

A Brief Account of Dr. Kurakichi SHIRATORI's Life and Works

It is with deep sorrow that we announce the death, on April 1, 1942, of our beloved Professor Kurakichi SHIRATORI, Lit. D., Member of the Imperial Academy, Professor Emeritus of the Tokyo Imperial University and of the Peers' College, the Senior Grade of the 3rd Class Court Rank, and the 2nd Order of Merit. He was the most distinguished authority on Oriental history, who was also versed in folklore, and as Chairman of Directors of the Japan Folklore Society for 9 years since its foundation, rendered considerable services in developing the Society. In this brief sketch of his life, the writer desires to review part of his colossal exertions and his unrivalled contributions not merely to the circle of Japanese Orientalists, but also to the scholastic bodies of the world.

It was on February 4th, 1865 that Dr. SHIRATORI was born in Hase, Mohara Town, Chōsei County, Chiba Prefecture, as second son of Mr. Kai-chirō SHIRATORI. Completing the primary school course, he entered the Chiba High School. Mr. Michiyo NAKA, principal of the school, and Mr. Yonekichi MIYAKE, an instructor, both later became Lit. D., and celebrated scholars in historical science. There is a Providence in that Dr. SHIRATORI, taught by both historians, also as an eminent scholar of Oriental history in his later years came to lead the whole circle. After completing the academy course of the Tokyo University, he entered the History Department of the Literature Faculty of the Tokyo University, from which he graduated in 1890 and was at once appointed a professor of the Peers' College, and head of the History and Geography Department. He lectured chiefly on Occidental history, but also on Japanese history at the same time, probably because, while in the university, no course in Oriental history having been offered, he had majored in Occidental history under the German professor, Mr. Ludwig RIESS, only concurrently attending Dr. An'eki SHIGENO's lectures on Japanese history. When a course of the history of Oriental peoples was later offered in the college, Dr. SHIRATORI took charge of the course. His first lecture was on Korean history. This was his first attempt to study Oriental history—an attempt which later proved a solid foundation for building himself as the central figure in the field. A worker indefatigable but ever enthusiastic, he now launched on conducting his mighty researches in the history of Manchuria, Korea, Mongolia, and the Western Regions, which in his plan of work, involved a full knowledge of the languages and folklore of the various Oriental peoples. As soon as each investigation or each paper so valuable to the advance of this science was completed, it was published in the *Shigaku Zasshi* 史學雜誌 (Historical Journal), the organ of the Historical

Society founded by himself and his associates. When the International Orientalist Conference convened in 1899 and Dr. Kumazō Tsuboi 坪井九馬三 attended it as Japanese delegate, Dr. Shiratori asked him to submit to the conference the German version of his "*Tokketsu K'ue-t'e-k'in Himei Kō* 突厥關特勤碑銘考 (*Die Chinesische Inschrift auf dem Gedenkstein des K'ue-t'e-k'in am Orkhon, übersetzt und erläutert*)" and "*Kyōdo Tōko Gogen Kō* 匈奴東胡語言考 (*Über die Sprache des Hiung-nu-Stammes und der Tung-hu-Stämme*)". These papers created a considerable sensation among the Western scholars. It was the first occasion on which his name was known to the academic circle of the West. In the following year, the degree of Lit. D. was conferred on him on the recommendation of the Board of Doctors.

