow strips had crept down from the summit of the mount -
ain almost to the edge of the lake, adding a contrasting
shade of green. It is a very beautiful and awe inspiring

It was a very beautiful and awe inspiring sight, and I was quite prepared to believe that when the top of this mountain had blown away there must have been an ~~accompanying~~^a shower of ashes that accompanied it, ~~and that here we might have the solution of that layer scoria problem.~~^{of sufficient magnitude to account for the layer of scoria that we had been discussing} And judging from the unsafe condition of its present ~~lid~~^{crater} I thought it also probable that it might ~~do so~~^{repeat the disaster.} again.

But whether Takimoto, ^{or} Termai, ~~Aoba~~^{some}, or any other volcano was responsible is not so important, ^{when the eruption} as the time ^{it produced} that it occurred and the effect upon the inhabitants ^{living in the neighborhood.} ~~when this eruption occurred.~~

There had been some stone implements found near the station of Noboribetsu but the arrival of the train put an end to our inquiries as to the location of certain " pits " that are said to exist in that neighborhood , and with reluctance we relinquished the search for prehistoric evidence and returned to our Ainus. But this lava stratum, the pits, and the legendary " koropok guru " discussion, begun on this trip to Takimoto kept recurring as we proceeded on our journey, and ~~we~~^{it}

~~This question of the Koropok guru, the pits and the forts or~~
~~chesskots,~~ keeps recurring all through the study of the Aino,
chiefly because many of the Ainos, in endeavoring to ex-
plain the ~~very~~ ^{signs} evident ~~proofs~~ of a prehistoric occupation
of their country, say that they ~~were~~ ^{are} the remains of the
dwellings and the fortifications ~~of their ancestors,~~ ^{own have left behind,} while
others claim that they were the work of the dwarf-like people
whom their ancestors drove to the ^{northward} Northward or even exter-
minated. I have already quoted in a former chapter, Milne's
opinion that these legendary Koropok-guru were the Kamcha-
dales. I lean to this same belief, but I feel that the evi-
dence is not yet sufficient to draw a definite conclusion,
and for that reason I yielded to the importunities of my com-
panion, and opened several of these pits in the hope that we
might find some additional evidence bearing upon this sub-
ject.

Illustr.
On an open wooded ridge about a quarter of a mile from Niewan
there are several depressions or pits situated near to some
springs. These pits vary in size from ten to twelve feet in
diameter for the circular ones, and from twenty five to thirty
feet in length for the rectangular ones. Both kinds were
from two to three feet in depth below the level of the

surrounding soil.

surrounding soil; ~~and~~ ^{large} there were huge oak trees at the sides of the pits, ^{none} but in the pits there were ~~no trees~~, ^{and only} except in a few instances ~~where~~ there were some saplings.

We opened one of the circular pits that ~~had a flat place at one side~~, but after digging to its center we found ^{except} nothing ^{but} a few flat oval stones.

We then selected one of the rectangular depressions. Its size and shape and the fact that its long axis was ^{east} East and ^{west} West

led our Aino companion to remark that this was suggestive of an Aino ^{house site} habitation. We opened a trench from three to four feet wide across the pit, from ^{west} West to ^{east} East.

At the edge of the pit we cut through six inches of loam, leaves and tree roots, then a layer of lava ash varying in depth from two to two and a half feet, beneath this was a fine black loam with a clay subsoil. In the pit itself there was also ^{the same} a recent loam (containing a trace of ash) corresponding in depth to the surrounding forest soil, ~~but~~ beneath this was the true loam, on a level with the same soil that was beneath the lava at the edge of the pit, ^{but the deep layer of} ~~ashes and peat was wanting in~~ the pit itself. On top of the surface soil ^{near} at the center of the pit we

found a great number of deer bones in a good state of preservation, indicating that they had found their way to that spot within recent years. Beneath the ^{new} surface soil, ^{at this same spot} and overlying the old surface soil we found ashes, charcoal, charred and broken bones, and round stones, and we had no doubts but that this had been the fire-place.

House place

At the ^{west} West end of the pit we found a number of deer's bones half way down in the ash-layer, and also underneath the ashes ~~and~~ we found charcoal, bones, and flat stones.

