

ART. XXXIX.—*The Ainos, or Hairy Men, of Saghalien and the Kurile Islands*; by ALBERT S. BICKMORE, A.M.

[Read before the Boston Society of Natural History, March 4, 1868.]

LAST spring, while at Hakodadi in the southern part of the island of Yesso, I forwarded to the Society a short paper containing some observations on the Ainos living on Volcano Bay. It was my determination at that time to go north along the whole western coast of Yesso to La Pérouse Strait, and crossing that in some junk, make my way up along the western shore of Saghalien to the Russian posts, if the Japanese government would allow me to undertake such a journey, but this privilege they would not grant. I therefore most gladly accepted a kind proposition from Capt. Susloff, of the Russian man-of-war Morse, to take passage with him up the Gulf of Tartary to the mouth of the Amoor.

Immediately after the date of the communication referred to, June 1st, 1867, we steamed out of Tsugar Strait for the opposite coast of Manchuria. A pleasant passage over the Japan Sea brought us to Vladi Vostock, the extremity of the great empire of Russia toward the east. Thence, our course was northeast to Kusyunai on the western coast of Saghalien, in about lat. 48° N. At this small post there was only a lieutenant, a doctor, and a few soldiers. Their log houses were back of a sandy beach on a low meadow, through which coursed a small stream. This stream had been the boundary between Russia and Japan up to the time of our arrival; but when we came to the Amoor, we found that a treaty had already been made between the two powers, to hold all the Kurile Islands (or all but one of those Islands), and the southern part of Saghalien, "in common."

At Kusunai I had the privilege of seeing a few of the Ainos of Saghalien. In their features, in their customs, and in every respect, they appeared to agree perfectly with those I had seen on the shores of Volcano Bay, and others who came to Hakodadi from the south coast of Yesso east of Endermo Bay.

Their huts were across the stream a short distance to the south, and we remained so short a time I was unable to visit them.

Whittingham,* who landed north of Cape Lamanon, and but a few miles from this place, thus describes the houses he saw there: "As we came near the shore, four dark men, with very long black hair flying in the wind, and clothed in seal-skin jackets, kilts and boots, waved their arms and hands, warning us to another landing-place, toward which they waddled with a peculiar clumsy gait. With many demonstrations of respect they led the way to their huts of rough logs, covered and the interstices filled with birch bark and dry leaves; they were low on the ground, and could only be entered by stooping on the hands and knees. The larger huts were used as store-houses for their fishing apparatus. One of the men was a magnificent savage, tall, lithe, straight and strong, with hair, beard and moustaches never desecrated by the touch of the scissors; with a high broad brow, dark eyes, straight nose and oval face, he was a far nobler creature than the Red Indian, who I had always fancied was the pride of wild men. His fellows were less manly in their bearing and smaller; and as far as dirt, mal-odor, and want of light permitted me to see, the women were ugly and little." The *oval* form of the face, which is here noticed, is very correct; but he is mistaken, however, about the stature of the women, which, in those I saw, was nearly equal to that of the men. I measured one man and found his height to be 5 feet 3½ inches, nearly two inches taller than those I measured in Yesso. The distance round his chest was 3 feet 2 inches; stretch of arms across the chest, 5 feet 8½ inches; length of arm, 1 foot 2 inches; and of fore-arm, 1 foot 6 inches; distance round the arm at the biceps, 10 inches; round the calf of the leg, 12½ inches; and round the hand, when open, 7 inches. One of these aborigines had a remarkably large head, a light almost florid complexion, and such regular European features, that we all remarked that if he were to be clothed in European costume and transported to the western world, no one would imagine that he was a native of the northeastern part of Asia. Rollin in La Pérouse's voyage gives the following valuable measurements of the head of one of these people: circumference, 23·80 inches; its longest diameter, 10·30, and its shortest diameter, 6·83 inches. This shows their full cerebral development. Unlike those Mr. Whittingham describes, all the Ainos that I saw had cut off the hair on the front part of the head in the

* Notes on the Expedition against the Settlements in Eastern Siberia. London, 1856.

same manner as is the custom with the Japanese. Whether they were obliged to do this by their Japanese masters as a token of their submission, I was not able to learn. On Yesso some do and some do not cut off a part of their hair, and this is said to be the case on those Kurile Islands that have long been under the Russian government, and where the Japanese officials could not compel these people to follow their peculiar fashion.