In 1901, Dr. Shiratori was sent by the Peers's College to pursue studies in Europe. In a sending-off address, the editor of the *Shigaku Zasshi* said: "Dr. Shiratori's going west is Oriental history going west. Though he may not benefit much by this trip, the Western scholars may be much enlightened by him." This will serve to illustrate his reputation at home and abroad in those days. Dr. Shiratori first went to Germany; and attending the lectures by Prof. von Richtofen at Berlin University, an authority on geography, geology, and Sinology; he studied the geography of Asia, and also the Turkish language in the Oriental Language School annexed to the University. Then he proceeded to Hungary. At Budapest, while continuing his study of the Turkish language, he assiduously worked for mastery of the Hungarian language: in a short time he became quite a fluent speaker of the language. In the mean time, feasting on the study of various Ural-Altai tribes, which was then making a rapid progress in Hungary, he nourished himself; he became acquainted with such Hungarian scholars as Kúnos, Munkácsy, Pröhle and others. He conducted himself to sustain his indefatigable application. Joining a party of scholars, he visited Istanbul, the Turkish capital, where on the borderland of Europe and Asia, he experienced a vivid historical sense, as he looked back on the rise and fall of both continents in the past several thousand years. His bird's-eye view of the Bay of the Golden Horn and his impressions he had then were frequently represented in his lectures in later years. While in Hungary, Dr. Shiratori not merely endeavored to acquire new knowledge, but also from time to time published his researches, and contributed to the historical circle in Europe. For instance, he contributed to the *Keleti Szemle*, the Hungarian journal of Oriental studies, his German translations of his masterpieces, such as "*U-sun Kō* 烏孫考 (*Über den Wu-sun Stamm in Centralasien*)" and "*Chōsen Kodai Ō-gō Kō* 朝鮮古代王號考 (*Über die althoreanischen Königstitel*)" and in 1902 he read these papers at the International Orientalist Conference at Hamburg, Germany. There he had an opportunity to get acquainted with the celebrated Orientalists from all parts of the world—including Hirth from Germany, Thomsen from Denmark, and Radrov from Russia. Then he visited France, and in

Paris he was acquainted with such men as CHAVANNES and CORDIER. As his term of study in Europe expired, he returned to Japan via Siberia in October, 1903, after travelling through North Europe and Russia.

In August, 1904, Dr. SHIRATORI being concurrently appointed professor at the Tokyo Imperial University, commenced to lecture chiefly on the history of the Western Regions during the Han, Wêi and Six-Dynasty period, and the cultural history of the tribes beyond the Chinese frontiers, and the history of ancient Manchuria and Korea. These lectures became the pride of the History Department of the University. In 1911, he was newly appointed professor at the Tokyo Imperial University and concurrently professor at the Peers' College. As the Crown Prince's Study was organized in 1914, Dr. SHIRATORI was appointed a Court official in charge of the general affairs and head of the Instruction Department. He lectured on Japanese, Oriental, and Western history. For seven long years he fulfilled his duties most faithfully. In 1916 he was appointed Member of the Imperial Academy. In 1919, he left Japan on an inspection tour of the Western countries at the request of the Tokyo University. It was a time when France celebrated in Paris the 100th anniversary of founding of the French Asiatic Society and also of Champollion's deciphering the ancient Egyptian writing; on which occasion Dr. SHIRATORI was present and read the congratulatory address of the President of the Tokyo University. On behalf of the Imperial Academy which had been deliberating translation of the ancient documents relative to Japan in the possession of the National Archive at the Hague, he submitted a plan and after negotiating with the authorities and practically starting the project, he returned to Japan in January, 1923. On this journey, he went by way of the United States of America, and visited France, Great Britain, Germany, the Netherlands, Austria, and Italy; on his way home, he spent some time in Egypt, inspecting the ruins and still adding to his immense store of information. He brought home several thousand Western books he had purchased abroad. While in France, he translated into French his "*Kyôdo Minzoku Kigen Kô* 匈奴民族起原考 (*Sur l'origine des Hiong-nou*)" and published it in the *Journal Asiatique*. Thus he was always an indefatigable worker in more than one field. In February, 1925, he celebrated his 60th birthday; and in accordance with the age-limit agreement among professors, he retired from the professorship at the Tokyo University, which in recognition of his long service presented him with the honorary title of Professor Emeritus. Prior to this, the Peers' College had given him the same title on his retirement. In December, the same year, his friends and pupils presented him with "*Tôyô-shi Ronbô* 東洋史論叢 (*The Collection of the Studies of Oriental History*)"—a collection of papers contributed in celebration of his 61st birthday. The list of the contributors contained 25 scholars and Dr. Sanjiro ICHIMURA 市村謙次郎, his most intimate friend for over thirty years since his appointment as professor at the Peers' College,—they were the most brilliant twin stars in

