

ENGLISH SUMMARY

An Additional Study on the Mummies of the Fujiwaras
in the Medieval Age**HANIHARA, Kazuro***(International Institute for Advanced Studies, Kyoto, Japan)**Key words*; FUJIWARA, CHUSONJI, ARISTOCRATIC, MUMMY, EMISHI, AINU

Four mummies belonging to the Fujiwara Family in the Medieval Age (12th century) were investigated in detail at Chusonji, a historical Buddhist temple at Hiraizumi, Iwate Prefecture, by HASEBE Kotondo, SUZUKI Hisashi, FURUHATA Tanemoto, and other investigators in 1950. Some problems, however, still remain to be answered.

Using craniological data provided by Suzuki (1950), I made an additional statistical analysis on their craniological characteristics and familial lineages. In addition, I was provided by Chusonji with a rare opportunity to observe the mummies directly. This paper reports the following results obtained through recent investigations.

(1) Identification of the remains: The 1950 survey raised a doubt that the remain of FUJIWARA Motohira might have been interchanged accidentally with that of FUJIWARA Hidehira in the past. It is almost impossible, however, to judge which is correct, as far as available data and today's biological methods are concerned. Part of evidence shows that the traditional position may be reasonable but others not. At present, therefore, both positions, either traditional or suggested, should be taken into account.

(2) Problems concerning mummification: The Fujiwara's remains look like mummified not by an artificial treatment as stressed by Furuwata, but under the natural condition probably with a simple treatment for desiccation.

(3) Familial lineage of the Fujiwaras: The Fujiwara Family may have derived from an aristocratic family in Kyoto.

(4) Origin of the Medieval *Emishi* in northeastern Japan: A Medieval population called *Emishi* was neither Ainu nor non-Ainu Japanese in a modern sense. They were likely a population of the Jomonese lineage who were in a microevolutionary process under the influence of immigrants from Northeast Asia who migrated to Japan after the Yayoi age.

(5) "Aristocracy" in facial morphology: The nasal morphology of all the remains show evident "aristocratic type" that is commonly seen in those of Tokugawa Shogun and other *Daimyo*, or feudal lords. On the other hand, the Fujiwara's remains show wider upper face and mandible that are closer to those of the common Japanese people. Therefore, the degree of Fujiwara's "morphological aristocracy" may have been less than those of other aristocratic families in the Tokugawa period.

“The Chrysanthemum and the Sword” : The Story behind the Book

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Key words ; RUTH BENEDICT, CHRYSANTHEMUM AND SWORD, THE JAPANESE CULTURE

Ruth Benedict believed that culture encompassed the possibility and freedom for personal and societal change. Once people realized the power of cultural forces, then culture could be adapted to meet the needs of society. In this way it was the key to a better future world.

This paper traces the roots of Ruth Benedict's work “The Chrysanthemum and the Sword.” For example, I look at the significance of the words ‘chrysanthemum’ and ‘sword’. Also, in probing further, I look at the importance of the report entitled “Japanese Behavior Patterns” written by Benedict for the Office of War Information. I also show how Benedict's attitude towards culture was reflected in her war-time memos and reports.

Given the 50th anniversaries of the end of the war this year and of Benedict's death in 1998, the time is ripe for revealing the importance of Benedict's war-time research. The central focus of this paper is an introduction to “Japanese Behavior Patterns,” since this report is indispensable to any research on “The Chrysanthemum and the Sword”.

The Origin and Philosophical Development of Thunder God in Japan and China : From Its View in the Palaeolithic Age to the Early Modern View Relating to the Law of Cause and Effects

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Key words ; THUNDER GOD, GUOLONG, *CHUCI* BY QU YUAN, YUN ZHONG JUN, HUANG TI, DRAGON, IZANAMI, SUSANO, TENJIN, KAMO FESTIVAL, *DAIJO-E*.

As a popular deity, thunder god takes an important position in the history of culture and philosophy in Japan and China.

In China the origin of the thunder god worship can be traced back to the pre-agricultural age when the principal virtue of the thunder god was to bring wind and rain. In the age of agricultural culture, the worship of thunder god developed and became to include the worship of dragon, from which the belief of thunder god as a ruler of justice was derived. The philosophy and ethics of thunder god belonged to the agricultural culture.

In Japan mythological deities Izanami and Susano seems to have the characteristics of thunder god. The thunder god in Japan has not only the power of raining and stopping it, but also was thought to avert misfortune and to invite fortune and to handle politic justice.

In this essay I would like to discuss the philosophical development of thunder god in

Japan and China through its historical comparison from the pre-agricultural age to the early modern period.

The report of Team Research

An interim report of "A Comprehensive Study of the *Taiyo*"

(Organizer : SUZUKI, Sadami)

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Taiyo was first published in January 1895 with its last issue in February 1928, it was published for approximately 33 years during which there were 445 volumes of the regular issue, and 86 volumes of special issues, a total of 531 volumes of the comprehensive magazine. (There was as suspension of publication at the time of the Kanto earthquake in 1923, while in September 1913 sales ceased of HIRAIDE Shū's novel 'Gyakuto (Rebel)'). In particular for observing the trends in ideas and culture during the Meiji period it is impossible to ignore the media, which already has been pointed out. However, with an editing policy based on commercial principles the magazine's ideological character is infused with an indistinct image, furthermore the expansiveness produced by the priceless outlines of preceding research until now serves as a check on any penetrative analysis.

In Nichibunken the aim of the cooperative research on 'A Comprehensive Study of *Taiyo*' is to break through these difficulties. The trend of articles in each separate field grasped by individual specialists generates a comprehensive view through each separate contribution. This initial attempt grasped through comprehensively academic movements acts as one window on Meiji ideas and culture.

