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THE JAPANESE RACE

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1. In a certain sense, the Japanese are one of the newest "races" in the world, and their recent entrance into the ranks of the great powers makes it difficult to judge them accurately and assign to each of the factors responsible for their existence its proper and definite weight. The disputes among European observers (*e.g.*, ten Kate and von Bälz) as to the nature and significance of the intellectual and emotive characteristics of the Japanese, were reflected also in the earlier estimates of their physical constitution. Their small stature, for the most part, and a certain frailty inferred therefrom, led members of the white race to discount their future as, in all probability, of little or no consequence in the future achievements of mankind. The nature of their food, also, was held by some to settle this question to their disadvantage. They were a race of little account, and must naturally continue such. Many years ago (1839) Wernich saw in the physical and mental characteristics of the Japanese diverse weaknesses of the sort in question here. In what Dr. F. Boas (*Mind of Prim. Man*, 1911, p. 117) terms an "apparently excellent discussion of external influence on the character of a people," Wernich "finds some of the peculiarities caused by the lack of vigor of the muscular and alimentary systems, which, in their turn, are due to improper nutrition; while he recognizes as hereditary other physical traits which influence the mind." And, in 1896, even, Keane, the English anthropologist, could print, in his *Ethnology* (p. 316) the following curious statement concerning the Japanese (whose intellectual powers he considered equal to those of the more advanced European nations): "Compared with the average Chinese, and espe-

cially with the Manchus and Koreans, they are but a feeble folk, no doubt possessing considerable staying power, but physically weak, with slight muscular development, contracted chest and a marked tendency to anaemia, which, however, may be largely due to the innutritious national diet of rice, fish and vegetables."

Intellectually at the head of the Mongolian race, as the nineteenth century began to close, they were placed physically at its foot. But narrow race-estimates of the Japanese were soon to receive a rude shock. What Dr. Boas says of Wernich's views applies to those of many other writers as well: "And, still, how weak appear his conclusions after the energy and endurance exhibited by the Japanese in their modern development and in their conflict with Russia!"

Another theory of Japanese weakness sought to explain it from the fact that they were a people of tropical origin, who had not yet possessed themselves thoroughly, and with a full consciousness, of their new northern environment. They were thus necessarily physically feeble and, to a certain extent, mentally distraught, and lacking in the individuality which accompanies successful race-adjustment to environmental influences. Others, again, saw in them simply "thin-skinned Tartars," who, both physically and intellectually, would remain such. Even today some authorities doubt whether the Japanese will be able to stand the stress and strain incident to the acceptance of Occidental civilization and competition with the white race, regarding the display of "genius" with which they have just dazzled the world as ephemeral and not destined to be really permanent. Certain observers, *e.g.*, Prof. F. Starr, the American anthropologist, regard the Japanese as genially "shallow" as compared with the deeper Chinese, and their culture as more "showy" and considerably less solid. The acquisition of western culture by the Japanese, it is thought, will differ from its acquisition by the Chinese remarkably along these lines. Some, however, like Prof. E. S. Morse, judge the Japanese, as compared with the Chinese, much more favorably, seeing more of the "savage" in the people of the Celes-

tial Empire. Altogether, it may be said, of no great people, forming part of the world's active leaders, do we know so little racially with exactness as we do concerning the Japanese. A generation or so ago, they were in many respects a "curiosity;" now they are in the full current of human affairs. Their own ancient traditions claimed descent from the gods, but, like others of the children of men who have boastfully asserted such ancestry, they have plenty of human relatives still surviving to assure us of their rather modern anthropic origins.