During my stay at Nicholaïfsk, at the mouth of the Amoor river, I met a Cossack who had been sent down to this part of Saghalien to live among this people in order to learn their customs and acquire their language. He gave me the following information in regard to that part of them that live on that island: The Aino name for Saghalien is Karapto. They have no written characters, but the old men can send intelligence to each other by means of sticks notched in different manners. They are superstitiously afraid of the Japanese, and believe that they have supernatural power to injure them, and can at pleasure cause them to sicken and even die. When a man dies they bury him clad, not necessarily in white, but in the best suit he may happen to have, and usually in furs when he possesses any. The bodies of persons of all ages are placed at full length in boxes, with the face upward. At such times they all cry and mourn very bitterly, even to the children. The Cossack said that one time he wanted a little child that was visiting her parents, and when he came to their house he found her crying with the others over the loss of a friend. When a widow laments, they do not beat her with sticks as a Japanese doctor reported to me was the custom of the Ainos on Volcano Bay. Every friend who comes to mourn with a widow is very careful not to mention her husband's name, not from any superstitious fear of the dead, but for fear of reminding her of her loss, and thus adding to her sorrow. When a man dies, the next youngest brother takes the widow as his wife, either for life or until she has an opportunity to marry again. A widower may marry again in a month, but a widow is expected to remain single somewhat longer. They have no marriage ceremonies. A man does not buy his wife but works for her father. A man may have two or three wives; the Cossack did not know any man who had more than three. (The Gilyaks, their immediate neighbors, usually have two.) If a woman is unfaithful, the husband merely reproves her, and if no one but he and the guilty parties knew of it, he would probably not mention it to any one. When a woman is in labor, she remains with the other members of the family, but is kept from her husband for one month afterward.

They reckon time by twelve moons or months, and three seasons: when the snow melts, when the flowers appear, and when they fade. When any one is sick they sacrifice a dog on the top of a mountain—the higher the mountain the more they reverence it. The Cossack thinks that they believe in a Supreme Being, and that they only pray to the mountain to intercede for them with this exalted Deity. They are naturally a very reverential people, and do worship the sun, the moon, and the stars, but only as intercessors, according to the Cossack. (Their religion may be regarded as a modified form of Shamanism).

They keep dogs to travel with in winter and also use them for food. They have no cattle, and do not cultivate the soil, but the Cossack thinks that they would, if they were taught to do so, because they are not lazy like the Gilyaks (and every other branch of the Mongolian family).

They eat a kind of wild root as we do the potato, but they never cultivate it. They eat eggs. The Japanese have introduced cats among them. They have no mice, but thousands of rats, which they catch in traps, but not for food like the Chinese. The Cossack believes that they were never guilty of stealing before they learned the habit from the Japanese! For a theft, a man is fined, but such offence rarely occurs. Their women do not suckle young cubs as has been asserted on doubtful authority of the Aino women of Yesso. When the bears are grown, they kill them and eat them, and have a great feast. They do not worship the bear, but merely raise him and kill him in order to make a festive occasion.

Formerly they used implements of stone and bone—those of the former until quite lately. Now they have iron, but probably do not know how to get it from the earth themselves.

In regard to their origin, every village gives a different legend.*

What the Cossack has said in respect to their raising and killing the bear is exactly true of the Gilyaks as they represented their customs and notions to me.

* The southern half of the peninsula of Kamtschatka is occupied by the *Kamtshadales*, also called *Itulms*; and the northern half by the Koriaks. The very northeast corner of Asia is the territory of the Tchukthchis. The following habits of the Koriaks and Tchukthchis, compiled from Mr. Pauly's great work, will show the similarity of the customs of those peoples with the customs of the Ainos given above:—

The Koriak women tattoo themselves, because "they hope in this way to repair the ravages of time." When a Koriak will marry, he must bring presents to his expected father-in-law, and if these are accepted, he must also enter into the lowest service for his new parent, such as tending the reindeer or bringing wood. He never speaks to the young lady, and moreover she is allowed no voice in the matter whatever. If the young man pleases the father, he gives him his daughter, and a recompense for his labor, which is sometimes continued for *ten* years.

The number of this people on Saghalien was very carefully ascertained in the year 1857 by Lieut. Rudanovsky, who was sent here by the Russian government for that special purpose. The locations of the villages and the number of houses or "yurts," and the population they contained, are given as follows in a newspaper published at Nicholaifsk at that time:—

On Aniwa Bay,	east shore, in 25 villages,	91 yurts, and	535 persons.
" " "	west " " 10 " "	46 " "	143 "
" the Ohkotsk shore,	" 22 " "	64 " "	473 "
" " coast of the Gulf of Tartary,	" 35 " "	129 " "	1,268 "
In the middle of the island along a			
river,	" 3 " "	10 " "	60 "
Total on Saghalien, 95 villages,	350 yurts, and	2,479 persons.	

