Skull Worship:

Hares' skulls are charms. They are often to be seen together with other skulls stuck on posts and placed outside the east end of huts, though some are wrapped with shavings and kept in a safe place inside. Worship was performed to preserve against disease and to watch over personal welfare. Unless worshipped, they may be beaten. "When our young men are gone away to hunt or fish, the old men who are left at home get some sake, put it in a cup and go and offer libations to the god of fire, the musa, and the skulls. At that time they make many fresh ones as offerings and worship saying, 'O ye gods, our sons have gone away, and are now wandering hither and thither in pursuit of animals and fish. We think of them much. Oh do ye watch over them and keep them safe. Help them in what they are doing and bring them safely home.' So do the old men."

Batchelor: II, p. 388
Skull Divination.

The accused person was brought into the kind of her father and made to sit in front of him. He then produced his fox's skull, prayed before it, told his loss and asked it to favour him by answering truly. He next separated the lower jaw from the rest of the skull. The top part of the skull, which is called wapa mım, was reverently put on one side, and the jaw placed upon his head, teeth upwards. He then gently bent forward so as to allow the jaw to gradually slip to the floor. As it fell with the teeth to the ground his daughter was thereby proved guilty; but should it have fallen with the teeth upwards she would have been declared innocent. Should the owner have no suspicion as to the thief he would have tied a long piece of string to the skull and having gathered up the string in a bunch in his hand, would have caused an assembly of likely people each to take a piece of the string and all pull together. He who took the piece immediately attached to the skull would have been the person pointed out as the culprit. Many Chin men, when going on a long journey, reverently carry a fox skull and a bird's head among their luggage; with these they divine, and determine which way to take, or which of two things should be done next.

Rain-making.

The animals that act as coxes, i.e. raccoons, are very fiery-tempered and quickly hear when addressed; and so it comes to pass that when a person sacrifices one he presents it to its head and prays to it. Again when men go to the fisheries they take the skulls of the animals with them. The reason is that when the weather is continuously calm and the men have to work incessantly both night and day, they get tired and long for rest. At such calms they take out their raccoon skulls at night and pray to them. The prayer used is: "This calm is lasting too long; we are very tired; please send us bad weather so that we may now be able to work." After this prayer has been said they throw water over one another and make merry. If this be done properly bad storms are certain to follow, and then the people get rest and are greatly rejoiced. As soon as the rough weather begins the men buy sake, worship, and offer libations to the skull; if very bad weather indeed is required, the people make robes and caps of raccoon skins, put them on and dance. This proceeds very great storms.

Bachehlor, p. 334.
Swordfish.

In the meantime the head of the sword-fish has been cut off and stuck in the sand by the smallest worshipers, and also as an offering to the sea-god; though after being offered and worshipped it was divided up and eaten. After the alcohol has been procured, the indispensable rice are made and stuck in the end of the boat and at the anchor, and prayers are said to the sea-god and also to the spirit of the slain sword-fish. The sea-god is thanked for the assistance he has given in catching this fish, and the fish is thanked for having been caught and is asked to come again. Citations and drinking follow. - Batchelor, T. L., p. 530.
"Servant in the sea" of the great god of the sea, Helaine.

To and takes the prayers of the shine to his master and brings back messages of blessing in return. When seen, he, as indeed in his master, is caught by the fishermen and eaten, but his head is dried and kept in the house for worship. By the going to fish, the men themselves, or one of their relations who happens to possess one, take it from its resting place, worship it and offer it in a

The other servant, in the air, is the albatross.

Batchelor: D.L. p. 524

Another class of river demons is called pekobo-toshim-puk, i.e., mermaids which pass through the water and among these are included all water nymphs. These also go by the name miniteki - a word said to be derived from mino, 'flesh' and tueki, 'devil'. They are so called because they are supposed to have bald, shiny heads, and are supposed to be the cause of many river accidents.

Batchelor: 3.1. 545.
The bear.

Now when we consider that the Ainu regard the bears 'The King of the Forest', that he is the greatest and most powerful animal in Ainu lands, and that he is worshipped by the people, we see at once the appropriateness of carving bears' heads with human beards and placing them as ornaments upon their festive and sacred ritual crowns; for the bear would appear as an emblem or symbol of power. Batchelor: I.C. p. 162.