2. That the Japanese were not the first and original inhabitants of their island country is a matter concerning which all authorities are in agreement. Their immediate predecessors were the Ainu, a primitive people, who still survive in parts of Yezo, Saghalin, the Kuriles, etc. Certain Japanese anthropologists have believed in the existence of a pre-Ainu, or non-Ainu population, during the earliest stone-age in Japan, but there is no satisfactory evidence for this view. The "Kurupokguru" and the "pigmy" of Japanese tradition may well enough have been the ancestors of the Ainu, who were probably the first inhabitants of the islands. Tsuboi's theory, which makes the "Kurupokguru" a sort of Eskimo people, is quite untenable, in view of the American origin of the latter people, now completely established by the investigations of the Jesup North Pacific Expedition (Boas). The modern Japanese race must therefore consist of the original "Japanese" intruders from continental Asia, with admixtures of Ainu, and of some intrusive race from the south (Malayan, in all likelihood), together with additions, from time to time, of kindred Mongolian blood from the continent of Asia. Any considerable influence of North American Indian types, assumed by some writers, is excluded by the results, again, of the Jesup North Pacific Expedition, which link the so-called paleo-Asiatic peoples of northeastern Asia (Giliaks, Kamchadales, Koriaks, Chukchee, Yukaghir) with the Indians of the Northwest Pacific Coast in what is now termed the "Bering Sea culture area," the tone of which is rather "American" than "Asiatic" as is the case with the Japanese. It remains

to be proved that "Bering sea culture" influenced Japanese culture, or vice-versa—neither, in all probability occurred. Physically and culturally, then Japan is at bottom Asiatic, that is to say, Mongolian.

3. The Ainu, the predecessors of the Mongolian Japanese in their island home, are a very primitive people, concerning whose racial affinities ethnologists have differed much and still continue to disagree. Deniker, the French anthropologist (*Races of Man*, 1900, p. 371), holds that "they form a group by themselves, different from all the other peoples of Asia" and gives them place (p. 289) as one of his 17 groups, including the 29 human races which he distinguishes as now existing on the globe. Many authorities, like Brinton (*Races and Peoples*, 1890, p. 217), H. Schurtz (*Völkerkunde*, 1903, p. 163), affine them closely with the Giliaks, making the latter a sort of link between the former and the primitive peoples of northeastern Siberia. Munro (*Prehistoric Japan*, p. 679) considers them "palaeo-Asiatic and proto-Caucasian." Prof. F. Starr thinks them "white, but not the ancestors of the modern Japanese" (*Iowa Journal of History and Politics*, 1908). Prof. O. T. Mason thought them "the modern representatives of the cave-man of prehistoric Europe." Prof. A. C. Haddon, the English anthropologist, has styled them "an outlier of the Alpine race" (*Wanderings of Peoples*, 1911, p. 33); and, in his *Races of Man* (p. 49), states that "in prehistoric times there appears to have been an extension of dolichocephalic peoples (a branch of which group occurred along the plains of Europe) right across Asia, of which the Ainu may be modified descendants, and whose influence may be detected among the Manchus and upper-class Tungus." Prof. A. H. Keane (*Ethnology*, p. 419) calls them "this remote Asiatic branch of the Caucasian division," and thinks that "despite the attempts of some writers to affiliate them to the surrounding Mongoloid peoples, their claim to membership with the Caucasian family is placed beyond doubt by a study of their physical characters." Dr. E. von Bälz, the author of many monographs on the ethnology and physical anthropology of Japan, thinks they are the eastern part of a stock allied to the Caucasian, which

once occupied all northeastern Asia, but has been split up and driven apart by the Mongolian peoples (*Verh. d. Berl. Ges. f. Anthr.*, 1901). According to Dr. von Bälz, all of Europe and Asia as far as the Japanese Islands was occupied in early times by a Caucasian or Caucasoid race of man, which, in the prehistoric period, was broken into two branches by the irruption of a yellow race from the north. Of these two branches, the eastern section (*cf.* the Ainu) lingered longest in Japan, being driven back elsewhere in eastern Asia, while the other section (*cf.* the Alpine race) was driven back toward Europe. He is also of opinion that the Ainu and the Australians, whom they resemble in certain respects, together with a large portion of the Caucasian race, may have developed from a Neandertaloid primitive form (*Korr.-Bl. d. D. Ges. f. Anthr.*, 1911). O. Münsterberg, basing his views upon stone-age pottery, ornamentation, etc., sees in the "Caucasoid Ainu" evidences of a pre-Mycenean migration from Asia Minor eastward across the whole continent (*Z. f. Ethnol.*, 1908), but this is altogether venturesome—he assumes art-relations between the far Occident and China, etc., as early as the third millennium, B.C. Professor Franz Boas is inclined to consider the Ainu a variety of the Mongolian, rather than the Caucasian stock, the latter being, however, for him, a development from the Mongolian. B. Adler (*Int. Arch. f. Ethnogr.*, 1901, *Suppl.*, vol. xv) approves Peschel's rather curious theory that they are "a Mongolian branch of the Negritos of the Philippines." Others have sought to ally the Ainu more or less with the Australians, the Dravidians of India, the Eskimo and other aborigines of America, etc. Sergi, the Italian anthropologist, makes the Toda-Ainu one of the 8 varieties of his *Homo euraficanus*, the Toda and the Ainu being each subvarieties (*Monit. Zool. Ital.*, 1911, vol. xxi, p. 273). Giuffrida-Ruggeri, in his neo-monogenistic classification of the human race (*L'uomo como specie collettiva*, 1912, p. 26), places the Ainu as a variety of the *Homo species oceanicus*, one of the eight elementary human species, which make up the one human race. He thinks they may have reached Japan from Indonesia via Formosa.