the sphere of Japanese Orientalists—wrote a preface in which he gave a sketch of Dr. SHIRATORI's life, his scholastic achievements, and his personality. This preface and the list of Dr. SHIRATORI's works given at the beginning of the book may well bring out the general character of his scholarship.

Even after this time, he was blessed with perfect health, more profound scholarship, and still loftier ideals. As his individual researches he had conducted for a number of years at length ripened into a fine composite system, his originality and argumentation in research work of every nature that he undertook and published surprised and engrossed all his followers. The academic circle still anticipated much from him and still depended upon his leadership; however, after an unfortunate illness in 1925, he was not quite so active as before. We only prayed for his early recovery, but Heaven willed not to spare him any longer, for after recuperating himself for six months at his sea-side villa at Chigasaki, Kanagawa Prefecture, he was now attacked with acute pneumonia on March 27th, 1942, and despite careful medical treatment, he fell into a critical condition on the 30th, and died on April 1st. What a mighty star set that night! How the spring wind breathed lamentation and the flowers looked grief-stricken! His earthly remains were cremated the following day, and on the 7th the funeral services were held with Shinto rites at the Aoyama Funeral Pavilion, attended by one thousand mourners—men of distinction in and out of office, senior scholars, his pupils, and his pupils' pupils. It was a most impressive ceremony. On hearing of his grave condition, in recognition of his distinguished services, the Emperor bestowed on him the Order of the Double Rays of the Rising Sun, and on the occasion of his funeral, the Emperor sent a grant of religious service and silk. No small posthumous honors, these!

Dr. SHIRATORI's field of research-work, too extensive for a hasty classification, may be tentatively divided into five areas: Korea, Manchuria, Mongolia, Central and South-west Asia, and China. Another subject is his historical researches of Ancient Japan, which is probably not known to many people. His argumentation was based on a selective fusion of his profound and extensive understanding of the history of East Asian peoples and his knowledge of their languages, religions, mythologies, customs and manners. It was an accumulation of analysis and synthesis; with his pre-eminent views teeming with originality and historical intuition, he was master of the field. The one regret is that most of his research-work in this field has not yet seen the light. Nevertheless, if we were to ignore this in enumerating his researches, it would be omitting the very finishing touch. This accounts for mention here as a sixth.

Firstly, in his historical researches of Ancient Korea, he criticized the legend of Dan-gun 檀君 (Prince Dan), and proved it a fiction of a later period; and afterwards he also made researches on the legend representing Ch'i-tzū 箕子 as founder of Korea, in which he saw no historicity. As to the

Four Provinces established by the Emperor Wu-ti 武帝 of the Han Dynasty, he demarcated their boundaries, especially endeavoring to assign Chên-fan 真番 Province to the region adjoining Manchuria, and determining the P'êi-shui 溟水 in ancient times to be the Ya-lu River 鴨綠江, and the Lieh-shui 列水 to be the Ta-t'ung-chiang 大同江. All this contributed immensely to the elucidation of the history and geography of the Peninsula. His researches on the title San-han 三韓 (Three Hans) led him to a new interpretation. His researches of the capitals of Kao-chü-li 高句麗 led him to advocate the identity of the two castle-cities Wan-tu 丸都 and Kuo-nêi 國內. These were a few of his original ideas of this type. Being also absorbed in the lineage of the Korean language and making researches on it for a number of years, Dr. SHIRATORI contended that it was a branch of the Altai language-group. He also investigated the origin of the Ön-mun 諺文, published a new view of its construction, and rejecting the old theory of considering it as an imitation of foreign characters, accepted as an original Korean invention, which attracted considerable attention among linguists. It is regrettable that as to the former, he published only the vocabulary comparison, leaving the grammar still buried among his manuscripts; and as to the latter, he himself failed to put it down in writing. Several papers on the researches of Ancient Korea which he wrote in his prime as well as his interpretation of Mongol words given in the *Kao-li-shih* 高麗史 (History of Kao-li) may be regarded as a new light from a linguistic angle upon the history of the Peninsula and also as a valuable reference for future scholars.

