

in drawing the two lenses apart. We may, I think, prophesy that these two functions will secure the organ against disappearance.

W. E. H.

ALLOW me, as a wearer of the modern style double eye-glass, to point out to Prof. Marcus Hartog that the knob on the distal frame owes its survival to its utility. Though no longer of service as a lock on a folder, it yet serves to lay hold of when drawing the frames asunder to put on the nose. It is one of the drawbacks of the modern eye-glass that it takes both hands to fix or remove.

C. MOSTYN.

National Liberal Club, Whitehall Place, S.W., January 4.

FRESH LIGHT ON THE AINU.¹

MR. A. H. SAVAGE LANDOR, grandson of the poet, and himself a talented artist, recently made a remarkable journey round the island of Yezo, and up

the Japanese estimate of the whole Ainu population, including half-breeds, is from 15,000 to 17,000. Mr. Landor gives a lively and straightforward account of his journey, illustrated by numerous portraits, pieces of landscape, and drawings of houses and implements, which is replete with incidental information as to the ways of the primitive people and the minor adventures of the road. No European has previously covered so much ground in Yezo, and we are surprised at the modest size of the volume in which so many fresh observations are recorded for the first time. The geographical results of the journey were communicated, shortly after his return, to the Royal Geographical Society, and published, with a map of the island (reproduced, with some additions, in this volume), in the last part of the Society's "Supplementary Papers." We are not aware that the anthropological data have yet been submitted to specialists, but we feel confident that they will assist notably in forwarding our knowledge of the difficult problems of Ainu ethnology. The author as an artist has a keen and discriminating eye for form and colour, so that his observations carry much more weight than the chance remarks of most non-scientific travellers. It seems a pity that some of the portraits are not reproduced in colour, and we trust that an effort will be made to secure for anthropological collections some of the original pictures, which we understand are still in Mr. Landor's possession.

In the course of the narrative a chapter is inserted on the Koro-pokuru, or early pit-dwellers, the supposed aborigines of Yezo; ten chapters at the end are devoted to Ainu architecture, art, and graves, Ainu heads and their physiognomy, movements and attitudes, clothes, ornaments and tattooing, music, poetry and dancing, heredity, crosses, psychological observations, physiological observations, pulse-beat and respiration, odour of the Ainu, the five senses, superstitions, morals, laws and punishments, marital relations and the causes that limit population.

These and an appendix giving measurements of the Ainu body constitute a definite addition to science, which loses but little of its value through being expressed in popular language. Indeed, it is a matter of some importance that such facts should be disseminated by a book which, altogether apart from its intrinsic value, will be widely read on account of its fascinating human interest.

The illustrations which we reproduce are extremely characteristic portraits, showing admirably the hairy character

of the men, and the well-known fashion of tattooing a moustache on the women.

The average measurements of ten pure Ainu (five men and five women) of Frishikobets, on the upper Tokachi river, were as follows:—Height, 62½ inches for men, 58¾ inches for women; length from tip to tip of fingers with arms outstretched, 65¾ inches for men, 61¼ inches for women; chest measurement, 37½ for men, 34½ for women. The pure Ainu physiognomy is described as follows:—"When seen full-face the forehead is narrow and sharply sloped backward, the cheek-bones are prominent, and the nose is hooked, slightly flattened, and broad, with wide, strong nostrils. The mouth is generally

many of its large rivers, repeating Captain Blakiston's route in 1869 so far as regards the north-east and west coasts, but supplementing that traveller's journey along the whole east coast and in the interior. He travelled alone, with practically no equipment except for painting; and during five months he lived almost exclusively with the Ainu, even sharing their food. He visited in this way nearly every native village in Yezo, and estimates the total number of pure-bred Ainu now on the island at about 8000, while

¹ "Alone with the Hairy Ainu; or, 3800 Miles on a Pack Saddle in Yezo, and a Cruise to the Kurile Islands." By A. H. Savage Landor. (London: John Murray, 1893.)