Did the occupants of this abode excavate this pit subsequent to the fall of the ashes, as we at first thought, or was there a house standing there to protect the pit when the eruption occurred, as the absence of scoria in the pit and the presence of the charcoal, lava, and cooking stones, underneath the two foot layer of lava at the edge of the pit, would seem to indicate? I believe that the latter hypothesis is the correct one. And if there were people living there at the time this shower of ashes fell, we can readily imagine the effect. Leaving out of consideration the fear and consternation that must have been occasioned, this terrible blight falling upon this part of Yezo, for the time, put an end to most of the animal and vegetable life, so that the inhabitants of this village either perished, or moved to another region where they could subsist; and they left nothing but this pit and a few charred embers to testify to their occupancy.

Another point that is worth considering in this connection, is the fact that we found neither pottery nor stone implements, not even a flint chip - that universal sign of the stone age people, and the inference is strong that the

occupants of these pit — dwellings did not use stone implements.

Several miles above the village of Okotsonai, the last vil-
lage in the Saru valley, we found some ^{Circular} pits. Some of them ~~were~~
were from fifteen to twenty feet in diameter, others were not
more than eight feet in diameter and all of them had ~~sloping~~
steep sloping sides. Some of them were more suggestive of
sink holes than the pits that we had just investigated, but
our Aino guide thought they were the real pits and their loca-
tion on a little tableland set in an amphitheater of hills
near to the river was suggestive of a village site, but we
~~did not think them worth the trouble of further study. A mile~~
A mile further up the valley we came to some more ^{along} pits, simi-
lar in form ^{and size} to those we had seen at Niewan, but after open-
ing several ~~we~~ found nothing more than that the same
lava ash had fallen ^{in this valley}, but there was not even a trace of a fire-
place to prove that they had been human habitations.

About two miles to the ^W Westward of Nikap, where the road
turns back from the coast to cross a ravine, I noticed some
unglazed pottery upon the roadside. This led to a systematic
search, and an excavation of this bank. There was an abunda-
nce of pottery fragments and a flint chips scattered on
both sides of this ravine. I also found a stone ax and some
arrow-heads, one being made from obsidian.

In making the excavation, we passed through six inches of
surface loam, then from four to six inches of lava-ashes, then
there was then about two feet of old loam, six inches of sand
and then we came upon a pavement formed of flat stones and

and fragments of pottery. We had been talking so much about the former inhabitants of these pits that in imagination they had become quite like old friends, and when we came down upon this paved floor ~~with its evidences of a fireplace~~, we felt as though we had stepped into the kitchen of some rural friend and ~~in~~ in thought we commended his ingenuity in thus utilizing the otherwise useless fragments of pottery.

~~and fragments of pottery.~~ The roadway had been cut through an
old pit. The pottery had rope marks around the top of what
must have been jars; they were charred ~~inside~~ inside, and these
fragments were ^{also} found in the old or buried loam ^{outside of the pit} and extended
down as far as the ^{level of the} bottom of the pit. Bones and charcoal were
found at the lower ^{it} levels. ^{that we recovered.}

There were some more pits near to Nikap that Oyabe investi-
gated, while I was digging at the place just described, in
which he found ~~some~~ some arrow chips and fragments of pot-
tery; and we saw evidences of pottery fragments and flint
chips at intervals between Nikap and Urugawa. At the latter
town we were visited by an old antiquary who had ^{seven hundred} a great
~~number of~~ arrow points of all sorts, and a fine pot in perfect
^{I secured from him} state of preservation.
~~condition~~ which I secured.

Near to the town of Motomururan, on volcano Bay, we found a
kitchen-midden that was a mine of broken pottery, shells,
flint chips, broken bones and arrow heads. There were also
stones that were used for grinding and one that was worn ~~smooth~~
smooth on one edge as though it had been used as a saw to cut
other stones. We found the fragments of a pot that was al-
most entire. In the town of Motomururan we found arrow points
and a huge stone ax, imperfectly formed, that weighed at
least ten pounds.

^{From the few facts that we gathered in these various areas -}
~~So much for the evidence of a prehistoric people that we col-~~
^{lections}
~~lected, and~~ we are not able to conclude anything, with cert-
ainty, beyond the fact that these pits were in some cases

used as habitations; that the rectangular pits at Niewan and ^m
the upper Saru valley show no trace of pottery or flint imple-
ments; and that the evidences of ante-historic habitations
are to be found on the ⁴South coast of Yezo as well as ~~about~~
~~Nemuro~~ . farther to the Northward .

The chesskots are banks of earth and depressions in the ground that look not unlike minature fortifications, and the Ainu say that they were the forts and stockades that their ancestors made and used during their internescine disputes.