As these people subsist almost solely by fishing, I judge that there are not more than three or four times this number on Yesso and the Kurile Islands. This would make their total population from 10,000 to 12,000. Those given above as on "Ohkotsk shore," live on the northern extremity of Saghalien, along the bay between Cape Elizabeth and Cape Maria. All the central part of Saghalien is occupied by the Orochi, who live in the higher and more mountainous parts, and the Gilyaks along a part of both the eastern and western shores.

The isolated fragment of this people at the northern part of Saghalien is very interesting, because it indicates at once, that the Ainos were the aboriginal inhabitants of the island, and that the Orochi and the Gilyaks have come over from the continent at a later period, across "the Liman" or narrow strait between 52° and 53° 30' north.

A line drawn along the high land from Cape Patience on the east coast around the head of the gulf of that name, and thence northwest to the village of Pilyavo on the Gulf of Tartary in about 50° 10' N., would be the northern limit of the area these people usually occupy in the southern part of Saghalien. Occasionally, however, they go northward on trading

If the father does not fancy the proposer, he is discharged and gets no recompense for his long, tedious toil. When he receives his wife, one more apartment is made in the yurt, and his future parents and neighbors beat him with sticks. If he endures this manfully, he proves his ability "to bear up against all the ills of life," and is then conducted without farther ceremony to the apartment of his betrothed. Polygamy is allowed, but all of the foregoing formalities are not observed, especially if the man is rich. They believe in an existence hereafter much like that of the present.

The Tchuktchis allow polygamy, but do not pay the *kalym* (a price for the bride). When a young man wishes to marry, he goes to the father and gets his favor, and tends his reindeer; and after having served for a short time in this capacity, he is married if the young lady consents. The rich get their wives without serving the bride's father, and often without paying a *kalym*. The lady chosen is usually a *cousin*. Divorce is frequent, on account of disputes between the husband and his wife, or trouble between the wife and her mother-in-law.

or hunting excursions in winter to the Tymy river, which flows eastward and empties into the Ohkotsk Sea in latitude 50° 50' N. Though I took much pains to inquire at Vladi Vostock and at Castries Bay of those persons who have been along the whole coast of Manchuria, I could obtain no indication that there is a single Aino now living on the continent. Afterward, while ascending the Amoor and the Usuri, I met fur traders who had passed to and fro over all the area between those rivers and the sea-coast, and they all confirmed this statement. The people at Castries Bay, described by Mr. Rollin in La Pérouse's voyage, were probably Gilyaks, the same people who live there now. The fact that the Ainos, unlike the Gilyaks and the Tungusic tribes, prefer to remain quietly near their homes, makes Rollin's statement improbable, and the error he made appears to have been repeated by nearly every ethnologist down to the present day.

Besides all the great island of Yesso, and the parts of Saghalien described above, these aborigines certainly inhabit all the Kurile Islands from Yesso to Paramushir, the next island but one to Kamtschatka, and according to some authorities, the extreme southern part of that peninsula also.

The earliest notice of this people by the Japanese historians has already been given in the previous paper, as occurring as early as 663 B. C., *more than half a century before the time of Nebuchadnezzar.*

The first European who has mentioned them in his writings was Père Aloisius Froes, in a letter dated at Miako, the capital of the spiritual emperor, March 1st, 1565 (twenty-two years after the discovery of Japan by the Portuguese). He thus describes this people,* though he does not give us to understand that he had ever seen them: "In the north of Japan, three hundred *leucas* (about 17 degrees), lies an extensive province inhabited by savage people. They are clothed with skins, are hairy all over the body, have terribly long beards, and very long moustaches, which they lift up with a small stick when they wish to drink. They are fond of strong drinks, are bold in war, and much feared by the Japanese. If they are wounded in battle they wash their wounds with salt water; this is their only remedy. It is said that they carry a mirror on the breast. They bind swords to the head in such a manner that the handle hangs down on the shoulder. (They now carry all bundles on their backs with a strap passing around the forehead.) They have no religion; it seems that they are used to pray to heaven."

* Elucidations of De Vries' Voyage by Von Siebold, p. 98.

The next account of this hairy people appears in a letter from the Jesuit, Père Hieronymus de Angelis, written in Japan in 1622, a year before he was burnt at Yedo.* In the year 1620 he reached Saghalien, according to Krusenstern, and was probably the first European who had made his way so far through the Japanese empire. As he not only saw the Ainos, but lived among them, his descriptions are authoritative.