As for his researches on Manchuria, "*Shuku-shin Kō* 肅慎考 (A Study of *Su-chên* 肅慎)" was his first masterpiece. As the result of conducting researches on the ancient history of Japan and China, he discussed the position and title of *Su-chên* 肅慎; he attributed *Liu-kuei-kuo* 流鬼國 in the T'ang Dynasty to the present Saghalien; in discussing the ancient tribes, he put down *Su-chên* 肅慎, *Mo-ho* 靺鞨 and *I-lou* 邑婁 as Tunguse tribes, and *Wêi-mo* 穢貊, *Fu-yü* 扶餘, and *Kao-chü-li* 高句麗 as Tunguse hybrids mixed with a Mongol element; and on traversing the area between *Pai-t'ou-shan* 白頭山 and the Amur River, he settled the age-long question, the positions of the capitals of the two dynasties, *P'o-hai* 渤海 and *Chin-yüan* 金源, assigning respectively the present *Tung-ching-ch'êng* 東京城 by the *Mu-tan-chiang* 牡丹江 and *Pai-ch'êng* 白城 to the south of *A-shih-ho-ch'êng* 阿什河城. This forestalled the results obtained by elaborate surveys in later years. These views of Dr. SHIRATORI's are certainly worthy of special mention.

As for his researches in the ancient history of Mongols, the first to be mentioned is his researches as to of what tribe was the *Hsiung-nu* 匈奴,—a problem into which he consistently put all his energy from his younger days to the very last years. Being dissatisfied with the views of Western scholars who had casually put down as a Turkish tribe, he first presented the ground of his belief, but later, admitting his fault, revised his former view. In view

of a large number of the Hsiung-nu words which could be explained by referring to the Mongol language, he decided that the tribe must be chiefly Mongolian slightly mixed with Tunguse blood. He then extended this view, discussing in full detail the tribal lineage of the Hsien-pei 鮮卑, Wu-huan, 烏桓, Hsi 奚, Ch'i-tan 契丹, and demonstrating that all these so-called Tung-hu 東胡 tribes were, like the Hsiung-nu, primarily Mongol, but of a blood mixed with the Tunguse, he enlightened Western scholars, emphasizing the fact that the term Tung-hu was by no means a transliteration of Tunguse, and rejecting the view as ungrounded. This formed the main theme of his masterpieces entitled "*Tō-ko-min-zoku Kō* 東胡民族考 (*A Study of the Tung-hu 東胡 Tribe*)" published in the *Shigaku Zasshi* 史學雜誌 from the spring of 1910 to the summer of 1913. Whether Hsiung-nu 匈奴 in the history of the Han period and the Huns in the Western books were one and the same tribe was an extremely difficult question which had embarrassed the scholars of the East and West as the core of the so-called "Hunnenfrage". Dr. SHIRATORI now devoted his mind to settling this question on the Hsiung-nu tribe, and made it clear that the two were different tribes, proving the term Hun in the Western records as only a false name assumed by a nomadic tribe belonging to the Turks. According to what he told me in his sick-bed in his last years, if I understood him correctly, that it was not impossible to suppose the Hsiung-nu 匈奴 tribe in the Han history as including the Turks by no means Hsiung-nu in the strict sense; while in this meaning it was also possible to suppose the Huns who had migrated to the West retained part of the people the Han people called Hsiung-nu; therefore, it was not entirely ungrounded to assign the Huns to the Hsiung-nu. As for the tribes which thrived in Mongolia, he wrote a lengthy paper on the barbarians during the Chou Dynasty whom he put down as Turks. There is another bulky work in which he dealt with the boundaries and the rise and fall of the Shih-wéi 室韋 tribe, the parent Mongol tribe, which produced Chingis Khan. There is a study of the queue-wearing custom among the northern barbarians. The last paper to be mentioned is a study of conspicuous native custom among the northern tribes—an elaborate discourse specially valuable in the study of folklore. There are also a number of researches in which he traced the cultural intercourse among the various Turkish, Mongol, and Tunguse tribes, by means of a critical comparison of the legends of their progenitors, and starting from a study of the "Kulturwort" of the people beyond the northern frontiers, but going over their skill of cattle-breeding, farming and weaving, and metallurgy, and thereby investigated their lineage. Though some of these researches, only presented in his lectures, but not yet published, should be all excellent material in clarifying the culture of North Asia. Further, he has some papers on Shan-yü 單于 and Khaghan 可汗, the titles of the chiefs who occupied the far north from ancient times, and Yen-chih 閼氏 and Katun 可敦, their wives, and interpreted the original meanings of these titles. As to some of them, he had