They had many causes for disputes growing out of their jealousies comconcerning their respective rights to certain districts. Each chief had a region set apart as his especial baliwick and no one outside of his village could hunt or fish within this district without first gaining the consent of the chieftain. This led to a great many petty wars and ,the Ainu say, to the erection of these chesskots.

As we were going from the village of Okotsonai to the pits in the upper Saru valley, we passed one of these chesscots that our companion, Tongamorik, headman of Okotsonai, said was erected by his ancestors as a protection against the inroads of the people who lived to the North of them.

This chesskot was in the form of a horseeshoe and measured about seventy feet in its transverse diameter. There were two circularditches paralel to each other that were about two feet deep. The chief thought they had once been underground passages which had caved in , leaving these ditches, but we could see nothing to convince us that this was true. If this had been a stockade they were well provided with water, for there was a fine spring welling out of the bank at one heel of the horseshoe.

We heard of other chesskots near ~~Piratori~~ ^{Okotsonai} and in the valley of the Shibuchari river, but we did not go to see them.

At Mombetsu there is a hill back of the town on which there is a fine chesskot, ^{it is} hourglass in form and has a dry moat surrounding it. And at ^{Obafu} Mitsuishi, there was another small earthwork situated on a point of land overlooking the town. There was also another point on this tableland that had a ditch cut behind it, ~~that had been made by some ones hands,~~ and the Ainu claimed that both of these places were ancient fortifications. They may have been, but they seem more like toy fortifications, and if they were used for defence they probably had stockades erected upon them.

With all our discussion and study of these mounds I do not believe that we were much wiser than before we began and I am willing, for the present, to allow the Ainu ^{to hold} his opinion undisputed. But I felt repaid for all of my exertions in behalf of the chesskots when I ~~at~~ saw the view from this one ^{Obafu} at Mitsuishi.

The sea was moaning on the yellow sands at the foot of the bluff, the bold headlands that stretched away to the Eastward were clothed in green and beyond them the distant mountains rose in dark blue serrations ^{against the cloudless sky.} ~~that were with white snow-streaks down their sides.~~

Some Japanese farmers were still planting their beans in the lingering twilight, and down below me the belated Ainu women were ~~at~~ pulling seaweed from the surf. There was not a sail to be seen, but the fishing boats came trooping home, propelled by the long ~~swe~~ sweeps, ^{the} across level ^{such a} seas, and perfect peace seemed to reign in Ainuland that made all thoughts of war and fortifications a sacrilege; ^{and} ~~so~~ ~~it~~ ~~there~~ ~~ended~~ ~~the~~ study of the chesskots.

Chapter XVIII

Around Volcano Bay.

Chapter ~~(X)~~ IV

2200

Notes of the journey around Volcano Bay

~~THE SETTLEMENTS ON VOLCANO BAY.~~

Chapter XVI

Recent storms had disarranged the sailing schedule of the steamers for Nemuro and to avoid a long delay at Hakodate, we decided to make the circuit of Volcano Bay, in stead of going to the ⁿNorth coast. We went by stage to Mori, a distance of about twenty five miles, but beyond that point ^{the roads are bad and} we took whatever method of transport ^{we} ~~that~~ ^{could} ~~was~~ obtain~~ed~~. It is about ten miles from Hakodate to the base of the hills and the soil is fertile; ^{there} were thrifty looking ~~fa~~ farms with fruit-trees in bloom. Wisteria was almost ready to bloom; peonies and iris were budding in the little gardens and ~~still~~ still we could see snow on the mountains. When we had climbed to the top of the watershed, we could see the gibraltar-like "Hakodate Head" on the one side, with the intervening flat lands and ~~little~~ little villages; while on the other side of the divide the ragged outline of ~~Komogo take~~ Komogotake rose in front of us with little lakes nestling in the woods at its base. Another mountain, as cone shaped as Fujisan, was seen across the bay and farther away Termai came in to view. Here were three volcanoes that had once been active, and although I do not know which ~~o~~ was the culprit, any one of them could easily have made that layer of ashes that is so conspicuous in this part of Yezo. Volcano bay is well named, for aside from these ^{mountains} three, ~~that~~ have been mentioned there are other volcanoes, and the bay is surrounded by mountains, save on the East where its waters join the Pacific ocean.