“As for the appearance of the inhabitants, they are coarse and of larger stature than men generally are: more inclining in color to white than to brown. They wear long beards, sometimes down to the middle. They shave the hair of the forehead half off, so that they have no hair on the temples, but a good deal behind, and some wear it as long as the Japanese. In general, they have the ears bored, and have silver rings in them instead of pendants: those who have no silver run a flock of silk through the hole and let the ends hang down long. This is done both by men and women. The dress of both sexes is long, interwoven with silk, embroidered with ornaments of crosses or roses of the same stuff, large and small. Their stuffs are of silk, cotton or linen. For arms they employ arrows, bows, lances and swords, which last are not larger than an ordinary Japanese poker. Instead of armor they have coats of small planks fastened together, which is ridiculous to look at. They have poisoned arrows which give an incurable wound. They are very quarrelsome, though they seldom kill one another.” (This last statement is the only one of the kind made by any writer; but it is mentioned in the Japanese history of Sintoism, that they were the more easily overcome, because they were divided into a number of separate and independent tribes.) “The lord of Matsmay assured me that the inhabitants of Yesso went to three islands not far distant from their country, the inhabitants of which had no beards and a very different language from those of Yesso, to purchase fish-skins, which they call *raccoon*. But he did not know whether those islands were to the south or north of Yesso.” (These people who had “no beard” and had “fish-skins” to sell, were without doubt some of the Tungusic tribes, on the shores of the continent, or perhaps the Gilyaks, who at that time certainly inhabited the islands in Tugur Gulf north of the mouth of the Amoor, and who chiefly dress themselves in fish-skins now. The Tungus on the middle Amoor had probably been supplied with cotton stuffs from China for centuries before that date, A. D. 1565.)

“As to their knowledge of another world and of a future

* Witsen's “Noord-oost Tartarye,” and Siebold's *De Vries*, p. 99.

life, it is little or nothing. They have some sort of worship for the sun and moon as the two greatest lights ; as also some mountain and sea devils (spirits) ; for as they mostly support themselves in the sea with fishing, they hope by these means to catch much, and never be in want of wood for fuel or building. They have neither bonzes, nor priests, nor temples, nor any place where they can come together to do anything for their salvation. None of them are able to read or write. Each one has his own lawful wife, or as some suppose, even two : though there are many who have concubines in the Chinese manner. A woman taken in adultery has the hair of her head shaved off, that she may thus be known ; and the adulterer, or he with whom she has committed the crime, is deprived of his sword and of all his ornaments by the offended husband, or by his friends as often as they meet him."

At the present time no Aino carries a sword, and it is probable that the Japanese compelled them to deliver up all such weapons as tokens of their entire submission.

John Saris, who visited Yedo in 1613 as ambassador from the English Company, heard of these people and gathered some accounts of them from the Japanese. Also Francoys Caron, chief of the Dutch trade in Japan during 1639 and 1640, gives some notices of them.

In June, 1643, Capt. Vries, in command of the *Castricum*, sailed up past the eastern entrance of Tsugar Strait, and thence coasted along the eastern shores of Yesso, and anchored near Atseki. The Ainos then living there seemed to be independent of the Japanese, as they now are in the interior of the island. These people had their own forts, such as will probably be found hereafter among the independent tribes. They are thus described :*

"These forts were made as follows : on the mountain on which they were placed was a small road steep to climb, and round on the four sides palisades were placed of the height and length of $1\frac{1}{2}$ man's length ; within this stood two or three houses. There were large fir doors in the palisades with strong clamps ; when they were closed, two stout bars were passed through the clamps and thus fastened to them. At two corners of these square placed palisades, a high scaffolding is made of fir planks, for a lookout ; further, the palisades are well fastened together with cross bars."

In comparison to the present poor and wretched condition of these people under the severe rule of the Japanese, Capt. Vries gives us this picture of the arms worn by the natives of Aniwa Bay, while they were yet free. "Their arms are bows and

* Siebold's *Elucidations of Capt. Vries' Voyage*, p. 115.

arrows, together with a hanger, much like the Japanese, the blade *inlaid with a thin silver border*; they bear it with a girdle in the Persian manner; the quiver, with a band round the head, hanging on the right side."

"In both the Gulf of Patience and Aniwa Bay they were very desirous of *iron*, giving in exchange feathers and fur, knowing very ingeniously how to pack up the feathers of boxes."

"They offered me a fine otter-skin, for which I gave an old ax with which they were very glad. How much silver we might offer them they always preferred *iron* to *silver*. These people are very fond of silk stuffs, for which they offered furs and *silverwork* in abundance."