to modify his views even a few times, which indicated the stages at which his scholarship deepened and expanded. As for the historical facts after the rise of the Mongols in the thirteenth century, he devoted himself in pursuance of Dr. NAKA's desire, to a thorough-going study of the Mongolian text of the *Yüan-ch'ao-pi-shih* 元朝秘史 (*Secret History of the Yüan Dynasty*) until there was not a single passage in the book he had not committed to memory, and, if questioned as to certain examples or irregularities, he would explain them off-hand "as if producing things out of a sack." This was certainly a wonderful achievement. It is regrettable that he should have died immediately prior to the completion of the revision of the text and the reconstruction of the original Mongol text.

As far as the study of Central Asia and South-east Asia, namely, the Western Regions both in the broader and narrower senses, is concerned, it was the sphere in which Dr. SHIRATORI was the only master. He achieved a success even more brilliant than in the other fields previously mentioned, which ranks him a worthy rival to the Western scholars of the first rank, and puts Japan's Orientology in a high regard of the world. This is worthy of special mention; so it is no wonder that many works after his own heart should have been accomplished in this particular field. His earlier works such as *U-sun Kō* 烏孫考 (*A Study of Wu-sun* 烏孫) and "*Tai-shin-koku oyobi Futsu-rin-koku ni tsukite* 大秦國及び拂菻國に就きて (*On Ta-ch'in-kuo and Fu-lin-kuo*)" were challenge arrows shot into the camp of the hegemonic Western Orientalists. These researches, in several points, rectified the errors of the Westerners. The subsequent fine contributions to the *Toyō Gaku-hō* in the following years such as "*Sai-iki-shi jō no Shin-kenkyū* 西域史上の新研究 (*New Researches on the History of the Western Regions*)", namely "*Kōkyō Kō* 康居考 (*A Study of K'ang-chū*)" and "*Dai-gesshi Kō* 大月氏考 (*A Study of the Ta-yüeh-chih* 大月氏)", "*Dai-en-koku Kō* 大宛國考 (*A Study of Ta-yüan-kuo*)", "*Kei-hin-koku Kō* 罽賓國考 (*A study of Chi-pin-kuo*)", "*Sai-minzoku Kō* 塞民族考 (*A Study of the Saka Race*)" and "*Zoku-toku-koku Kō* 粟特國考 (*A Study of Sogdiana*)" and his series of contributions to other magazines on such countries as Ta-ch'in 大秦, Fu-lin 拂菻, and T'iao-chih 條支, they are all splendid works on the history of the Western Regions, in which his profound erudition and keen insight are revealed. This is not the place to mention the details of each argument, but suffice it to touch only a few points here. He refuted the view of the Westerners who, assigning K'ang-chū 康居 to the Khirghiz wilderness, and taking Turks to be its inhabitants, had assigned Sogdiana to it and considering the populace an Iranian tribe; he asserted that Chi-pin in the Han records referred to Gandhara, thereby overthrowing the Kashmir theory held by both CHAVANNES and LÉVI; refuting the views of both Japanese and foreign scholars who had assigned Kwei-shan-ch'êng 貴山城 the capital of Ta-yüan-kuo 大宛國 to Kazan and, therefore, Khojend; and further investigating the origin of the title of the country and emphasizing the fact