Descending the long steep grade on the Mori side of the divide, our Jehu, who ^{had} seemed indifferent to time and distance, showed the

metal that was in him, and we ~~went~~ scurrying down the mountain at a break-neck pace. The ponies were running at full speed, the old coach ^{was} ~~was~~ swaying from side to side like a cradle, and ruts and stones and passing carts made ~~no~~ ^{his} alteration in ~~the~~ method of ~~going~~ going. We were enveloped in a cloud of dust and clung to the awning stanchions to keep in our seats but as he was headed in the right direction we we did not interfere. Suddenly a fine looking Aino swung himself lightly into the stage from the step at the rear. He seemed like an aspiration-- Aioina Kamui dropping from the clouds. But it was only Benkai going down to Mori to see his friend Dr. Mikaoka. Benkai became famous in Japan ~~a few years ago~~, at the time the Crown Prince was married; ~~for he~~ went to Tokio and took with him as a wedding present a most highly prized and characteristic Aino gift; but what ^{could} a Japanese princess do with a pair of bear cubs, since she did not believe in sacrificing them to the gods? We went with Benkai to the house of Dr. Mikaoka, who keeps in his storehouse many of Benkai's treasures, ^{He has also} ~~as well as~~ some other Aino weapons and ~~prehistoric~~ ^{some} fine prehistoric pottery. One jar that was made to be suspended ^{and has} ~~had~~ four perforated handles on its sides, and would not stand alone, another smaller jar had some red powder still clinging to its inside; and at ^{The hospital at} Sapporo, at ^{(prehistoric) (or stamp)} the hospital, I saw a seal that had the same red material upon it. There were war-clubs too, the first that we had seen, and one of them had a bundle of leaves bound to one side. Benkai said that formerly the Ainos fastened a piece of human heart in the groove now filled by the leaves, and at another place they told us that

stuff that he was made of that was in him side. Benket was not
the first that he had seen, and one
the possibility of a new way had the same had material upon
some had found till coming to its height and at Sapporo, at
on the sides, and would not stand alone, another smaller had
one that was made to be abandoned had long before that had
with methods and descriptions some time before that had
in the experience of Benket, a pleasant as well as some other
Koda. We went with Benket to the house of Dr. Mikko, who keeps
of real cups, since we did not believe in accepting them to the
society of the East, but what a Japanese Prince do with a bet
look with him as a wedding present a most highly prized and crea-
tive time the Crown Prince was married, for present to Tokyo and
later Dr. Mikko. Benket became famous in Japan a few years ago,
stands. But it was only Benket going down to Mori to see his
best. He seemed like an exhibition-- Victor Kenna dropping from the
view among himself lightly into the stage from the arch at the
light attention as we did not interfere. Suddenly a fine looking
ing attention to keep in our seats but as he was needed in the
Koda. We were attracted in a crowd of light and going to the am-
broses and passing seats made no attention in the method of going
order was walking from side to side like a circle, and light and a
a black-neck horse. The horses were running at full speed, the old
method that was in him, and we went walking down the mountain at

they sometimes smeared the shidu with snake's blood.

Benkai's home is about ten miles farther around the bay and ~~it~~ ^{it} looked more like a Japanese than an Aino house. The "East window" was not on the East side, and a Shinto shrine further indicated that Benkai is a proselyte; but he has a fine collection of bears' skulls on his nusa and he very kindly made us a present of one. No orthodox Aino would have dared to desecrate his nusa as Benkai did.

At Yürüp we saw a great many charms, but Aino customs are not very uniform and you find charms here that are not found in other regions; we saw only a few charms in the Mu and Saru valleys, and except here at Yürüp we did not find either the "igarapopu" or the crab-charm in use. War clubs also were more common along this bay than they were farther to the Eastward, while tattooing seems ~~to be~~ ^{to be} falling into disuse, but ~~this region~~ ^{there are} furnishes more bears' skulls on the nusa along this coast than at any place we went. We saw some boys playing that they were horses, and they heightened the imaginative effect by the use of two muscle-shells ~~that~~ ^{the cord} were held beneath their feet by means of a cord that was fastened to the shells, and was passed between their toes and held in their hands as a pair of reins. When they galloped about in imitation of horses this ~~toy~~ goppa-goppa, gave out a sound that suggested its name, ~~that~~ ^{and} is not unlike the sound of a pony's hoof-beats when he is galloping along a hard road.

the village
Konnoi was a ~~small settlement~~, where Dr. Scheube saw the bear festival already mentioned, but it did not offer much to interest us and a few miles farther on we came to a still ~~smaller~~ settlement where there were but three huts upon the beach and only women occupying them. Their husbands were all away at the fisheries, and one young woman had been living there alone for ~~six~~ months keeping her house in readiness for her husbands return.