4. As to the area occupied by the Ainu in "pre-Japanese" Japan, the extent to which intermixture with the Mongolian invaders and their descendants has taken place, and the significance and importance of the Ainu factor in the modern Japanese, there has been considerable difference of opinion among ethnologists and others. The common belief is that practically the whole country was once in possession of the Ainu. This view is held by Koganei (*Globus*, 1903), Nakai (*Korr.-Bl. d. D. Ges. f. Anthropol.*, 1906), etc., who sum up the question by saying that "Japan was once an Ainu realm." Prof. F. Starr (*Op. cit.*) thinks they were once the sole population of Japan, but not the ancestors of the modern Japanese." Keane (*Op. cit.*, p. 419) says: "Although now confined to Yezo, part of Sakhalin and the southern members of the Kurile Archipelago, their territory appears to have formerly comprised a great part if not the whole, of Japan, besides large tracts on the opposite mainland." Dr. von Bälz considers that the Ainu once occupied all Japan, part of the continent, and perhaps also much of Indonesia—there is still a large Ainu element (especially male) in the Loo-Choo Islands, and Ainu types still occur in the Amur region, etc. The "Ainu type" among the Japanese is most marked in the north, where these pre-Japanese aborigines continued longest. According to Japanese history and tradition "the Ainu occupied the whole of Nippon from the seventh century B.C. until the second century of the Christian era; in the seventh century A.D. they still occupied all that portion of this island situated to the north of the 38th degree of north latitude, and even in the ninth century the chronicles still speak of the incursions of the barbarians" (Deniker, *Op. cit.*, p. 372). And Deniker goes on to say: "Thus the Ainu element enters very largely into the composition of one of the types of the Japanese people, not only at Yezo, but in the north of Nippon (province of Aomori) where several Ainu words still survive in current speech." Keane (*Op. cit.*, p. 314) minimizes the Ainu factor, observing that the intruding Japanese "gradually spread over the Archipelago, driving the Caucasic Ainu aborigines northwards to Yezo, and no doubt here and there mixing with

them, though nowhere to any considerable extent." Dr. H. ten Kate, however, is of opinion that the Ainu mixture is more important than is commonly thought and that it has produced certain physical improvements in Japanese man (*Bull. Soc. d'Anthrop. de Paris*, 1908). The condition of the Ainu in Japan (their numbers are more than 20,000) seems to have improved in recent years, with a more kindly disposition toward them on the part of the Japanese, and von Bälz (1901) expects for them a brighter future as sharers in Japanese destiny. The alleged "Caucasoid" characteristics of the Ainu have been made the most of by the Aryophiles and Aryomaniaes, who will not admit that any race can amount to anything in the world without being at bottom "white," and preferably "Aryan." In this connection the resemblance between the picture of Count Leo Tolstoj, representing presumably, the old Russian (Slavonic) type of eastern Europe, and that of an Ainu man (see von Bälz, 1901) has attracted considerable attention. But to derive alleged Caucasian or Aryan characteristics of the modern Japanese from the Ainu is carrying things altogether too far, since the Ainu cannot be considered "Caucasian," "Aryan," or "white," in any culture-bearing sense of these terms, their "Caucasoidness," if at all existing, being of such a nature as to antedate all implications of language, civilization, etc., that could be used to explain present culture-phenomena and the recent achievements of the Japanese. The Ainu are rather to be regarded as descendants, preserved in a somewhat isolated environment, from early prehistoric times, of one of the ancient variable and plastic forms of man, which still resemble, much more than many other peoples, several other human races in certain respects, because their origin goes back to a period anterior to the fixation of some of these races. They are rather prethan proto-Caucasian.