that Ta-yüeh-chih 大月氏 was a Turkish tribe which had from ancient times occupied the eastern part of Ho-hsi 河西 and swept away the theory that it was an Iranian tribe, and proving on the other hand that the Kushan 貴霜 Dynasty was one founded by an Iranian tribe native to Bactria, and not a descendant of the Ta-yüeh-chih 大月氏; as for Ta-ch'in-kuo 大秦國, solving the difficult problem concerning the frontier regions, he demonstrated that it was the Roman Orient with Alexandria as its centre, further argued that later documents contained what appears to be facts at first glance, but a mixture of fiction created by the Chinese, and that, though all the facts given in the Han records were not to be accepted, they might be taken as reflecting the ideas and politics of those days which had prompted the Chinese writers to adopt this measure. As for Fu-lin 拂菻 the title of a West Asian country which had replaced Ta-ch'in 大秦 since the T'ang Dynasty, Dr. SHIRATORI, after investigating the original names, interpreted it as a corrupted transliteration of *Rūm*, and introduced the fact that the name transliterated as Fu-lu-ni 伏盧尼 was already known to China during the North-South Dynasties period, and in his criticism of the legend concerning the native produces of the country, he was not a few steps ahead of the views held by LAUFER and others. "*Zoku-toku-koku Kō* 粟特國考 (*A Study of Sogdiana*)" is one in which he elucidated the geography of Sogdiana in the mediaeval ages, incidentally pulverizing the false view of HIRTH who located it to the north of the Black Sea, and rectifying and supplementing the views of TOMASCHEK and MARQUART, and most clearly determining the relation between the nine Chao-wu 昭武 families and the Alty-čub in the T'u-chüch Inscription; herein he proved himself a clear thinker in cutting the Gordian knot of a most complicated question. "*Sai-minzoku Kō* 塞民族考 (*A Study of the Saka Race*)" deals with another difficult matter on which were centered varied conflicting opinions. Quoting records from Oriental and Western histories, he fully elucidated the differences between the frontier tribe of the T'ien-shan Mountains recorded in the *Han-shu* 漢書 and the frontier tribe recorded in the Western records as the King of Gandhara in later days. This study, on a grand scale, is overwhelming and most noteworthy. His study in this direction was not laid aside even for a day even in his last years. While confined to sick-bed, he dictated his view on the trade route across the Pamir Plateau recorded by PTOLEMAEUS. This will serve to show his unchanging enthusiasm.

As to China and the Chinese, he exerted himself most on criticizing ancient legends. In an early period, applying higher criticism on the *Shang-shu* 尚書, he contended that Yao 堯, Shun 舜 and Yü 禹 could not have been historical persons, and later proved that what are recorded as historical facts in the Yin 殷 and Chou 周 Dynasties are mostly legends originating in astrology or astronomy. The archaic history of China hitherto wrapt in a shroud of doubt was now investigated so thoroughly that one felt "as if confronting the sun emerging out of a murky cloud." In his researches on the Han and

Wèi Dynasties and later periods, his efforts were made solely in the sphere of philosophical history; he demonstrated that the Yin-yang-wu-hang 陰陽五行 theory and the Shên-hsien 神仙 idea had penetrated and influenced every aspect of Chinese culture, and tracing the evolution of the Fu-sang-kuo 扶桑國 romance to the *Fu-sang-kuo-chuan* 扶桑國傳 in the *Liang-shu* 梁書; and the Fu-sang-kuo which certain Japanese and foreign scholars had hitherto been endeavoring to locate as a real country was now clearly revealed to have been nothing but a castle in the air—a pure fabrication by Priest Hui-shên 慧深 of the Liang Dynasty. It marked a new epoch in a study of this kind.

