

O Ruler! May you live long. May you live happy to help the righteous and to punish the unrighteous. May the best brilliant life of the righteous and pious be your lot (Afringân)."

The ancient Persians always included their king in their prayers. Herodotus (Book I, 132) says: "He that sacrifices is not permitted to pray for blessings for himself alone; but he is obliged to offer prayers for the prosperity of all the Persians and the king, for he is himself included in the Persians." In his daily prayer, every Parsee prays for his king in his final benedictory prayer, known as the Tan-darusti. He first asks for God's blessings upon the king, then upon the Anjuman, *i.e.*, the whole community, and then upon himself and his kith and kin.

## A FEW NOTES ON A FLYING VISIT TO JAPAN FROM AN ANTHROPOLOGICAL POINT OF VIEW.

### PAPER I.—HISTORY AND ORIGIN OF THE PEOPLE.

(Read on 27th September 1922.)

I had the pleasure of paying a flying visit to Japan, in April this year. As said in my last paper before Introduction. this society,<sup>1</sup> I visited Burma, Penang and Singapore in the Strait Settlements, French Indo-China, China and Japan in turn. I entered Japan on 6th April 1922 from its port of Simonoseky and left it on 25th April at Mogi, *via* the beautiful inland sea, again paying a longer visit to Simonoseky, while our steamer S.S. Japan waited in the harbour for a day. Thus, my flying visit lasted for about 19 days, during which I had the pleasure of seeing

<sup>1</sup> The Phongys of Burmah (Journal No. 4, vol. XII, pp. 458-477).

several cities and places.<sup>1</sup> I repeat what I said in my previous paper on the Phongys of Burma, that my short visit was a flying visit, as that of a globe-trotter, but made with pencil and note-book in hand whole throughout. This and the other papers that may follow are the result of what I have seen, heard and read. This paper is, rather, a preliminary paper, treating mostly of a brief account of the country and its history.

Japan is, as often said, really a wonderful land. Both, the hand of God and the art of Man have made it wonderful to behold. Again, its people, who, in the midst of new ideas, still preserve, to a great extent, its old views and ideas, add to the charm of

Japan, a Wonderful country.

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† I give below my itinerary from Calcutta to the Furthest East and back, hoping, that it may interest our members, who may think of visiting this beautiful country :—

“ 7th February, left Calcutta. 10th February, arrived at Rangoon. 13th February, arrived Mandalay. 14th February, arrived Mingu. 15th, returned to Rangoon. 16th, left Rangoon. 19th, arrived at Penang. 20th, left Penang. 22nd, arrived at Singapore. 26th, left Singapore. 28th, arrived at Saigon (French Indo-China). 2nd March, left Saigon. 5th March, arrived at Hyphon. 6th March, went to Hanoui from Hyphon. 7th March, left Hyphon. 10th March, arrived at Hongkong. 12th March, went to Macao. 13th March, arrived at Canton. 15th March, went to Wampu. 16th March, returned to Hongkong. 18th March, left Hongkong. 19th March, touched Amoy for a few hours. 22nd March, arrived at Shanghai. 24th March, arrived at Hangchow. 25th March, returned to Shanghai. 26th March, left Shanghai in the morning. 27th March, arrived at Peking late at night. 31st, arrived at Nankou for the Ming Emperors' tombs. 1st April visited the great Wall of China. 3rd April, left Peking for Japan, *via* Mukden and the frontiers of Korea. 6th April, taking boat at Fuschen, landed in Japan at the port of Simonoseki in the morning. Arrived at Kobe at night. 8th April, visited Osaka. 10th April, went to Kyoto. 11th April, returned to Kobe. 13th April, arrived at Ama-na-Hashidate. 15th April, arrived at Yokohama. 16th April, visited Tokyo. 17th April, Nekkō. 18th April, Chuzenji. 19th April, back to Yokohama. 20th April, returned to Kobe. 24th April, left Kobe for return journey. 25th April, arrived at Moji in the morning and left it at night. 29th April, visited Amoy. 30th April, second visit to Hongkong. 3rd May, left Hongkong. 9th May, arrived at Singapore. 13th May, arrived at Penang. 16th May, arrived at Rangoon. 17th, visited Pegu. 18th May, left Rangoon. 20th, returned to Calcutta.”

the land. From the facts, that Japan won the great war against the colossal power of Russia, that it is considered to be one of the great Powers in the Councils of the West, and that it has advanced in modern Arts and Sciences, we all think that Japan is Europeanized. Yes, it is Europeanized and is still being Europeanized, but that Europeanization is more of the outside than of the inside. In its Army and its Navy, its Railways and Tramways, its Electric wires of telegraphs and light, in its Administration and Rule, we do see a good deal of Europeanization. But still, in its beliefs and religious views, in its manners and customs, it is still, to a great extent, the Japan of Old ; and it is this, what we may call, its oldness, that adds to the pleasure of visiting the country. We do not know, how long will this *Old* of the East, pressed and pushed here and there by the *New* of the West, will continue. As a writer says : " Modern Japan is a mystery. There is an undying magic of Japan . . . . . Japan is faithfully old and insistent new." It is spoken of as a kind of " fascinating mystery," as being the " Hermit of the East." Just as a beautiful person, male or female, looking his or her face into a mirror, is self-pleased, and falls, as it were, in love with himself or herself, so, it is said of some of the Japanese writers, that they, enamoured of its beauty, are overjoyed in their description of the beauties of their country. It is said of one of the old poets, Hitomaro, who lived in the 8th century A.C., and who had a Shinto temple built in his honour near Kobe at Akashi which the Japanese take as the place of their time meridian for the whole of Japan, that, enamoured of the beauty of his country, he said, " Japan is not a land where men need pray, for it is itself divine." Well, from my visit of a number of Japanese Shinto temples, I find, at least, this to be true, that the people, as a rule, do not pray long. When they go to the temple, they make a deep Japanese bow, clap their hands about three times, throw one or two coins in the temple-box, and mutter or rather utter in their minds, hardly for a minute or two, their prayers, and finish

They have much of devotion towards the unseen Higher Powers and, at the same time, they take a great zest in life. They enjoy life.

