

ETHNOLOGY OF JAPAN.

BY A JAPANESE.

INTRODUCTION.

AT the outset I must say that this paper is neither a physiological research nor a sociological study, but an historical survey.

There are three authenticated histories in Japanese about early Japan, namely *Kojiki* or "Record of Ancient Things" (pub. 712 A. D.), *Nihon Shoki* or "Chronicle of Japan" (pub. 720 A. D.), and *Kogo Shui* or "Supplement to Old Stories," all of which are respected as sacred books by Shintoists. They are official histories compiled by court officers from traditions gathered from different parts of the Japanese archipelago. The editors seem to have attempted to unify and systematize them in order to form a complete history in each case; but their works are, after all, a patchwork of fragmentary traditions of natives of Oceania eating pineapples under the shade of the eucalyptus, of tattooed Malaysians in combat with crocodiles, of Siamese, of Chinese, of Mongolians, and of the Koropok-guru (i. e., "pit-dwellers" in Ainu language, according to Mr. Batchelor). These traditions were brought from the native countries of those races of which the Japanese were constituted in the eighth century of the Christian era; and their form of imagination, their methods of interpretation, their customs of life, and the character of their cosmogony, are so unmistakably distinct that we can not fail to trace their homes. Consequently the early Japanese written records named above are too fanciful for casual readers, but they contain very interesting elements which await the scientific study of archæologists and anthropologists. In other words, the traditions themselves are very valuable, though the art of the historians has made them apparently unreliable.

The sources of the traditions lie mainly in maritime regions like Shikoku, Kyushu; islands Oki, Tsushima, Iki and Sado; and provinces Bizen, Idzumo, Hoki and Ise. And the traditions them-

selves are concerned chiefly with marine matters like fishing, boating, sea-gods, ebbing and flowing, and crocodiles. This fact helps our inference that the primitive Japanese arrived in the different parts of the archipelago from across the waters, coming from different homes.

It is said, by those who have made a study of the Japanese and Filipinos, that their mythology, religion, stories and customs agree with each other to a considerable degree. Their mythology mainly has to do with the sea. Each has the story that a certain sea fish uttered articulate sounds. Each has sacred trees and phallic worship. Each has the custom of blackening the teeth. Each sacrificed human beings to their gods. Each disliked second marriages of women. Their house construction is similar. The physiognomy of the two peoples is also strikingly similar. These facts show how closely the Japanese are related to Oceanic races.

But it is also an undeniable fact that much of Chinese or Korean blood is circulating in Japanese veins. Let me try to set forth these matters in the following chapters.

THREE RACIAL ELEMENTS OF THE JAPANESE.

There are three elements in the so-called Japanese race: The first is the Continental, the second the Oceanic, the third the aboriginal. The first is subdivided into three branches, namely the Tensho or Yamato, the Idzumo, and the Oyama, the last of which is supposed by some to be Malayan, yet most scholars agree that all are different branches of the same Mongolian (according to some, Tartary Hun) race. The first two branches also, however, are suspected to have their origin in another quarter, since some scholars have tried to prove on linguistic grounds that they are descended from some Hindoo race that spoke Sanskrit. Five points of agreements between Sanskrit and the ancient Japanese are given by scholars to confirm their argument, but I will not attempt to refer to them. The coming of these continental ancestors of the Japanese to the Islands may be placed between 2,000 and 1,500 B. C.

Speaking of the second element, it is quite possible that the Oceanic race came over to the Japanese Islands. The ocean current starting in the South Sea is divided into two branches when it approaches Japan. The one passes on to the western coast of Kyushu and beyond to the Japan Sea, clearing the Nagasaki harbor. The other passes Bungo Strait, goes on through the beautiful Inland Sea, and then reaches Ise, so that it is natural to draw the conclusion that the Oceanic inhabitants came to Japan floating on these cur-

rents. But it is a question whether they are natives of Oceania or immigrants from other parts of the world. It is said that the similarity between the Japanese and the Filipinos of which I have spoken is the similarity between these on one side and the Phœnicians on the other. This leads me to suspect that the Phœnician civilization reached not only to India, but came over to the Philippine Islands via India and the Indians, several centuries before Christ, and thence to Japan. Those who remained in Oceania with this civilization degenerated because there was no struggle for existence. Blessed by the natural abundance, they led very easy lives, their only intercourse being with inferior natives, while the adventurers who made longer voyages to Japan came into contact with the Mongolians. The result of this meeting of Mongolian and Phœnician seems to have been the victory of the latter, because the ideogram which is the index of Mongolian civilization was replaced by phonetic languages which represent Phœnician civilization, and it was still many centuries later that the ideogram became current in Japan.