Oshamambi ~~was~~ a town of thirty four houses and the ~~grounds were~~ *street was* neat and clean although many of the houses were far from the Aino model. Villages vary much in the matter of tidiness; most of the coast towns ~~that~~ have a mixed population are very slovenly, while the villages that are built farther away from the coast seem to be better cared for. In these villages along Volcano Bay the houses ~~and villages~~ are not very characteristic; there may be two doorways on the southern side and the sliding door has displaced the matting drop-curtain. But the ~~east~~ ^e window, the sacred corner and the position of the fireplace will be consistent in ~~every~~ ^{almost} one Aino house.

The headman of Oshamambi was Notchess, the old hunter already mentioned as the one who had ~~been such a successful hunter~~ *killed so many bears*. He was very particular that we should not tell his neighbors that he had ~~parted with~~ ^{sold us} his weapons *for it would have lessened their esteem for him.*

There is no wagon road from here to Abuta, a distance of thirty miles, and we followed a grass-grown trail along the flat lands between the beach and the hills, until at length the cliffs jutted ~~out into the sea the way~~ *Ted*

out into the sea; then we trailed back into the forest, shut in by tall bamboo-grass and trees or the tall docks that grow to the height of a man in the damp ravines. Sometimes the trail was so steep that the ponies almost stood on their heads and they stumbled badly over the rocks. Beyond Levungi the road has been hewn along the cliffs or ~~there~~ there is a tunnel through the m. Rocky islets covered with cedars stand ~~a few~~ in groups ~~a few yards from~~ a stone's throw from the headlands, as though they had been broken off from the mainland in some terrible upheaval. The trail winds up the hills or plunges down the steep grades like the paths of savages, instead of the usual well planned roads that the Japanese make. But from the brow of one of these hills we saw a view that was more suggestive of Nippon than Hokkaido. There was a fertile little valley with a creek winding through it to empty into an estuary of the bay, and near its mouth there was an arched bridge with a junk moored to it; and to complete the picture, there was a little shrine with torii in front of ~~it~~ situated upon a ~~conspicuous~~ hillside near the trail. But the prettiest view that we saw in this island of beautiful scenery was from the top of the last ~~hill~~ headland before we reached Bembi. Down through the woods that crowned the cliffs there were little vistas of the blue ~~waters~~ waters of the bay. Directly across the bay was the two peaked Komogatake, its base hidden in a cloudbank. Across deep valleys, ^{to the westward} the ground rose in sharp ridges and ~~back of~~ ^{beyond} them was the conical peak of Tio-sama. The sea was on our right hand, the wooded hills and dark ravines were on our left; Bembi lay in the foreground in front

of us and beyond that village the curving shoreline stretched away towards Moruran where it~~s~~ was lost in the mist.

Levungi had but a few Aino houses but there was a government police station and a ~~few~~^{some} Japanese houses. An old man ~~who we thought~~^{afflicted} had leprosy~~s~~ was the only occupant of one house that we entered. He was very affable, told us about the cradle cord and ~~the~~ the amulets hanging to it, but could not give us ~~any~~ⁿ information about the albatross-head charm altho^{ugh} he had two of them hanging to his shuwat. He said that they were heirlooms that had come down through ~~so~~ many generations ~~that~~^{and} the reasons for t^{heir} use ~~had~~ had been forgotten. Bembi was a sadly demoralized ~~Aino~~ town externally, but there were many skulls upon the nusa, and I doubt not they maintain their old time customs. Abuta also has the look of anything but an Aino town, for there is a Sendai colony in this ~~se~~ district and field^s of ~~rape~~^a and beans mustard and beans cover the nearby hills with beautiful patchwork ~~in~~^{of} yellow and green.

Heard The ~~head~~ head man was Ikashiwaka. He lives in a house that is stuccoed and shingled, and there are apple trees in his dooryard. He was childless, but had ad^{opted} two Japanese children who ~~now~~ can not speak their mother tongue, but in language and customs and everything but blood ~~are~~^{they} Aino children. We asked this chief about the turtle^{head} charm and he said that it had fallen into disuse ~~in~~ ~~her~~ at Abuta, because they had tried to stay the conflagration ~~the~~ that had almost wiped out their town ~~about~~ a year before our visit, and as it had not been of much aid they had lost faith in its p^{ower} to stay a fire.