The only ornaments or articles of silver they have now are their earrings, which are made of a piece of silver wire about one-tenth of an inch in diameter. This is bent into a large ring about an inch and a half or two inches in diameter, and where the two ends are joined, a glass bead, generally of a blue color, is added. These they appear to prize very highly, for while I was examining one at Volcano Bay, the owner seemed greatly troubled for fear I should take it out and carry it away. Occasionally these rings are made of brass.

"Their bows are four or five feet long, of ash or elm, and the arrows about half a yard, very cleverly made with a small reed harpoon at the end, rubbed with black poison, so that whatever is wounded with it must immediately die."

"They have also traps which, being bent like a bow, there is a round hole made in the wood of the bow, in which they lay some bait; the birds, such as mews, eagles, snipes or ravens, coming to pick in it, or putting in their feet, the bow springs up and the bird is caught."

"Their dogs, taught to catch fish as naturally as can be imagined, lie in wait on the shore of the sea or the banks of the river, and release each other as if they were men, when one has been a certain time on the lookout. The rest of the dogs, in troops of ten or twelve, run along the stream, and when they see any movement of salmon, they rush into the water, swimming in a half moon. The salmon, alarmed, jump out of the water into places where there is little or no water, where they are seized by the dogs on the lookout, who bite off their heads and bring the bodies to their masters, and then return again to their post. This takes place at low water." He thus describes how those people whom he saw were accustomed to make fire: "They had their instruments for making fire with them; these were square planks with a

hollow in them ; then they have reeds into which is inserted a short stick ; when they want to make fire, they put the short stick in the hollow and rub it between the hands, so that it turns round, and so being dipped in sulphur, they hold that to it and soon have burning fire."

In 1698 Kamtschatka became known to the Europeans, and fifteen years after a Cossack reached Kunashir, the twentieth island in the chain from the continent. In 1736 Spanberg left Petropaulski and visited the Kurile Islands, so-called from the Russian word *kuril*, "to smoke." After Spanberg's voyage these people were known as "the Kuriles" or "the Hairy Kuriles," and as early as 1764, a book was written by Krasheninicoff,* which contained a more minute and complete account of the appearance and habits of that part of this people than any work I am able to find. Their religion and character are thus described :

"They are as ignorant of a Deity as the Kamtschatdales. In their huts they have idols made of chips of wood, or shavings curiously curled. These idols they call *Ingool*, and are said to venerate in some degree, but whether as good or evil spirits I never could learn. They sacrifice to them the first animal which they catch ; eating the flesh themselves, they hang up the skin before the image, and when they change their huts they leave the skin and idol there. If they make any dangerous voyage, they take their idol along with them ; which, in case of imminent danger, they throw into the sea, expecting by this method to pacify the storm, and with this protection they think themselves safe in all their excursions." A similar account is given by Capt. Vries of the Ainos on the eastern coast of Yesso and the southern part of Saghalien. He says : "When they sit round a pond and drink, they first pour out a few drops in several places round about the pond, as if they sacrificed. They have some cut fir sticks with shavings hanging to them, which they stick into the earth in many places, and hang them to the walls in the houses. When any one among them is ill, they cut long shavings off these sticks, and wind them round the head and arms of the patient." These sticks Siebold thinks agree with the *Sinto* of the Japanese, and are symbols of divinities in their ancient religion. This history of the Kuriles also represents them as "more civilized than the neighboring people, being steady, honest and peaceable. They have a respect for old people, and an affection for each other, particularly their relatives. It is a pleasure to see with what hospitality they receive such as

* History of Kamtschatka and the Kurilski Islands. Translated by James Greve. Lond., 1764.

come to visit them from other islands. They have an extraordinary way of punishing adultery: the husband challenges the adulterer to a combat, which is performed in the following manner: both the combatants are stripped quite naked, and the challenger gives the challenged a club, about three feet long, and near as thick as one's arm: then the challenger is obliged to receive three strokes upon his back from the challenged, who then returns him the club and is visited in the same manner; this they perform three times, and the result is generally the death of both combatants. If any one prefers his safety to his honor, the adulterer then is obliged to pay the husband of the adulteress whatever he demands, whether in skins, clothes, provisions or other things. When twins are born they always destroy one. The men shave their heads as far back as the crown, allowing the other hair to grow to its full length. The women only cut the fore part of their hair, that it may not fall into their eyes. The lips of the men are blackened about the middle; the women's are entirely black, and stained round; their arms are likewise stained with different figures as far as the elbows. This custom they have in common with the Tchuktchi and Tungus. Their clothes are made of the skins of sea fowls, foxes, sea otters, and other animals; and are generally composed of the skins of very different creatures, so that it is rare to see a whole suit made of the same sort of skins."