The bear was originally worshipped on account of his great power, endurance and majesty, the wolf on account of his ferocity, tameness and quickness in attack, and the fox because of his cunning and fleetness of foot; the eagle was worshipped because of his height, sight; the kite on account of his swiftness in flight; and the owl because of his power of sight in piercing the gloom of darkness; while they were worshipped owing to their durability, and cereals on account of the sustenance they give the body. It is in order to obtain these individual qualities of power that these various objects were first prayed to; the next step was to make totem of them and then defy them or require them after this a very little sketch of the imagination for the people to think themselves to have had one of these creatures for their ancestor. Moreover when we find crowns and other objects mostly decorated with bears' hide, and trees, they must be taken as symbolic embodiments of the powers above mentioned. In this then we find the ongoing totemism, and in totemism that foundation of clan organization.

3. 151 A. B.
In very ancient times there lived two people who were husband and wife. The husband one day fell ill, and soon after died, leaving no children, so that the poor wife was left quite alone. Now it happened to have been decreed that the woman was at some future time to bear a son. When the people saw that the time for the child to be born was near, one said, "Surely this woman has married again." Another said, "No, so, but her deceased husband has risen from among the dead." But the woman herself said it was all a miracle. One evening there was a sudden appearance in the hut where I was sitting. He who came to me had the external form of a man, and was dressed in black clothing. On turning in my direction he said, "Oh woman, I have a word to say to you, so please pay attention. I am the god who possesses the mountains, and not a human being at all, though I now appear to you in the body of a man. The reason of my coming is this: Your husband is dead and you are left in a very lonesome condition. I have seen this and have come to inform you that you will bear a child. He will be my gift to you. When he is born you will no longer be lonely, and when he is grown up he will be very great, rich, and eloquent." And this He left me. By and by this woman bore a son, who in time really became a mighty hunter as well as a great chief. They called him "Kaini Wani Sanikiri," i.e., descendant of the bear, and people are very proud and say, "As for me, I am a child of the god of the mountains. I am descended from the Durham she who rules in the mountains."

Dear story,
I have sometimes been much puzzled to understand why the Ainu of a certain district often call one another by names which mean ‘children of the eagle’, and descendants of the bird as a term of reproach when quarrelling, but have at last discovered that clan totemism lies at the bottom of it... I have a young man by my side, this very moment, who honestly believes... that the strength... great. great-grandfather... was either brought from no one knows whence by an eagle, or was directly descended from one of these creatures in an admix nature.

Batchelor: Ed. p. 110.
The Willow: a Totem?

The deity represented by the willow tree is supposed to be very closely connected with—very nearly related to—every individual born into the Chine race. The backbone of the original ancestor was believed made of it. Hence the human spine is pliable and elastic. The backbone taken from a willow tree forms the principal part of the human body. Connection between willow and human life is close and vital. It was believed in ancient times that no warrior could be valid unless his backbone, the very seat of life, were cut strongly. When a child is born, or even before, the grandfather will go to the river's bank and cut a willow; having shaped an image, he worships it; then taking it in his hand, carefully, carries it to the bedside and sets it up as the tutelary deity of the child. (a) willow stick, "chik"; (b) shawm, fashioned around it; (c) kanum or a god's chair, of stump and into which it is set.

"As the backbone of man is made of willow wood, the men should hasten to make a maq of this tree as soon as the child is born. After it has been properly whittled, they shall address it thus: 'As thou, O maq, art a god, we worship before thee. When God formed man in the beginning, He made his spine out of willow wood. We therefore call upon thee, willow maq, to watch over this child while he is growing up. Guard him, and give him strength, together with long life.' After this prayer has been said, the maq shall be securely staked in its pillar or seat and placed by the bedside. When the child has grown up, he shall frequently procure some willow beer and worship his god in grand fashion. Especially if ill, when the young one shows willow god, as then
النحاس الذي تميزه عن غيره هو أن يكون له صيغة محددة ومقاسات معينة. يمكن تعيينه بأكمله أو جزءًا منه بناءً على الحاجة. يمتاز النحاس بأنه مرن، مقنطر، يتحمل الطرق الصلبة، يمكن تشكيله بسهولة، ويستخدم في صناعة الأجهزة الإلكترونية، والبلاستيك، والغزلان، والمواد المعدنية الأخرى.

النحاس هو أحد المواد المعدنية القديمة التي يتم استخدامها في صناعة المعدات والمعدات الكهربائية، والصناعات الأخرى. يمتاز النحاس بأنه مرن، خفيف، قابل للتشكيل، ويتميز بأنه مادة دقيقة، حيث يمكن استخدامه في صناعة الأجهزة الإلكترونية، والبلاستيك، والغزلان، والمواد المعدنية الأخرى.