This Oceanic element is also subdivided into two branches: namely, Tsuchigumo and Kumaso. They are represented as wild barbarians by the Japanese historians, because they were opponents of the dominant race. Doubtless they were a very strong race and made much trouble for the Continentals, especially for the Yamato branch. When Jimmu the first emperor left his home in Kyushu to proceed towards Hondo with his army, he met with strong opposition from the Tsuchigumo who were dwelling in the central parts of Hondo. Their name, "earth spider," seems to have been derived from their custom of dwelling in caves, and it is quite safe to draw the conclusion that they knew how to make weapons and tools of iron, the axe, the bow, and the arrow being mentioned in early Japanese history. The second branch of this race is supposed by a Japanese anthropologist to exist still in Borneo, while one of the noted Japanese archaeologists hesitated to identify this branch with the Malayan race and prefers to trace its origin to a Chinese race called Han.

The aboriginal race occupied chiefly the northwestern part of Hondo, and Ezo Island, though they must have been living in all parts of Japan, because their relics have been excavated everywhere more or less. They were also a strong enemy of the Yamato branch of the Continental race for a long time. This aboriginal race is also subdivided into two: namely, Koropok-guru and Ainu. The Koropok-guru were such small dwarfs that if caught in a shower of rain by an enemy, they would stand beneath a burdock leaf for

shelter or refuge. They dwelt in caves and lived on shell food. Many shell-mounds which they left are found even in the suburbs of Tokyo. They crossed the strait to the continent by way of Saghalien, having been driven out from the country by the Ainu. The physical characteristics of the Ainu—short stature, flattened humerus and tibia, heavy beards, and general hirsuteness, lighter skin, dolichocephaly and brachycephaly, somewhat regular features, and non-savage looks—have given rise to theories of relationship with almost every known race. Among others, Dr. Baelz, who has studied the Ainu at first hand, is of the opinion that they are the extreme eastern branch of a race, related to the Caucasian stock, once occupying much of northeastern Asia, but split into two sections by the inroads of the Mongol-Turkish peoples at a very remote date.

COMMINGLING OF THE THREE RACES.

It is evident that both Oceanians and aborigines acted as servants, slaves, concubines or wives to the continental races, their conquerors, and thus became amalgamated with them, as Mr. Batchelor says in his valuable book on the Ainu. But this must have been to a limited extent; oftener they were cruelly slaughtered. Here is a quotation from *Kojiki*:

“When His Majesty (the first emperor of the Japanese, Jimmu)..... made his progress and reached the great cave of Osaka, Earth-spiders with tails (one of the Oceanic races), namely eighty braves, were in the cave awaiting him, So then the august son of the heavenly deity commanded that a banquet be bestowed on the eighty braves. Thereupon he set eighty butlers and girded each of them with a sword and instructed the butlers, saying: When ye hear me sing, cut them down simultaneously! In the song by which he made clear to them to set about smiting the Earth-spiders, he said:

‘Many people came and entered
 Into the vast cave Osaka,
 There they entered, there they are.
 But the children of the august,
 Of the mighty warrior monarch
 Come to smite them, come to slay them
 With their mallet-headed swords,
 Slay them with their flint-ax weapons.
 Yea the children of the august,
 Of the mighty warrior monarch
 Would do well to smite them now,
 With their mallet-headed swords,
 Smite them with their flint-ax weapons,
 Would do well to smite them now!’

"Having thus sung, the butlers drew their swords and simultaneously smote the braves to death."

Nor was Jimmu the only emperor who fought against the "Earth-spiders," since Suijin and Keiko are specially mentioned as making successive wars of extermination upon them.

About the aborigines I will not say much here. It is sufficient to say that they were almost exterminated or driven away by the continental race after several persistent efforts at resistance, as history tells us.

The three branches of the continental race were by no means friendly with each other, though they came undoubtedly from the same general stock. Their commingling, however, was a very important matter for the Japanese nation, because this mixed race constitutes the ruling element of present-day Japan. But the history of this period is exceedingly difficult to interpret for the modern mind, since it comes to us in a mythological form. At the same time, it is full of interest for the student of early Japanese history. Let me try to make this as clear as possible.