5. The people, who invaded the Japanese Islands, conquered the Ainu, and laid the foundations of Japanese civilization, were of Mongolian stock. One proof of this is the nature of the Japanese language, which, as Winkler, in his monograph, *Japaner und Altaier* (Berlin, 1894), has

demonstrated, belongs fundamentally with the Ural-Altaic family of speech, of which Korean and Japanese may be said to form a somewhat independent branch. Of Japanese art Buckley says (*Amer. J. Sociol.*, 1905) that, "both fine and decorative, it is an exclusively Mongolian product." Other factors of Japanese culture, native and borrowed, bear also distinctly Mongolian traits. The physical anthropology of the Japanese likewise makes it certain that the dominant factor in the production of the type was that of the yellow race.

The population of Japan presents two types in which the Mongolian element is more or less predominant—these are styled by von Bälz the "Korean-Manchu" and the "Mongolo-Malay." The "Korean-Manchu" type, which von Bälz thinks is related to the primitive Chinese people, and is "nearer the European than is the real characteristic Mongolic," prevails in that part of Japan nearest Korea (*e.g.*, Idzumo), and the effect of this is seen in the following citation given by Keane (*Op. cit.*, p. 316): "The Koreans are notably taller than the Japanese; and it is on the islands of Tsushima and Iki, in which Korean blood predominates, that the height of the men averages one inch more than on the main island, Hondo."

Dr. von Bälz thinks that the "Korean-Manchu" type, prevalent in parts of northern China and characteristic of central and northern Korea, unites the peculiarities of the Turkic peoples (who have more or less Caucasian blood) with certain marks of the Mongolic, and perhaps minor strains of Ainu and also Semitic blood." This "Korean-Manchu" type occurring among the higher classes, is what is termed also the "fine" type as contrasted with the "coarse" type, met with among the lower classes—Deniker (p. 389) suggests that these two types "may have been the result of crossings between Mongol sub-races (northern and southern) and Indonesian or even Polynesian elements." The "coarse" type has been identified with von Bälz's "Mongolo-Malayan," F. Birkner (*Arch. f. Rassen- u. Gessellschafts-Biol.*, 1904) holding that the great extent of the Mongolian habitat has led to the formation of a fine and a rude type,

recognizable everywhere, the first being von Bälz's "Korean-Manchu," the second his "Mongolo-Malay." Concerning the "Korean-Manchu" type, Deniker (p. 389) observes: "It might be supposed that the representatives of the first type were the descendants of tribes who had come by way of Korea and the Tsushima and Iki-shima Islands in the southwest of Nippon at some period unknown, but at any rate very remote;" and concerning the other type: "As to the coarse type, its representatives are perhaps descended from the warriors who invaded about the seventh century B. C. (according to a doubtful chronology) the west coast of the island of Kiu-siu and then Nippon; these invaders intermixing with the aborigines of unknown stock, founded the kingdom of Yamato, and drove back the Ainus towards the north." The "Korean-Manchu" element has been of great culture-bearing importance in the history of Japan. The alleged "Semitic" strain in this type rests upon no satisfactory evidence, and the efforts of Dr. W. E. Griffis and others to magnify its significance (*e.g.*, by impossible linguistic arguments) are even more unjustifiable than their contention that the Japanese are "Aryan."