يتميز النحاس بأنه مادة قوية، يمكن تشكيله بسهولة، ويستخدم في صناعة الأجهزة الإلكترونية، والبلاستيك، والغزلان، والمواد المعدنية الأخرى.
The willow: a totem, each
art my spine and backbone, do thou hasten to heal me
and make me strong. O more dear deity I am ill, and
my body is weak; stay help me soon?
Batchelor: F. L. F. 1887.
Ino.

a) Chisei Koro maa
Chisei Koro Kamui
Chisei egingi, ekashi
The divine keeper of the house
The ancestral guardian of the house
The house with life; guardian of the well-being of the family; the
one comes; worshipped; sometimes brought out to the hearth
when there is trouble; male; a censer is his heart. The
priestess is his wife. A piece of green lace, an
inch or so in diameter, is cut; about two feet long; gash
cut across near top, for mouth; a little below this, a
warm black censer from the hearth is firmly bound
with a strip of twisted willow shavings, for a heart; a
number of willow shavings tied around conceal the
mouth and heart; all done respectfully; now recently
stuck in the ground as priests. Oh! if he or
she come to reside in this house with the goddess of
fire, you are to be her husband, and your place will
be in the treasure-come. Please help her to watch
over and bless us. Take, and the priest is called
"The divine possessor of the house," the divine ancest-
ors.

b) Hika-Chinoiye maa = fetich with curved shavings. It
has a long stem and resembles the other in the neck;
long stem = metate, body; sometimes worshipped but usu-
ally offered; of willow, or dogwood.

c) Hika-parase maa = fetich with shavings spread out; re-
sembles last, but shorter stem, and shavings more even
and extended; of willow or dogwood; offered to river, moun-
tain and sea deities; sometimes singly; sometimes two to
five or six. A sample prayer is: O more god of the
mountains, should the people at any time fall ill, endeavor to heal them; should food become scarce, famine us by bringing plenty; then cut a mighty god, and we therefore present these with these beautiful mao, which our forefathers taught us to make. Please accept them graciously and rejoice over them.

2) Chicorokakep = "the shaved backwards"; shaved downward from the top; some have two, some three clusters of shavings on each side, but just six shavings in each; offerings to the god near at hand— as at springs, prey, pieces, the wine, etc.

3) Chicappo-chicomeups = little cawed birds. In case of serious epidemic, sticks of elder, or cladrastis, about four feet long, slit at top, notch-shaped downward; sweat on a side, represent eagle and eagle-out, set up with grave reverence and ceremony by elders; at end of village, waves the are attacked; devoutly worshipped as "defender of the village"; food and herbs may be placed in the "mouth". Smaller ones may be nailed on windows, doors, and doorposts; wings variable— 6.7.12; elder is unlucky, and cladrastis is for men; these drive away appointed demons? Called also runi-shelto mao = great war-club mao.

4) Numuña shelto mao = refining club; fetched made when they brew millet beer; messengers to the goddess of fire; sent with bees; hollow at upper end to receive these— called near, or west; drop them offered other deities— they are worshipped — O divine grandmother, we drink beer to thee; we offer thee mao; bless this home—
holi and drive evil far away, O keep us from all harm." Prayer then — O spirit, clothed with the fire, now placed upon thee to the goddess of fire, and thank her on our behalf for all the blessings she has bestowed upon us. Tell her of our estate and woe and solicit her continual help and favour." They may then be reverently blended with prayer, or set up by the door as offerings to the gods of the doorway.

Nitum ma = evil, fetich; for sickness; not itself evil.
when made an evil ointment, nitum hanum (pistachios, vegetables, and remnants of food, mixed and boiled well) is offered it; it is stuck in ground and the ointment placed before it; "O evil fetich, take this evil food, together with this disease of this sick person, and also the demon who has possessed to him, and go with them to hell. When you arrive there please make it so the demon will not again return to this earth. I have supplied you with food, take it to the demon and propitiate him; please feed him with it." The patient is then beaten with a brush of grass. The fetich is then taken to the nusa where it is set up, the ointment placed before it, and "O angry demon, O hell demon of the underworld, accept this fetich and food; make haste and heal this sick person." The officiant returns to the hut and again brushes down the patient with grass.