Here the aimed focus of the first mid-period report is the launch of the magazine, but this is a part of papers. We will assemble a small special collection on the magazine launch period, while planning to produce successive reports trends up to, and subsequent to the Russo-Japanese war.

The contents of the first report are listed below.

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| SUZUKI, Sadami : | Looking at the launch period of <i>Taiyo</i> —focusing on the editorial columns |
| TSUBOUCHI, Yuzo : | The editor OHASHI Otowa |
| OWADA, Shigeru : | Reactions to the first issue of <i>Taiyo</i> |
| JIEN Qian : | Observations of China and Japanese self-image in the immediate aftermath of the Sino-Japanese war—the first volume of <i>Taiyo</i> |
| KANEKO, Tsutomu : | Looking at observations of scientific technique in the launch period of <i>Taiyo</i> |
| ISHIDA, Hidemi : | The linking of scientific principles and nationalism in Japan at the end of the nineteenth century—using <i>Taiyo</i> 's articles as a filter |

AIHARA, Kazukuni: *Taiyo* and 'women'—aspects of the launch period—
A summary of the writers in the first volume of *Taiyo*

Is Japanese related to Tamil?
—An Examination on Professor Ohno's Hypothesis—

A Note on Dr. Ohno's Hypothesis

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Key words; SUBSTRATUM LANGUAGE, PERSONAL NOUN, ZERO-NEGATIVE, SERIAL VERB CONSTRUCTION

Whilst there are grammatical similarities between Japanese and Tamil as Dr. Ohno has indicated, it is also necessary to consider the differences. The phenomenon which is similar to 'kakarimusubi' may be a typical one. Other phenomena, however, such as the personal noun, serial verb construction, the negative construction including zero-negative, the personal suffix, indefiniteness concerning grammatical category, and the inflectional increment, can be observed not in Japanese but in Tamil. Especially the first three constructions mentioned above would be cross-linguistically particular ones. In proof of Dr. Ohno's assertion, satisfactory explanation for these features would be required.

Besides, if we suppose that the power of the substratum language is weak, adopting a substratum theory, there still remains the question of why Tamil abandoned the above-mentioned features and preserved the Altaic features alone. Conversely, if we assume that the power of the substratum language is strong, we have to ask why Japanese has not been influenced by the original features of the language and only Altaic features have been kept in Japanese. In either case, Dr. Ohno's theory would be confronted with a difficult problem to solve.

From a Dravidian Linguistic Point of View

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Key words; SUSUMU OHNO, THE HYPOTHESIS OF A TAMIL-JAPANESE RELATIONSHIP, DRAVIDIAN LINGUISTICS, HISTORICAL LINGUISTICS, VERBAL MORPHOLOGY

The author has studied the Dravidian linguistics since 1980. Thus I evaluated the hypothesis of a Tamil-Japanese genetic relationship proposed by Susumu Ohno from a Dravidian linguistic point of view.

The author pointed out as follows: Professor Ohno focusses his attention on not a linguistic history but a cultural history in Japan. As is well known, a historical linguist

avoids a cultural vocabulary for a comparison between supposed genetic-related languages. Further the principle of regular sound correspondences is not maintained in Ohno's works. As far as the grammatical comparison is concerned Ohno compared particles in Japanese with suffixes in Tamil. These grammatical categories are slightly different. Thus this comparison is not meaningful for a genetic relationships. As for a verbal morphology, the same question arised. Is it valid that the correspondence of a verbal morphology is made for a genetic relationship?

Finally the author comes to the conclusion that the hypothesis of a Tamil-Japanese relationship has low credibility.

Some Remarks on So-called Tamil-Japanese Genealogical Hypothesis Proposed by Prof. Susumu Ohno : from a Tamilologist Point of View

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Key words ; MR. SUSUMU OHNO, THE HYPOTHESIS OF A JAPANESE-TAMIL GENETIC RELATIONSHIPS, THE CAṆKAM LITERATURE (TAMIL CLASSICAL LITERATURE), BORROWING WORDS, AGRICULTURAL VOCABULARY, POṆKAL

Prof. Susumu Ohno's hypothesis on genetic relation between Tamil and Japanese has always attracted much attention among academic circles.

Since he first published his provocative study fifteen years ago on the proposed origin of the Japanese language, his theory has been relatively ignored so far, so that the theory has never been duly evaluated by scholars. Today it still remains a controversial issue yet to be settled linguistically as well as historically.

In this paper, from a Tamilologist standpoint, the validity of his argument will be re-examined and disputed. I intend to do so by pointing out the methodological problems and shortcomings in his semantic analysis and his treatment of lexical data.

From a Natural Anthropological and Archaeological, Ethnological Point of View

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Key words ; PROFESSOR OHNO, THE HYPOTHESIS OF A JAPANESE-TAMIL GENETIC RELATIONSHIP, NATURAL ANTHROPOLOGY, ARCHAEOLOGY, ETHNOLOGY

The author examines the hypothesis of a Japanese-Tamil genetic relationships by Professor Ohno from a natural anthropological and archaeological, ethnological point of view.

In natural anthropology the human skelton of Tamilian is quite different from that of Japanese. The Tamilian-type bone is not yet found in Japan. Further we have not got an archaeological support for Ohno's hypothesis. Moreover the ethnological data are misused

by Professor Ohno. These data should be examined in the Asian wide sphere. Ohno made only a comparison of ethnological data between south India and Japan.

The author comes the conclusion that Ohno's hypothesis is not supportable.