But he still had faith in the albatross-head charm; for when the cut worms were destroying the fields of millet he had taken his charm to the field each day for ten consecutive days ^{where he} and there offered prayers and libations of sake, and on the tenth day the worms had given up the unequal struggle and had disappeared.

For Usu, is a beautifully located village with a mixed population ^{and architecture,} ~~there~~ ^{a Japanese} in addition to the Ainu houses, there is a Buddhist temple, and a Catholic chapel and ~~also~~ wine-shop that was doing more business than either the temple or the chapel. We came to this place several times as we went and came ^{from Abuta} in our excursions to Lake Toya, but could never find the head-man "at home." We soon ascertained that this was not true, and when we did meet ~~him~~ ^{he} Kiktoku, endeavored to apologise for his apparent rudeness. He said that he knew he was getting old and eccentric, but that he had had many reverses of fortune; the old times had changed and he had changed ~~oo~~ too. One of his sons had gone away last year on a sealing schooner and all hands were lost; ~~and~~ another son had gone to the mountains ^{to} hunting and had never returned; the Japanese settlers were encroaching upon his lands and he could get no redress; he was losing his sight and becoming deaf, and he feared that he would go crazy. But he called in his friend Oburutu, who helped entertain us and this chief proved to be one of the most intelligent and entertaining Ainu that we met.

We discussed ancient customs, gods and charms, ~~for a long time,~~ and it was ^{Kiktoku} ~~this chief~~ who volunteered the information that Aioina ^{them} ~~Kamui~~ taught the Ainu how to make pots from clay and instruments of stone. He also started to tell us the origin of tattooing and

in the course of a rambling story, said that Aicina ~~K~~amui, who was being fed by the ~~K~~oropok guru, saw that the women's hands were tattooed and he siezed one of them and the ~~K~~oropok ran away; and ~~✓~~ he lost the point of his story as they so often did, and we got no farther with tattooing.

glint
Oburutu and a blind henchman of the chief's showed us how they used the war-club in the game of endurance, ukara; and as a sort of atonement for his rudeness, the chief gave us at parting his fine old tobacco box~~✓~~.

On the way from Usu to Motomoruran we passed through the only thriving settlement that we saw in Yezo. This was at Mombetsu, ~~✓~~ ~~Sendai~~ colony where there was a hemp and an indigo factory. We saw some forty laborers in one field ~~re~~ transplanting beans, but ^{as} there were no Ainu here, ~~so~~ we went on to old Moruran, a small town wedged in between ~~the~~ steep hills where a stream comes down to the sea~~✓~~. In the house of an ~~old man who was very decrepit~~ we found a hornets nest decorated with inao, and ascertained that ~~it~~ it was used as a medicine for the cure of rheumatism; but it is first burned to form a charcoal, ^{then it} ~~that~~ is rubed up with bears grease before it is applied as a remedy.

There were no~~x~~ sons in this family and an only daughter cared for the old man and his wife. We looked at their charms and treasures and burial garments, and then made them a present of some sake; and before drinking the old man offered three drops to the fire, one drop each to the charms, one ^{drop} to the pot and ^{one drop} to each end of the fire-place; then he ~~drank the remainder~~ placed the mustach lifter

across the top of the cup and drank the remainder without worrying about his mustache. Then the old lady took her turn and offered a libation to the fire-place and to the pot; and in explanation of this seeming inconsistency in their customs, they said that the woman had offered the libation because ^{her} the daughter had handled ^{which reminded me of the poem "Why a man should take a drink"} the charms. The old woman and the daughter as well, had discussed the gods quite as freely as the old man had done, and this was something we had not met with elsewhere. There are about one hundred and fifty women and only one hundred and twenty men at this ~~pa~~ town, and this may account for the emancipation of the sex.

Seven miles more of the road brought us to the railway at Moruran; and from there we took train for Sapporo.

Of our subsequent travels in Yezo there is little to add, since they afforded no ^{Especial} further information concerning the Ainu.

But it would be ^{ungrateful} ~~inhospitable~~ to leave the island without speaking a word of thanks to the Japanese who, from the Governor, Baron Sonada, to the least official in isolated kenchos, were ~~the~~ most polite and helpful, in the matter of securing transportation and in giving ^{us} ~~general~~ information concerning the Ainu or the country, and as well as most polite in all of their dealings with us.