Hahk ma = push ma. Cut a short stick; split at one end and insert a sharpened two or cut a few upward or downward gashes; the gash accepts top of mouth (plenty of sharpened) or any convenient wood; as offers
Dua: 

To almost any deities; hunters and fishermen gather at a place where they embark, fishermen set up and pray:

"O thou great god, who governs the waters! O thou water deity, we are now going to catch fish. Please accept these first fetishes and watch over us. Please grant that we may catch fish. O grant that we may kill many fish today!"

\[ Dua \text{ like } \text{jetash shaving; fetishes are made in them;} \]

\[ 
\text{heifers; treasure ornamented with Them;} \\
\text{hunters’ horns; embossed; fisheri boats; beams with Them; streams into water;} \text{placed with presents; rows in house or chisei rume;} \text{heart a pulse of the horse.} \\
\]  

Batchelor: P.B. pp. 96-117.
When there is an eclipse, particularly a total eclipse, the people bring water and sprinkle it upon the sun, thinking thereby to revive it; at the same time calling out, "Kamui atemka! Kamui atemka!" O god, we revive thee, O god we revive thee. If the water is sprinkled with the branches of willow, it is supposed to have special efficacy and power in bringing the sun back to life.

Batchelor: I. p. 65.
لا يوجد نص يمكن قراءته بوضوح من الصورة المقدمة.
Why Yezo is rugged.

It is said that the island of Yezo was made by two deities, a male and a female, who were the deputies of the Great Goddess. The female had the west coast allotted to her portion of work, and to the male deity was assigned the north and eastern parts. They vied with each other in their tasks to see which should get through first. But as the goddess was proceeding with her work, she happened to meet with the sister of Aloina, and instead of attending to her duties, stopped to have a chat with her, as is the general custom among women when they meet. Whilst they were thus talking, the time sped till the male deity, continuing to work away, nearly finished his portion. Upon looking up and seeing this, the female became very much surprised and frightened, and in order to her ten matters did her work hurrily and in a slavishly manner. Hence it is that the west coast of Yezo is so rugged and dangerous. Batchelor: TF, p. 39.
Tales:

Legends of a Familiar (p. 124)
Tales:

Mark. Remin old profile. (p.113.)
A. Tale of the Foxes: "Wendt—don't be greedy." (p. 112)
Tales:

The Man in the Moon. Moral: Be diligent, not idle.
Some Italian anthropologists use the terms centripetal and centrifugal in regard to races. A centripetal people is one whose customary movements are toward the person of the actor, not away from him. Dr. McGee was particularly interested in observing a group of Chinese, because they have the reputation of being distinctly centripetal, perhaps the most so of any people. We had hoped to find strong evidence of this character, but cannot claim to have been very successful. It is true that the calculations are of that kind; the hand-wavings and hand-straightings are not expansive, outward movements, but towards the person. The knife in cutting is frequently, perhaps generally, drawn towards the cutter. These were the only centripetal facts which we observed. The method of singing the yu-hara, already described, is very peculiar. I am not sure whether it will come into this category. Lastly, when we rarely care to quote, says something in this direction, which may be summed up: more interesting to me than their physical characters, were their movements and attitudes, which I was able to study and note carefully without their observation. For instance, when Alice try to move some heavy body, they pull it towards them; then, when they drag their dugouts and canoes on shore, and again when they cannot throw them, they never push, but pull towards them. If an Alice has to break a stick planted in the ground, he does it by pulling it; whereas a Japanese will break it again in pulling a rope. The Alice pull, the
Centripetal: I can't.

Japanese push by placing the rope over one shoulder and walking in the direction wanted. In a crowd, where the Japanese would push his way through by splendor of his arms and thus separating people, the Chinese holds a man on each side, pulling one to the right and the other to the left, till space for him to pass is made. Now if these are correct observations, and we are inclined to accept them as such, they illustrate the centripetal nature of the Chinese and the centripetal nature of the Japanese.