As to his researches on the ancient history of our country, Dr. SHIRATORI, in his earliest days, grasped the very essence of the old traditions in both the *Kojiki* 古事記 and the *Nihon-shoki* 日本書紀, and while he enhanced the dignity of our Imperial Family and the beauty of our national polity, and tracing back to the origin of the Imperial Way, elucidated its fundamental significance, while he emphatically protested against the so-called rational interpretation of archaic mythology, and emphasized the need of treating a sacred book as a sacred book, and repeatedly warned against the most serious fault of seeking in this the evidence of the lineage of the Japanese race. In this connection he conducted thorough-going researches on the characteristics of the Japanese language, and proved that Japanese was a language with no kinship with or resemblance to that of any neighbouring people; from this he deduced the eternal presence of the Japanese race in this land. He was of the opinion that if there had been aborigines in Japan, no doubt we Japanese were the first to be mentioned, for the Ainu arrived much later. Most of his views in this field, he scrupulously has left unpublished, only a few fragmentary papers having been published. "*Tsuchigumo Kō* 土蜘蛛考 (*A Study of the Cave-dwellers*)" he contributed to the *Minzokugaku Kenkyū* 民族學研究, "*Nik-Kan-Ainu San Kokugo no Sūshi ni tsukite* 日韓アイヌ三國語の數詞に就きて (*On the Numerals of the Three Languages, Japanese, Korean, and Ainu*)", and "*Nippon no Sūshi* 日本の數詞 (*The Japanese Numerals*)" are only a few such fragmentary views, but they may be compared to so many "glimpses of the dragon through the clouds." Moreover, in this connection, a word may be said about his interpretation of the account in the *Wo-jên-chuan* 倭人傳 in the *Wèi-chih* 魏志. Dr. SHIRATORI, after deliberating on it for a number of years, pointed out in the account the presence of the signs of exaggeration and coloring on both sides, Japanese and Chinese, and suggested that it must be a useless effort to take it as the report of actual expressions on the part of the Wèi envoy and to study the distances and assign place-names. Judging from the general circumstances of the times and grasping the essence of the account, he asserted that the country of Queen Himiko 卑彌呼 must have been in North Kyūshū. When the manuscript was in its final form for publication, his death was announced. One consolation is that the manuscript is said to go to the press in the near future.