6. The question of the Malayan element in the Japanese has been minimized by some and exaggerated by other writers. Haberer (*Z. f. Ethnol.*, 1905) styles the Japanese simply "a Mongol-Malay mixture." Keane (*Op. cit.*, p. 315) says of the population of the Japanese Islands: "Some appear to have arrived from the southern Malay lands (Formosa, the Philippines), while others may have come from Polynesia." Schurtz (*Op. cit.*, p. 152) recognizes "a Malay element that came by way of Formosa to the southern islands." Von Bälz (1901) recognizes in eastern and central Japan the prevalence of a "Mongolo-Malayan" type, detectable also in southern Korea, part of southern China, etc. Dr. ten Kate also recognizes this Malay element (*Globus*, 1902), to which some of the peculiarities of Japanese character may be attributed. Besides the influence of Malayan immigrants upon the physical character of the Japanese, some authorities are inclined to see also notable influences of a cultural and a political and sociological nature

—architecture, clothing, ways of living, social and political organization, are thought to show marked traces of Malayan mixture. On this point Haddon (*Wanderings of Peoples*, 1911) says: "Schurtz, following Bälz, says, 'the peculiarity of the Japanese is best explained by an admixture of Malay blood; it is indeed not inconceivable that the political evolution which began in the south was due to the sea-faring Malays, who first set foot on the southern islands, and mixed with the existing inhabitants, and with immigrants from Korea.'"

If the political development of Japan owes so much as is here suggested to a Malay factor, the contribution of that stock is great indeed and the subject deserves careful and detailed investigation. The same may be said of Malay influence upon the Japanese house, etc. Influences of a psychological character have also been suggested. Dr. ten Kate (*Globus*, 1902, vol. 82, p. 56) cites the opinion of Dr. J. Harmand, minister of France at Tokyo, that the Japanese are "an originally tropical people driven northward, who have only partially abandoned the usages of their southern home."

7. Some authorities have seen traces of a Negrito element also in Japan. But concerning this matter, Keane (*Op. cit.*, p. 315) remarks: "But there is nowhere any evidence of the black or Negrito element that has been spoken of, and all the evidence points to Korea as the original home of the great majority, and especially of the dominant classes." Dr. ten Kate, nevertheless (*Bull. Soc. d'Anthrop. de Paris*, 1908), considers the existence of such an element probable, but is of opinion that it is Negroid rather than Negritoid, and really due to a somewhat recent *métissage* with slaves from the Philippines, Macao, etc. The Peschel-Adler theory, noted above, that the Ainu are "a Mongolian branch of the Negritos of the Philippines," deserves mention only here.

8. The question of possible American Indian influences in Japan has already been touched upon and its improbability indicated. Dr. ten Kate, however (*Intern. Cbl. f. Anthrop.*, 1902), would recognize, in addition to von Bälz's

chief types, two others, both of which he thinks are, in many characteristics, "American Indian." The improbability of an Eskimo element in Japan has also been pointed out above—this theory is still entertained by some writers, as, *e.g.*, Munro, in his *Prehistoric Japan* (1908). While on this matter it is worth mentioning the statement of Deniker (p. 372) that "in the Kurile Islands the Ainus are intermixed with the Kamchadals and the Aleuts introduced by the Russo-American Company about the middle of the present century." This is really the nearest approach to an influence upon the people of Japan on the part of the North American aborigines, on record, or likely to have ever occurred.

9. The history of Japan, ethnologically, begins with practically the whole land in possession of the Ainu, a very ancient and primitive people, who, whatever they may have been, were not "whites," "Caucasians," or "Aryans," with the culture-implications of such terms. Upon these Ainu intruded several successive invasions of Mongolian tribes from continental Asia, Korea, especially (as the chief type among the dominant classes indicates), who gradually subdued the aborigines and mingled with them to a large extent, particularly in the northern sections. There are evidences also of a Malayan or a Malayoid immigration in eastern and central Japan (the corroborative data are both somatic and ethnological), which may have exerted considerable influence upon the social and the political development of the country. The Negroid or Negritoid influence, if it exists at all, is probably not significant, and possibly rather recent in origin. Eskimo and North American influences are merely conjectural, as are the "Semitic" and "Aryan" elements of some very recent writers. Language, art, and other ethnological data, demonstrate the essential Mongolian character of the Japanese, confirmed likewise by their physical constitution, etc. In a word, the Japanese are somewhat modified Mongolians, and like all other great peoples of the world, are now a "mixed" race. They are, however, still a race, in spite of the careless assertion of

Munro (*Op. cit.*, p. 680): "The Japanese are not a race, but a loose mixture of variously assorted racial features, which have in times past found their way to this Ultima Thule of Asia." And they are a race with whom, at some future time, the white race may happily contract a lasting physical and intellectual union.