Fifty or fifty persons were gathered. The musk was in fluid condition; a fancy mat covered its lower part and a second one was laid on the ground before it midway between it and the house. A stake with (bamboo?) leaves and moss at top: to this one the future was tied. The hut was full of people, mostly men around the fireplace, much the worse for drink. We were received with ceremony and made to sit on an honorable new blanket. Chops of millet beer were being passed through the sacred window which was at the west end of the house. The house consisted of one room with a shelter at the east end and a door of which continued the main axis of the house, so that sacred window, main door, and then-door were in line. The treasure-corner was in the south-west with a half-dozen mas stuck upright along its west half; there were no swords, sheaths, bows, etc., but several sake-tubs and bowls. There was no one great mas in the corner. Some of the men were crowned one of which seemed to bear a wooden carving. The grogging is abbreviated in comparison with that of Piranqoi; there is almost no rubbing of the palms to and fro; the hand-balancing is done but once or twice; the head struck once or thrice, then with the backs of the hands. The hair is combed in both directions away from the temples. The pot-hooks here are decoratively carved; there are square and other angle-crowned rays of sticks; knife-sheaths are commonly of bark; there is lint.
[Handwritten text not legible]
Sending away the fox, etc.

elm-fibre cloth and that usually worn by women. They are great clumsy shoes of skin with the hair turned inside. There was little of fine embroidered clothing and much of Japanese cloth and fashion. There was far greater personal filth than in the same town. We now went out to the “sending-off.” The fox was being tormented; one man with a long wooden staff, at the end of which was a bunch of leaves, was driving the animal around and around; several old men were seated on the mat before the house. The teasing became general; boys and men took at the animal with the ceremonial arrows; the drivers caught up the fox and folded it about his neck. The time for strangling came; it was laid down upon the ground, a stick was forced as a gag between its teeth; another was placed under its neck and one upon its nape and several with pressing pressure to bear; there were all men and no they choked the animal. They whispered prayers in its ears. The same performance was gone through with for the second animal. Cakes of miller, sitting on slender sticks, were brought out; the animals were washed, given sake; this was also sprinkled over their heads and upon they cakes. The cakes were then laid in two heaps of two or three lines each, upon the edge of the mat and upon these the heads of the animals were rested, their bodies being stretched out at right angles to the edge of the mat. Here they lay in state and were worshipped (sprinkled) by the old men in turn. They were at
Sending away the funicart

Each carried into the horse and laid near the tearare corners, when the women took off their heavy
chains of beads and laid them upon them quite
covering them. These women danced during the
killing and laying out, in a line and in a circle, with
hand-clapping to the left of the old men.

(Handwritten text on the page)

1973.03.11

[Signature]
I. Preliminary
   Japan: Preliminary remarks.
   Names.
   First knowledge.

II. Geography.

III. Prehistoric Archaeology.

IV. Ethnology

V. History

VI. Ethnography
   A. The Ainus.
   B. The Japanese.
      Caution.
      Language
Dear feast.

Here were two cages with bears about two years old; Rosa, base wall mat, ground mat, central state with mas and bamboo were all ready and quite life-like. The same thing yesterday but a little more pretentious.

The two bears were out of their cages and tied by ropes to stakes at one side of the sacred space. Spectators were grouped around this space and about a dozen women in a line which moved backward and forward were dancing, jumping from the ground and clapping their hands. The old men were inside conducting ceremonies. The dance was in good condition; many fine mats were spread; sake was being drunk ceremonially; to the right of the main house were several women who seemed to be mourning. The women kept up their dance; men and women from time to time came and squatted before the bear making ceremonial salutations. Once and again the people would tease the bears, poking with sticks or rolling them over. Finally, the old men came out and seat themselves on the mat before the nusa—giving bowls of beer and moustache lifters carefully placed; much libation and salutation ensued; meantime the first bear was dragged into the sacred space and tied to its middle post; active teasing began—just only poking, jerking the rope, or pushing and running to get away; all the time the women danced; excitement increased; many stood with bows ready. The old men gave out the deadly arrows to men, boys and children. The shooting be-
Dear feast: can't.

I am the object of the stranger ones seemed to be to make
the little points attack into the bear and then to secure
the arrow after it had been blunted; boys of eight or
ten shot with great excitement, and parents pushed
up their least children, helping them in the aiming
and shooting of the arrows; more than are babies
2-4 years where held in the arms, carried near and
aired; one baby almost-nakedly exposed was particu-
larly noticeable on account of his father's frantic
efforts to have him acquired from the care to secure
the arrow afterward by the shooter, I believe they
were treasured for luck - although I had no thought in re-
covering several afterward. After long waiting an old
man advanced and discharged what appeared like
a real arrow into the animal's forehead. Whether it
was poisoned or not I do not know, but I noticed
the fact on account of Batchelor's apparent contra-
dictum. The animal was now thrown onto the
gravel and gagged with a pole forced between his teeth;
he was held firmly down while one pole was fixed
under his neck and another on his nape; then the
crowd of men and boys threw their whole weight
in one struggling, striking mass upon the straight
pole. As the animal lay his sounds just rested at the
edge of the ceremonial mat, and he stretched out in
front of a blackbeard who sat and held the mouth
between his palms, striking it as if to receive the dying
words toward himself and apparently whispered
prayers to him as he leaned over him. 1905.5.14
Categories: Progress: Advancement.