Capt. Golovnin, in the memoirs of his captivity, informs us that he had a native with him from one of the northern of the Kurile Islands, and the evidence he is thus able to give in regard to the identity of the inhabitants of the Kurile Islands and those of Yesso, and to the similarity of their dialects, is very conclusive. He says: "The language of the inhabitants of all the Kurile Islands, except some tribes on the south part of Matsmai, is alike, with the exception of such words and the names of such things as the northern Kuriles first got from the Russians, and those of the south from the Japanese. Alexi (the Aino mentioned above), though he had difficulty in understanding them, yet it never happened that he did not comprehend them after some explanation; in a word, the languages of the inhabitants of Matsmai (another name for Yesso) and of the other Kurile Islands resemble each other much more than the Russian and Polish. The Kuriles of all the islands and Yesso call themselves Ainu (better Aino); but to distinguish the inhabitants of the different islands, including Matsmai, they add to every word the name of the island, as for example, Kunashir-Ainu, Iturup-Ainu, that is, the people of Kunashir, and the people of Iturup. When they see

foreigners they call them Rusko, Russians, or Niponno, Japanese, as they know only these two nations." The only difference between the Ainos of Yesso and the Kuriles is, that the former are "handsomer, stronger, and more active" than the latter, and this difference Golovnin thinks is due to the former leading a more active life, and having a greater abundance of good food. "The northern Kuriles live in indigence, feed on roots, sea animals, and wild fowls, of which indeed they never want, but idleness often hinders them from collecting a proper stock."

To show how uniform are the customs of this people over Yesso, we may quote the following description of the Ainos at Romanazoff Bay, at the northern end of the island, near La Pérouse Strait, from Krusenstern's voyages: "We saw there only two fur dresses, and the rest of the people were dressed in a coarse yellow stuff made of the bark of a tree, which a few bordered with blue cloth. (In the cloth I saw them weaving at Volcano Bay they occasionally placed a few threads of blue cotton so as to give the whole a striped or checked appearance.) "Under this dress they had another of a fine cotton stuff that they had probably purchased from the Japanese. The Ainos of Yesso (which was at that time under the Japanese) were much poorer than those of Saghalien (which, a short time before, had become a part of the Japanese Empire). The women wore no ornaments on their heads, but as I have already mentioned, they invariably paint their lips blue. The men wore earrings, which were commonly merely a brass ring. At this place we visited two abodes which consisted of a single large room, which, with a small division at one end, occupied the whole interior of the house. Their construction did not seem to me very solid, and I cannot conceive how they are able to bear the cold, which must be very intense here in winter. In the middle of the room was a large hearth, around which the whole family, consisting of eight or ten persons, was seated. The furniture consisted of a large bed, over which a Japanese mat was spread, and several boxes and barrels. All their utensils were of Japanese manufacture, and mostly lacquered: it appeared from the interior of the house that the inhabitants possessed a degree of affluence, such as is not found among the Kamtschadales, still less among the Aleuti and the unfortunate inhabitants of Kodiack. Fish is probably their only nourishment, their houses on this account being chiefly scattered along the shores. We perceived no symptoms of cultivation, not even any plantations of vegetables, nor did we see any tame fowls or domestic animals, except dogs, which they had in great abundance."

The first full description of the features of this people was given by M. Rollin in La Pérouse's voyage in 1787, and as it seems to be what has been constantly copied by all ethnologists, I give a translation in full. The natives described were seen at the bay of Langle, on the west coast of Saghalien. "These people are very intelligent, respect property, and communicate freely with strangers. They are of moderate height, short, strongly built, have a *léger embonpoint*, and the forms of the muscles very marked. The most common height is five feet. The tallest are five feet four inches, but such men are very rare. They have large heads, and a large face more rounded than that of Europeans. Their countenances are animated, quite agreeable, although all the parts that compose the face do not have in general the regularity of ours. Nearly all have the cheeks large, the nose short and rounded at its extremity, and the nostrils very thick; the eyes sparkling and *bien fendus*, of medium size, sometimes blue but generally black; the eyebrows heavy; the mouth medium; the voice strong; the lips somewhat thick and of a dark color. Some individuals have the upper lip tattooed with blue; these parts, also their eyes, are capable of expressing every kind of sentiment. They have beautiful teeth, very regular, and of the ordinary number, the chin rounded and slightly salient, the ears small; these they pierce in the lower part, and wear ornaments of glass or silver rings."