Tensho, the ancestress of the emperor Jimmu, was a sun goddess, as the tradition says. How this goddess gave birth to her children is a question unsettled. If we read between the lines of *Kogo shui* and *Nihon shoki* she must have been married to the god Susanowo of the Idzumo branch. He seems to have been driven out by his wife, because he was so wild and rude, and was making trouble in the family. Oshihomi was one of the children of this divine pair, and the seat of his government is supposed to have been in Korea, though history speaks of it as heaven, and of the coming and going of the people as descending from and ascending to heaven. As you know, ships coming from beyond the horizon look as if they descend from heaven, and those going beyond it look as if ascending. Hence, no wonder the primitive people used such an expression.

Susanowo, driven out of heaven by his wife, came to Idzumo, the province from which his branch originated, and married a princess of Oyama or a third branch, Oanamuchi being the result of this union. Oanamuchi governed all the central part of Japan by means of continental civilization, and taught the medical art and other matters to the people. His two wives were both princesses of the Oyama branch; so the second and third branches of the continental race were united. This union is supposed to have been a great help in extending the power of the Idzumo branch over the nation.

Now the trouble was how to reunite the first and second branches. Since their union was broken by the divorce of Tensho and Susanowo, it was the constant ambition of the Tensho government to rule Japan singlehanded. For this, the subduing of the Idzumo government was the only way which was opened. Consequently, Oshihomi of the Tensho branch sent his messengers again and again to the king of the Idzumo branch who was his cousin, and finally compelled him with troops to make a peace treaty. Then the conditions proposed by the Idzumo branch were two: first, building the same kind of palace as that of the Tensho branch; second, marriage between the two branches. Thus the premier of the Tensho branch built a palace for the king of the Idzumo branch, in the Idzumo province, and also he gave his daughter whose sister was already the queen of the king of the Tensho branch, to the king of the Idzumo branch. Thus, the two heads of the branches became brothers-in-law. Moreover the king of the former gave his brother to the latter as his vassal. So that, the king of the Idzumo branch, moved from the bottom of his heart by the kindness of the master of the Tensho branch, presented his whole dominion to him, and became his obedient subject.

Ninigi, the third king of the Tensho branch, married a princess of the Oyama branch, in Kyushu Island. Ninigi was the first head of the Tensho branch who came from the continent to Japan to govern it, taking the place of the Idzumo government. Thus the rulers of the Oyama branch became not only the parents-in-law of the Idzumo branch, but also of the Tensho branch. This Ninigi is the great grandfather of the emperor Jimmu, the founder of the Yamato government.

To extend this dry story farther, will exhaust the reader's patience, although history gives cases of blendings and interblendings of this kind. The only word which I will add is that these unions were also imitated by the common people of the three branches.

THE SUPREMACY OF THE CONTINENTAL RACE.

The Emperor Jimmu was the great grandson of Ninigi of the Tensho branch, and the founder of the Yamato government. He came upon his throne in the Yamato province in 660 B. C. after a long campaign. Those who came up from Kyushu Island following him to Yamato, the seat of the new government, were only one boat-full of men and women, and the boat can not have been a very large one, if we may judge by a hint given in our history. And also the dominion which was ruled by the Yamato government

could not have been a very wide territory but only a limited district, while the rest of Japan was still one vast region of forest and swamps where wild aborigines and beasts were roaming about. Indeed the political power of the Jimmu government covered only a few hundred miles. Peace now reigned throughout the whole territory for six hundred years. However, it may be only because history is almost silent during this time, except mentioning the names of successive emperors, their political seats (because each new emperor changed the seat of his government), marriage and death. But it is fair to suppose that the same current which brought Oceanians before was still bringing others, and the Korean peninsula was of course sending immigrants from time to time and scattering them at the several points of the Japanese coast. These people naturally did not recognize the authority of the Yamato government. The history of this period is sufficient to show that a separate government was established by them, as well as by those in eastern Japan who were forgetting the heroic achievements of the Jimmu family six hundred years earlier, so that for Japan the first century before Christ was quite eventful. To subdue the mobs in the different parts of the country, the Yamato government appointed four governor-generals in the North, East, West and South. With this appointment, the Yamato people commenced to spread out from their confined home for many years, and those opposed to the Yamato government were made slaves or treated as inferior by them. Thus the order of the state once broken was restored and the system of taxes and census was introduced, though it must have been imperfect. But this state of peace lasted only two hundred years, because the waves of immigrants which were still continuing again spread over the land, and threatened the existence of the Yamato government by reason of overwhelming numbers and because of the superior civilization which they brought from their home. The policy adopted by the Yamato government to meet such an emergency was the appointment of eighty children of Emperor Keiko (who reigned 71 to 131 A. D.) as feudal lords, and the Emperor himself proceeded to subjugate the Kumaso and the Tsuchigumo in the Kyushu Island. These two tribes were Oceanians, as I said before. They were exceedingly warlike people, and their chiefs were usually women.

