

Professor Chamberlain, of the University of Tokio, says of the island home of the Ainos that "it is under snow and ice for nearly half the year, the native Ainos tracking the bear and the deer across its frozen and pathless mountains like the cave-men of the glacial age of Europe." And in another place he remarks that the Ainos are "distinguished by a flattening of certain bones of the arm and leg, which has been observed nowhere else except in the remains of some of the cave-men of Europe."

It was formerly supposed that the Japanese were, in part at least, of Aino stock, but this notion has been abandoned, for it has been found that the mixed breed of Japanese and Ainos becomes unfruitful after a few generations. The best authorities now believe that the modern Japanese come of a mixture of Chinese and Malayan stock, with not more than a trace of Aino blood. The origin of the Ainos is still more obscure. They themselves are said to have legends tracing it to a remote male ancestry of dogs and bears, a myth which may have been suggested by the fact that the Ainos are probably the hairiest people in the world. There is some force in Dr. Griffiths' assertion that if the Japanese were believers in the Darwinian theory, an idea not unknown in their speculations, the Ainos would constitute the "missing link" or "intermediate" between brute and man.

One thing is certain. It is impossible to look at a group of Ainos and believe that they have much in common with the Japanese. Both races are indeed short and dark, the Ainos being the more vigorous of the two, but in the general cast of their features and in their habits they are utterly unlike. What especially differentiates them is the extreme hairiness of the Ainos as compared with the smooth skin of the Japanese. Some of the Aino men actually have a covering half an inch long all over the body, and all have magnificent black beards, often over a foot long, giving them a most manly and even majestic appearance. The Japanese not only have smooth skins, but are rarely able to grow a beard or an embryonic mustache. Japanese women would consider the faintest trace of hair on their lips a fatal blemish, while the Aino women are so anxious to appear like the men that they have mustaches tattooed on their lips, which gives them a singularly masculine appearance.

If in this matter of hairiness the advantages and disadvantages seem to be about evenly divided, from our æsthetic point of view, in the matter of cleanliness the Japanese are infinitely superior. Every Jap, be he rich or poor, bathes at least once a day in hot water, and many indulge in this luxury three or four times a day; whereas the Ainos never bathe at all, and

seem to have an unconquerable aversion to water. Internally they prefer rice wine, and externally they never come in contact with water unless they are compelled to swim an unbridged river, and they do this without removing their clothing. Japanese women do not have the slightest hesitation in exposing their nude bodies to the gaze of men and women at the public baths, while the Aino women have the same horror of nudity that they have of water.

The adventurous Miss Bird, who spent several weeks among the Ainos, gives an amusing

strated with she said that the gods would be angry if they saw her undressed!"

The first specimens of the Ainos I saw were on the steamer which took me to Yezo from Nippon, the largest of the Japanese islands. I recognized them at a glance by their physique, features, eyes and beards, all of which resemble those of Europeans much more than the corresponding Japanese features. In the larger cities of Yezo, such as Hakodate and Sappora, I did not come across any, and it was not till I made an expedition to the very centre of the island (which is about the size of Ireland), that I was

able to gratify my curiosity regarding these gypsies of Japan, as they might be called.

Although they chiefly dwell along the coast they are also, especially during the fishing season, to be found in considerable numbers along the banks of the numerous rivers which are born in these rainy mountainous regions. While I was stopping at Takigawo, on one of these rivers, the affable owner of the tea-house made me a present of specimens of the bark which the Ainos use for candles, and one of the arrow heads with which they slay bears. They seem rather small and fragile, but it must be remembered that the Ainos generally make their weapons more effective by using an aconite poison, which kills the strongest bear in a few minutes. Bear-hunting in Yezo gains an added zest of danger from the custom of setting traps with poisoned arrows, in the neighborhood of which, however, large wooden signs are put up in the shape of the letter T, to warn unwary hunters.

In his book on Japan, Mr. T. W. Blakiston writes that bears are tolerably numerous in Yezo, and that they are often very destructive among horses, and occasionally attack people: "Notwithstanding bears are so numerous in Yezo, the denseness of the underbrush and bamboo scrub is such that they are seldom seen, though their presence is not unfrequently made known by the rustling among the bushes, or the starting of horses, as the less frequented trails are followed. Japanese travellers usually keep up a song in such places in order to scare the beasts away."

Although I spent a whole week in the densest part of the Yezo forest I did not see a trace of a bear, except at the inn at Takigawo, where the finest bearskin I had ever seen was spread over the mats in my room. Its body was a brownish black, but the head was of the purest gold, almost like a lion's mane—a very rare color; and the fur was so thick that I found this skin more comfortable to sleep on than several mattresses. I offered the innkeeper twenty dollars for it. He said it was worth twenty-two dollars, but he would not part with



AN AINO CHIEF.

illustration of this trait: "Not only is the Aino women completely covered," she writes, "but she will not change one garment for another except alone or in the dark. Lately a Japanese woman at Sarufuto took an Aino woman into her house and insisted on her taking a bath, which she absolutely refused to do till the bath-house had been made quite private by means of screens. When the Japanese woman went back a little later to see what had become of her, she found her sitting in the water in her clothes, and on being remon-