Although this description of their features is certainly the most complete and the most accurate that I have been able to find in any work, yet it fails to mention their two most important characters, already noticed in my previous paper, to wit: first, that their eyelids are *horizontal* and open *widely*, and are not *oblique* and open but *partially*, as in all the Mongol family; and secondly, that their cheek bones are *not* prominent. These two great characters, which are constant except in the descendants of those Japanese officials who take concubines from the Aino women, in my opinion, separate them from the whole Turanian family, where, so far as I am aware, every ethnologist has placed them, without adding even the slightest hint that their true position was in any degree doubtful.

These same characters show that hereafter they must be regarded as a branch of *our own Aryan family*.* This view is strengthened by the wonderful development of their hair, which has generally been given as their most important char-

* Dr. Pickering, Curator in the Ethnological Department in the Society and Ethnologist on the U. S. Exploring Expedition, fully concurs with the view expressed above, and authorizes the addition of this note.

acteristic. In this they agree with the bearded peasants of Russia, and approach the Slavonian branch of the Indo-European division of the Aryan family. Their nostrils are somewhat thick, but the nose is much more prominent than in any branch of the North Turanian family at least. This last character is not fully shown in the accompanying photographs, as they do not represent the head in profile.

Latham, in the latest edition of his careful and extensive work, "Descriptive Ethnology," published in 1858, refers both the Ainos and Gilaks (Gilyaks) to one sub-group of the Turanian family, "the Kurilians." He further adds: "Mongol features are common, yet prominent noses and comparatively thick beards are by no means rare." The first character is true of all the Gilyaks, who are probably more nearly allied to the Kamtschadales, the Koriaks, the Tchuktchis and the Yukahiri, than they are to the neighboring Tungusic tribes on the Amoor. All these peoples are of pure Mongolian stock. The second and third characters mentioned by Mr. Latham, instead of being "by no means rare," are universally found among all the Ainos, whether those living on the Kurile Islands, on Yesso, or on Saghalien.

Von Siebold, who lived many years in Japan, and who enjoyed the best of opportunities for studying this people, in one of his last works, "Elucidations to the discoveries of Vries," London, 1859, speaks of this isolated and distinct people as "the Aino tribe," as if, instead of belonging to a different grand division of the human family, they merely formed but one of the many Turanian tribes in the northeastern parts of Asia, though widely separated from them.*

Even Mr. Pauly, in his great work published at Moscow, in celebration of the crowning of the present Czar of Russia, in 1855, refers them to a subdivision of the Turanian family, and includes in that subdivision the Gilyaks, the Kamtschadales, etc.

Not only do these people differ from all the Turanians in their *physique*, but in all their mental characteristics. Instead of being reserved and wily, like all the peoples of the Mongolian stock, they are most open-hearted and communicative. Instead of being of a roving character, they appear attached to their own country. Their mild and generous dispositions have been especially noticed by every European who has ever seen them. Capt. Krusenstern thus minutely and graphically describes these characteristics: "Here (i. e. within their dwellings) was no loud talking, no immoderate laughter,

* When the previous article was written I had not seen this view of Von Siebold.

and still less any disputing. The satisfaction that appeared in all their countenances as they spread their mats round the hearth for us ; their readiness, when we were going away, to launch their canoes and carry us across the shallows to our boat, when they perceived our men stripping themselves for this purpose ; but still more than this, their modesty never to demand anything, and even to accept with hesitation whatever we offered them,—wherein they differ very much from the inhabitants of the west of Saghalien (that is, from the Gil-yaks),— these marks of their natural character make me consider the Ainos as the *best of all the people I have hitherto been acquainted with.*”

The view herein expressed, that they form a member of our own family of nations, renders their language perhaps the most interesting of any that now remains uninvestigated, in the whole world. All that is known at present regarding it may be well summed up in these words of Von Siebold :

“The Japanese, who have had intercourse with the natives of Yesso for centuries, carried on trade with them, and ruled over them, have gradually made themselves thoroughly acquainted with their language, and composed dictionaries in which they sought to render as faithfully as possible, and to fix the pronunciation of the words by means of their syllable writing. In this manner they have endeavored, by means of writing, to put a stop to the manifold sounds and variable accent to which the dialect of a far dispersed and illiterate people is so subject.” (This dictionary referred to was published in Japan in 1804, by Mogami Yoknai.)