"Now these six categories may be reduced to three:

1. Hearing and Speech may be headed Science or Thought.
2. Smell and Touch may be termed Religion.
3. And Sights and Taste may figure as Order."

Dunnett: II. p. 222.
Categories.

We have now connected all the children of Yemaja with the occupations of the primitive Yoruba and as we were led to expect they fall into their places under the six or seven great categories:

1) Dada — things made, creator, birth, etc.
2) Water — fisherman, Orishas Olova, Okun.
3) Earth — hunter — Oshowo, Ogun.
4) Fire — marriage, priest, farmer — Oke, Shango.
5) Motion-conception — farmer, priest, harvest — Oshun, Oke.
6) Energy-weight.

Pregnancy — women and all people — Oya Ayisheyo.
7) Life-death-suffering — all folk — Oba Shango.

Thus these Orishas in order and meaning coincide with the Odu or palm nuts in the order given to me by Ojigba. Categories identical with Barili. The heavenly and earthly forms of government, office for office, or rather official position, coincide.

The Orishas quite different professions should also appear to rule certain seasons.
Yemoja's Children:

1. Olukun (fishermen)
2. Olopa
3. Agun
4. Oshowosi (hunters)
5. Oke
6. Oko (farmers)
7. Shaluga
8. Shango
9. Oshun (marriage)
10. Oba
11. Oya
12. Shankhana
13. Sada

He describes these Orishas in detail one after the other.
لا يوجد نص يمكن قراءته بشكل طبيعي من الصورة المقدمة.
Odes of Ifa.

Ifa is represented chiefly by sixteen palm nuts, each having from four to ten or more eyelets on them. Behind each one of these representative nuts are sixteen subordinate divinities. Each one of the whole lot is termed an Ode, which means a chief, a head. This makes the number of Odes altogether 256. Besides these there are sixteen other Odes connected with each of the 256 and this makes the whole number of Odes 4,096. Some increase this large number still by the addition of 16 to each of the last number of Odes, but the sixteen principal ones are those more frequently in requisition. There is a series of traditional stones, each of which is called a road and is connected with a particular Ode. Each Ode is supposed to have 1,680 of these stones connected with it.”

Bp. Johnson.

[Note: Handwritten note at the bottom of the page: “Handed by Bennett: Ms. p. 148.”]
a remarkable hysteria, prevalent among women. Attacks
women especially, though not exclusively, connected with
snakes; women bitten by these reptiles are, without a single
exception, subject to it. Even, the only man I know to have
been bitten by a viper is also attacked. Neither nor
any other subject to these attacks, can bear the sight of
a snake or vipers, or endure the mention of the name.
I once sent a man not subject to these fits, into this
kind of hysteria by killing a large snake and taking a
rat out of its stomach. Many times I have unerringly
sent women into hysteria by this story of the fall. A
young man sent three women into one of these fits by setting
equations = objects in their way. Symptoms not
always same. In every severe case however, the eyes
of the patient open widely, stare fixedly, and glitter, as
rule. They repeat rapidly the last words or speeches, when
addressing them and when looking as you will pour
the head, throw back the shoulders, and incline the
elbows slightly forward. Some will do exactly the
opposite to what they are told. They do not laugh or
cry during the fit. Not only men bitten have it,
but their descendants! Girls born of a woman after she
is bitten are said to be certain attacks. What hurt
there is in this I do not know, but I am certain it is
colourless—girls I knew ten or fifteen years ago, as
who were not then subject to these fits, are now worse
and mothers and can give as much as any are at
the slightest provocation, though they have not been
bitten by vipers.
African wooden drums.