Professor SHIRATORI's contribution to the science consists, not merely in making himself a number of researches such as mentioned in the foregoing, but also in instructing and training his pupils, and in establishing and improving research organs. In this last, he contributed much towards the development of the study of Oriental history. To cite a few outstanding instances, he was responsible for founding (1) the Scientific Research Department of the Tōyō Kyōkai (Oriental Society); (2) the Historical Research Section of the South Manchuria Railway Company; and (3) the Research Department of the Tōyō Bunko. In 1908, through the good offices of Viscount Tōsuke HIRATA 平田東助, Dr. SHIRATORI succeeded in persuading Prince KATSURA 桂, President of the Tōyō Kyōkai, to establish a scientific research department, to issue the *Tōyō Gakuhō* as an organ for publishing purely scientific researches, for which he always wrote to set an example for junior scholars, and continued to publish in it elaborate papers one after another until the Chinese and Western scholars came to regard the journal as the most authoritative magazine of Oriental studies, and increasingly esteem it. In the same year, he also persuaded Baron Shimpei Gotō 後藤新平, President of the South Manchuria Railway Company, to found a department for investigating the geography and history of Manchuria and Korea, and to invite talented men to launch on thorough-going researches on the history of the land. This had always been eagerly advocated by him ever since the conclusion of the Russo-Japanese War,—nay, ever since his first visit to Europe, to establish an organ for making researches in East Asian culture. One could well imagine Dr. SHIRATORI's exultation over the realization of even a modest angle of his plan and his high spirits in those years. In later years, part of the results came to be published as follows: "*Manshū Rekishi Chiri* 滿洲歴史地理 (*Manchurian Historical Geography*)" and "*Chōsen Rekishi Chiri* 朝鮮歴史地理 (*Korean Historical Geography*)", each in two volumes. The former translated into German was distributed among the Western scholars, and quite favorably received. Afterwards the management of the whole matter was transferred by the South Manchuria Railway Company to the Tōkyō Imperial University, but was still placed in his charge; and with his pupils under his superintendence, he continued to edit the "*Man-sen Chiri Rekishi Kenkyū Hōkoku* 滿鮮地理歴史研究報告 (*Report of Historical and Geographical Researches in Manchuria and Korea*)" approximately annually up to No. 16. When in 1917 Baron Kyūya IWASAKI purchased the Morrison Library in Peking at a fabulous price, Dr. SHIRATORI again participated in its management and on the establishment of the Tōyō Bunko Foundation in 1924, he was elected director, and on the organization of the Research Department which he had eagerly recommended, as its head he endeavored to improve its facilities, and sought worthy researches for publication, chose and reproduced valuable materials; and regretting that the works of Japanese scholars were left unknown to Western Orientalists, he edited the Memoirs of the Research Department, which he

presented to Western scholars for the advance of our circle. The high esteem the Tōyō Bunko enjoys among the academic circles at home and abroad, it is evident, is largely due to Dr. SHIRATORI who has most successfully managed the library. Besides, numerous research organs and scientific bodies came into being or were improved by Dr. SHIRATORI's advocacy or assistance. The Tōhō Bunka Gakuin 東方文化學院 (Eastern Culture Institute), the Shigakkai 史學會 (Historical Society), the Nippon Rekishi Chiri Gakkai 日本歴史地理學會 (Japan Historical and Geographical Society), the Tōkyō Jinrui Gakkai 東京人類學會 (Tōkyō Anthropological Society), the Nippon Kōko Gakkai 日本古考學會 (Japan Archaeological Society), the Gengo Gakkai 言語學會 (Philological Society), the Meiji Seitoku Kinen Gakkai 明治聖德記念學會 (Emperor Meiji Commemoration Society), the Nichi-man Bunka Gakkai 日滿文化學會 (Japan-Manchurian Culture Society) are only a few of them. Above all, the Nippon Minzoku Gakkai 日本民族學會 (Japan Ethnological Society) was privileged to enjoy his unstinted superintendence and leadership. Since the organization of the Society, Dr. SHIRATORI had as managing director superintended its business and planned its success and encouraged the members by organizing a joint conference with the Tōkyō Jinrui Gakkai, and founding a research section for instructing and training devoted scholars, and issued an annual report as well as the journal, publishing his researches and scholarly views, giving utterance to his profound scholarship from the platform, assiduously tried to do his best to promote and diffuse the knowledge of Oriental studies. It would not be too much to say that this Society owes its existence to Dr. SHIRATORI. When the Society still expected a great deal from him, he passed away. No further leadership could be solicited of him. Alas!

Professor SHIRATORI was naturally serious-minded, but generous, reverend, friendly, and affectionate. His taste was ever for serenity and loftiness. He was quick to discover other people's merits, and endeavored to develop their characteristics, to put the right men in the right places in order to promote a planned project, and steadily to obtain the desired results. In spite of the fact that scholars are often too narrow-minded, independent, and prejudiced for co-operation, Dr. SHIRATORI's followers enlisted themselves under his banner, always willing to assist and encourage one another in order to increase efficiency. It may with justice be said that Professor SHIRATORI was a born leader of men.