On the other hand, it became necessary to make expeditions once more towards northwestern Japan. The mob of aborigines rose up against the Yamato government, and the campaign was led by the son of Emperor Keiko. He brought back many captives,

most of whom were distributed in several places in Shikoku. Thus, while the power of the Yamato government spread in every direction and absorbed the power of the aborigines, as well as the Oceanian race, the number of slaves was multiplying with great rapidity. Peace now lasted throughout the country until the silence was broken by the adventurous Queen Jingo who attempted to invade Korea about 200 A. D. She, being a descendant of a naturalized Korean family, was very familiar with Korean conditions, and her name became memorable by reason of this enterprise. A Japanese linguist thinks that the word "Jingoism" was derived from her name.

Her attempt was crowned with great success, but afterwards the Koreans tried again and again to regain their independence, and whenever they tried it, some numbers of them were carried off to Japan as captives. Doubtless this was a device to multiply the population which was yet so scarce in the country. At the same time, there were many groups of voluntary immigrants from China and Korea who were made government officers, owing to their education, and their descendants have quite distinct family names which betray at once their lineage, like Mac shows Scotch blood, and Dyke, Dutch.

In this connection let me say a few words about Japanese family names. The origin of them seems to have been when Jimmu the first emperor gave offices to all his vassals, or rather his relatives, who had taken service in the campaign from Kyushu to Yamato. These offices having been the possessions of the families but not of individuals, the offices and families had identical names. The important offices were never given to those who were not related to the Jimmu family, and thus the blood relatives were closely united with each other, though women from outside were taken occasionally as wives. If there were any loyal vassals without relationship to the emperor, they were made officers of remote places, and never served as court officers. Consequently, those who have family names might have been regarded as high officers as well as relatives of the emperor. This political institution or rather family system seems to have been kept pretty strictly for several hundred years until the time of which we were speaking in the last paragraph, that is 415 A. D. Now all the officers, civic and military, were insisting upon their royal origin, and the officers in remote parts of the country were not without pretensions. Hence, the necessity of examining all family names, and the plan adopted for this purpose was to let them swear by putting the hand into hot

water, according to the custom of this time. This fact shows that all the races then were mingling, and the particular Japanese race, neither pure Mongolian nor pure Malayan, was coming into existence. But, to view the matter from another point, this shows how family names and blood were respected by the people.

CLASSIFICATION OF THE PRESENT JAPANESE.

The dominant Japanese race at the present time is accordingly a mixture of three elements. The faces you meet with in Japan will tell you unmistakably this fact, some being broad faces with flat noses, others long faced with sharp noses, and a third having some characteristics of each of the others, although all have black hair and black eyes.

But the Ainu, as you know, forms a separate group from this dominant race, and according to the view of the Ainu, the Koropok-guru still survive in the Kurile Islands.

There is a peculiar outcast class called the Eta. They are hunters, butchers, shoe repairers and the like by profession, and they form a separate village wherever you may find them in Japan. They were admitted to citizenship by the present Emperor in 1870, but the common people still retain the old prejudice against them, avoiding any kind of relation with them as much as possible. There is not any definite opinion yet about the origin of this class, but it seems to me probable that their ancestors were brought as captives from Korea at some remote time.

Formosa came into possession of Japan as a result of the Chino-Japanese war in 1894 and 1895. According to the classification of Dr. Mackay, the Formosans are divided into two general parts—Mongolians or Chinese, and Malayans or aborigines. The Mongolians consist of the Hok-los and Hak-kas, and the Malayans of the Pepo-hoans, Sek-hoans, Lamsi-hoans and Chki-hoans. Among the aborigines are found many barbarous customs, head-hunting being one of the most hideous. It will take a long time to bring them under civilization, although the Japanese government is doing the best it can.