Taachichi Aim (House). The second window was here on the west; another window was in the middle of the north wall, larger and lower; there was a good vista west of the house; in the treasure corners were ten or twelve sake tubs and lacquer boxes as well as ceremonial bowls and mustache sticks. Out of eleven of these six were lanced, three of which had been broken and repaired by lashing; there were bark (3) sheaths and bark vessels, musk caps and a basket of similar construction. Of the five carved wood mustache sticks four had one pattern, fundamentally the same, of conventionalized elephant spots and curved lines. There were large mats set in the west half of the south wall by the treasure corner; there was no great house spirit image; above the treasure tubs and boxes was suspended a sword and a sheath. The framework of the house was poles and stakes set closely; the outside cheathing was leaves (Ake-ma-ji-kinks) and millet straw.
Inao: Tatsuoki.

a) Inao: square top, pointed bottom; pendant curls tied in clusters; collar above; set in sacred corner wall and in nusa.
b) Shūe mao; smaller, more delicate; for placing in corners or niches (?); bunchy; the top does not project above the curls.
c) Male: square cut top projects as well.
d) Female; reverse shaving as each.
e) Abe mao; pie mao; smallest; for fire place.
f) Mikene-mao: largest; "chief god”; much like (a)
Airmen in North and South Chishima
10

May 20

[Handwritten text not legible]
The Chishima.

By Prof. Torii.

Introduction.

Generally, they say that there are or were living in both the Hokkaido and Sakhalin. And yet, a very few have paid an attention to the natives of the Chishima. In another words, there are very few people who have studied the life of the Chishima.
mind.

mind.

mind.

mind.

Thought that my past allowance is less than that of others. Must agree to this as well. I understand it as well.

with that person, the other

The fact is that I know this is the end.
In the era of Ōmori and Kawansei, Jingó Kondo, Fuku-nai Mogami, etc., travelled the Šōrō, Kisanjiri, & through for the first time. Our history proves the fact that the Ainu lived in the Šōrō. The total of the present population of the Aisheina Ainu is only 62 of which women are 43.
time was a misapplication

of time and I am at it

with activity and joy and

bitterness and it is again in

this place of incorrect words

that they set the words in

which they were created

with a vision and the light of

it so was another day in
Removal, Population, Kotan
Ba. & Fishing Place.

1) Removal. (Condition before their Immigration to Shikotan)

it year
In the year of Meiji, when Mr. Hasebe, of the Colonization Department, the total of the population of the Chushin Island was 55. And in the 11th year of Meiji, when Mr. Hankei, of the similar office, visited the same island, the total was 22.
In the 9th year of Meiji, a committee of the Ainu, led by the shore of the Shimushu, for the coast. Their object was fishing, and their population was 18. The total of the inhabitants in the Shimushu was 32. On their way, they met with a boat with ten natives, which left the island for the Shakotan in the 6th year of Meiji. They united, and in the 7th year, they came back to the Shimushu.
During their eight years' journey, six of them died and twenty-seven were born, and ten of the remainder perished and six of them were born.

By the order of the Japanese government, these 97 aliens emigrated into the Shikotan.

1) Population.

(a) The Russian-American Company.

In 1820, the Russian government conceded the North Chishina to the Russian-American Co. The initial population was...
(g) 97 according to the report of the said company. In 1766, the total pop. was 262, of which Chinese were 1864. It may be safe to say the total pop. in 1700 was about 800.

(2) After Emigration to Shikotan.

In the 10th year of Meiji, all the Chinese were ordered to emigrate into the Shikotan. The total pop. in the Shikotan is now 62.

I) Kotan ba (Housing).

The Chinese amine emigrate from one island to another after
Grass and grasses. And yet, they have a fixed dwelling place styled Kotan to which are the islands of Shashumshu, Paramoshum, and Rashma.

II) Omukursushi (fishing place)

They choose, what is called omukursushi and spend their winter time there. The islands are follows:

1) Onekotan. 2. Pogiru shio (fishpond)
2) Harum Kotan. 9.
3) Mudshir Kotan. 3.
4) Kuchina
5) Shchirshina. (beats to sound)
Pogiri this is - a small house and is a hard chamber (Che' or Tai-chi). They usually hunt foxes there.

Remains of Stone Age in the North Chishima.

Dr. Kogamei:—

The remains of the stone age in the Hokkaido are those of the ancestors of the Ainu.

2) Dr. Tsunai:—Ainus say about Horshack? It is not fiction.

