

associated with the present writer, a few years since, in studying the Ainos. His familiarity with their language and also with the Japanese language, as well as frequent and continued residence among the Ainos, enables him to present work of the highest value. His "Ainu Grammar" is a most welcome and important contribution, and he is able to speak with an authority no one else can claim.

The experience of Prof. Chamberlain in gaining trustworthy testimony, appears to have been that of all his predecessors, for "As a warning to others who might be inclined to accept statements of fact made by the Ainos with regard to their own history, the present writer would remark that, such statements made by an uncultured people are quite untrustworthy, unless supported by extraneous evidence. Tests of Aino inconsistency and unreliableness, crop up whenever proof can be applied." This will doubtless apply to all barbarous or semi-barbarous people whose moral sense is not yet raised to that level which enables them to distinguish between the value of truth and falsehood; and in the case of the Ainos, this may apply with greater force, on account of the extent to which, for centuries, they have been accustomed to dissimulate in their relations with the Japanese. Our own experience has repeatedly shown that constant and more than ordinarily frequent verification was needed.

The author deals with the physical characteristics of the Ainos very briefly, and only incidentally. He inclines to the view which has so often been expressed, that extreme hairiness is a peculiarity of the people, and refers to ancient Chinese accounts which speak of them as the "Hairy Men." In the absence of exact data, however, we hardly feel satisfied with his explanation that smoothness of skin is the result of crossing with the Japanese. To be sure he notes that such half-breeds are usually smooth, but then he does not attempt to show that the pure type are never otherwise than hairy. While this may be an important factor, our own observations would lead us to believe there are other causes, as already pointed out.<sup>1</sup>

<sup>1</sup> Can. Rec. Sc. II. 119.