“Although the Aino language has become ennobled by familiar intercourse with a civilized people (the Japanese), yet it has preserved its original features, and is characterized as a peculiar and independent language, having no connection with that of any of the neighboring countries, as far as regards the roots of the words. That some foreign words have been introduced from the northwest and northern nations (*Samoiedes*, *Tungus* and *Kamtschadales*) with whom the Ainos had intercourse, is not to be denied, any more than that they have naturalized many Japanese words, signifying objects and ideas formerly unknown to them. The Aino language, as the tribe itself, stands isolated from all the others of the northeast of Asia, for so far as they are yet known.” This last sentence, so far from hinting that their nearest allies are to be found in Europe or Persia or Hindustan, at once suggests—if it contains any suggestion—that their nearest allies live in the southeastern parts of Asia. He continues : “The general rules, however, according to which the parts of speech are de-

clined and conjugated, agree with those of their southern, northern and western neighbors, who write their language *syllabically* (as the Manchus, Mongols, Tibetans, Yakuts, etc.) and not *figuratively*, that is to say, using signs for words (as the Chinese)."

Here, then, we have an *Aryan* people speaking a *non-Aryan* language, and that language peculiarly their own; not learned from a people who have subjugated them, or from a people whom they have subjugated, at least within two thousand five hundred years!

At the close of the preceding paper I suggested, in the form of a question, that these people had migrated in the most ancient times from Central Asia. The fact that there is some reason to suppose that as early as 2,000 years before Christ there was "a settled government and society" in China, afterward suggested that this migration took place along the northern borders of the Mongolian desert, or the southern parts of Siberia, to the head-waters of the Amoor, and thence either down the Amoor to the island of Saghalien, or down the peninsula of Corea to the Japanese islands, or possibly in both of these directions, because the migrating stream of such a weak and undeveloped people as the Ainos now are and probably were at that time, would have been turned aside by a settled government as easily as a huge boulder turns aside a mountain brook. This view I now find has already been suggested by Von Siebold.

Professor Max Müller, judging from the evidence of grammatical structure, supposes there have been three great migrations from Central Asia toward the northern and northeastern parts of the continent. They are as follows: firstly, the ancestors of the present *Tungus*, along the Amoor and the Lena; secondly, the ancestors of the *Mongols*, in the region of the Altai mountains; and thirdly, the ancestors of the *Turks*, including the *Yakuts*.

In a similar manner, but perhaps centuries before the first of these three migrations, we may suppose the Ainos to have separated from the rest of the Aryan family and to have moved on toward the east till they reached the islands of Japan. The early date of this migration is indicated by the negative evidence, that as far as we are yet aware these people are not mentioned by the ancient historians of China as being ever found on the continent. The earliest notice of them appears "in the Han dynasty * (between 189 B. C. and 30 A. D.), when the *Mao-mim*, whose bodies were covered with

* Von Siebold's *Eluc. to Vries' Voyage*, p. 122.

hair, are described as inhabiting *the other side* of the East Sea." This East Sea was probably the one we now call the sea of Japan. During the *Sui* dynasty (A. D. 608-622) a notice occurs of "the tribe *Mo-zin*, consisting of fifty hordes, living in the northwest of the land, Woke (Japan)."

That none of these people lived in the territories immediately tributary to China, in those early times, is proved by the fact, that in A. D. 659, the Japanese on one of their embassies to the court of that great empire took two Ainos with them to exhibit as *curiosities*.

This people are undoubtedly passing away. Even during the last century and a half that the northern of the Kurile chain has been a part of the Russian empire, their numbers on those islands have been ascertained to have greatly diminished, though the Russians have unquestionably treated such obedient subjects with the greatest kindness. The causes of this decrease are supposed to have been the ravages of the small pox, and the considerable numbers lost while crossing from island to island in their frail boats over those stormy seas.

On Yesso and Saghalien, where they have for several centuries continued under the merciless tyranny of the Japanese government, their numbers have probably diminished in still greater proportion. At Kusyunai, on the latter island, I was assured by a Russian officer that when some Ainos came there to escape from the Japanese and place themselves under the protection of the Russian government, and the official stationed there had refused to receive them for fear of complicating the two governments and had sent them back, the Japanese government "beheaded them to a man." A great diminution in their population must also have followed their forced removal from the large and fertile island of Japan to the comparatively sterile island of Yesso, and to the yet more rigorous climate of the Kuriles. Indeed, there is much reason to believe that if the enlightened nations of the western world had been a few centuries later in reaching that distant region of the east, these people would only have been known to us by a few passages in the writings of the Japanese historians, and even then all such references would probably have been regarded by careful investigators as apocryphal, and more properly classed with myths and fables.

Though they were, long ago, mostly subjugated by the Japanese, yet the tribes in the interior of Yesso continue independent down to the present time, and here, far removed from any influence of the Gilyaks, Kamtschadales and Russians on the north, the Manchus on the west, and the Japanese on the south, we may expect to find these people still retaining all the ideas of their ancestors, and practicing all their ancient customs.