The S.A. remains found in the Hokkaido and the North Chishima are the same.
I saw something like Kairdgika in the Shinmusha at Paramoshiri, which is a hard chamber with the following shapes:

1)

2)

3)

4)

In these chambers, I found stone utensils, earthen vases, and bone utensils. In the neighborhood of these hard chambers, there are generally Kairdgika or thing the following...
(P)

The problem was to determine the...

more accurately and eficiently...

approach primarily...
remains are found:—

1) stone at.
2) " barb.
3) bone "
4) Feather warder utensils.
5) Fur of sea-otter.
6) Whale-bone.
7) Fox - b.
8) Eagle - b.
9) Stag - b.
10) Hass - heads.

In 1707, the Russians knew of the Chukhina for the first time, when a Japanese vessel was arrived at the southern coast of its Kamschatka. 1717, both
(11)

Antonikor(?) and Schmilsky?, accompanied by their soldiers, entered the Shurmanesh, and

Tradition on toroshok.

An old woman of about 80 years old, who lives in the Etoro, spoke in toroshok as follows:

In olden times, there lived so called Toi = she-turn in
the Etoro. Toi = ground, land.
She = house. Turn = man.
A man lived in an earthen
house = Toi etc.

They were smaller than no.
They tattooed around the mouth and in the hand.
It is said that the habit of tattooing was taught by them.

"Ano North from the Rasawa on Koro book?"

The Anime, living in the north from the Rasawa, spoken as follows:

"We do not hear of it. We have heard that there was living Anine in the South."

Mythology.
(12)

It seems that there are many things that I am not sure about. I will put these into my mind and consider them.

I need to understand these things thoroughly. I need to focus on them and develop a plan.

Finally, I need to find a way to implement these plans and move forward. I must be patient and persistent in my efforts.
have enough. Because they have their own mythology.

1) Stone Instruments.

The North Chichima also spoke in the s. i. as follows—

"In other times, we had no iron, and so we made our tools and instruments with stone. The instruments were a bainamkar (stone ax) and an anjai (s. l.l.). There goes a proverb among theis. That is: Poison roars, harm..."
(10)

incorrect ashika shiri tinka.
The meaning is "It stood
on tree and got very much
pain-taking," that is to say,
"I have done very well."
This is, I think, a very
interesting thing, indeed.

(8) Bone u. t.

There are two t. n. One is
uponda (b. back) the other
disci (b. back). We will
see the things in the room
of the Imperial University.
(3) Copper Barbs.

Iron or copper barbs are found in the Shikotan. These are the remains of the Russians.

(4) Kukklkäši.

A kukklkäši is made of whale bones and used as a pin.

(5) E. W. M.

Ears are inside of the earthen w, there are two different ones—(1) Toishu (earthen pot) (2) Toissna
(earthen ware). The Trench has two ears inside. Why
the ears are made? To keep
it upon a hearth.

The earthen are found in the
m. Ch... are the remains
of the oven, being there.

(6) Chamber

The oven live at present
in Chambers, and so, the
old Chambers are the
remains of their predecessors.

Conclusion

It is now very plain...
The remains of the N.C. are those of the N.A. But I have a question as to whether these are the same things as those in both the Etono and Hatkaria do. This is, indeed, of an important question. So far as my inspection is concerned, they are somehow or other different from each other. Further, the remains of the N.C. have their ears, no forelegs.
whatever, and so on.

But, it is a fact that these
are the chambers in its neighborhood
to Kandida are generally found,
and in which, i.e., i.e.,
& c. w. are discovered,
and the same fact is in
the M.C.

Conclusion.

When a new thing (a middle
one between those of the M.C.
and the S.C.) is made
discovered, I shall not
hesitate to say the S.C. remains of the S.C. are the remains of the present-day Shitoten Arina's ancestors. Be that as it may... I should like to tell you that the Kuriatky Arina, a tribe of the Arina race, were the men of the 8th age and so thrilled in the hard chambers and midst the earth's waves and extremities. Their remain's are the glass.
heads and flasks bottles.

In conclusion, it may be

next to impossible to make

any definite report about

the Hotkanir-Do, unless the

Tagakin and the lower

course of the Amur are

fully studied.

Inside-Even-E. Only in

the N. Chitina?

(1) In the southern-west vicinity

of Sapporo city.

(2) Edakoonuma & Kitami.

Dr. Tsuchi said: "This kind
has never been found. But it is a peculiarity of the N. Christians. I should declare they are the similar thing to those of the N.C. It may be, also, true that the same things are found in the Sagakra. I believe that the reason is the S.A. nation who made the C.B. and lived in the chamber.
өөрөө амьдрахыг ажиллана гэхийг унших болно.