Sir Edwin Arnold speaks of its scenes and customs as being "as old as the beginning of the Christian Era, and older still. Under the thickest lacquer of new ways, the antique manners and primitive Asiatic beliefs survive of this curious and delightful people in whose veins Môngol and Malay blood has mingled to form an utterly special and unique race."<sup>1</sup> Thus, it is the hand of God, the art of Man and the peculiar manners and customs of the People which both God and man may be said to have moulded, all three, that make Japan "the happy hunting ground of the lover of the picturesque."<sup>2</sup> Its beautiful sea coast, its beautiful mountains and valleys, "its tiny shrines and quaint hostelries evidently placed so as to command vistas that delight the eye" make this beautiful land "a fitting abode for the most æsthetic of modern peoples."<sup>3</sup> Japan is spoken of as "the land of the Gods" and "a real fairyland in the Far East." The country is "pretty and quaint" and the people are more pretty and quaint.<sup>4</sup> Pierre Loti rapturously says "What a country of verdure and shade is Japan; what an unlooked-for Eden."<sup>5</sup> As very well said by Sir Edwin Arnold, Japan is "a country which surprises and fascinates every body who visits it."<sup>6</sup> As almost all visitors of Cashmere are overjoyed with the beauty of the country, so, almost all the travellers are more than pleased with their visit to picturesque Japan. Another writer says: "Japan is the delight of tourists; its arts, its customs, its scenery, its people have a charm to which all but the exceptionally unresponsive traveller yield. When after its long

1 "Seas and Lands," by Sir Edwin Arnold (1891), pp. 161-62.

2 *Ibid.*, p. 11.

3 *Ibid.*, p. 12.

4 Myths and Legends of Japan, by F. Hadland Davis, p. XI.

5 Japan (Madame Chrysanthème), by Pierre Loti, translated from the French, by Laura Ensor, p. 14.

6 "Seas and Lands," by Sir Edwin Arnold (1891), p. 159.

seclusion it was once more accessible it was like the apparition of another world. Even now, when so much is changed, the novelty remains, and besides, the very transformation affects us like a fairy tale."<sup>1</sup>

Japan, though, as said above, it is conservative and old in the midst of the new, is susceptible to foreign influences, and it is these foreign influences that have made it what it is now. From a brief sketch of its history, which we will see later on, we find that America had and has a great hand in its working up of its own destiny. America forced Japan to open its doors to the outer world. By that hostile act, it has, to a certain extent, befriended it. As is often said, at times, our foes serve better the place of friends than friends themselves. We find that in the case of Japan. Some people say that the next great war of the world will be between America and Japan. Whatever may be the case in the future, Japan is certainly influenced by America first, and next by some European countries. But we find, that Japan was susceptible to foreign influences from olden times. It was influenced by Korea, China, Mongolia, India and even Persia. Japan presents many features of civilization and advancement from the times of the early cave-dwellers, referred to by some Archæological anthropologists, up to the most modern times. Of the influence of Iran or ancient Persia on its arts, we read in "The Arts of Japan" by Dillon, that some of its arts were influenced by those of Iran. Speaking of the arts of Nara, he says: "Nothing is more remarkable than the undoubted presence of Persian, more especially Sassanian motives in a considerable number of cases." Speaking of the art of painting of Kose-no-Kanaoka, a well-known painter, he says: "It is considered possible that the beginnings of Japanese art were strongly affected by Persian influences, which are discernible in Kanaoka's pictures."

<sup>1</sup> Imperial Japan, by George William Knox, 1905, p. 2.

This Persian influence came via China, which was first affected by it.

According to the History of China, its ancient civilization began about 3000 years before Christ. The best and glorious period of Chinese history was the latter period of the Chou Dynasty—(1122-249 B.C.) During the next dynasty, the Chin dynasty, China had its great stone monuments. The greatest monument of the period was its Chang-Cheng or Great wall. Then came the Western Han dynasty, and with it, the arts of Western Asia, which after Alexander's conquest of Persia, Bactria and India, were influenced by Greek art, entered into China, preparing the way for the entrance of Indian arts later on. Then came the time of Emperor Ming-ti (58-75 A.C.) of the Eastern Han dynasty. This Emperor had sent a special Embassy to India for familiarizing China with Buddhism. This was the time when Kanishka was believed to be ruling in North-Western India and when the Gandhara arts entered into India. At this time, Bactrian arts also entered into India. On the downfall of the Eastern Han dynasty, after a brief period of some divided kingdoms, there followed the period, known as the South and North Dynasty periods (221-589 A.C.), when some Central Asian tribes entered into China and brought with them the above referred to Gandhara arts and Sassanian arts. It was these Sassanian arts which entered Japan *via* China.

It is said that in very early times, the Japanese called their country Yamato from a province of that name. Then they called it Nippon, in which name the first part Ni meant the Sun and the second part meant the "source." Thus the word meant "the source or the place whence came the Sun." This derivation points to the fact of its being in the furthest East. This explains why the Japanese have adopted the figure of the

The old name of Japan.

Sun as an emblem on their flag. The Chinese called the country Dschipon<sup>1</sup> or Jiepan, which name, in the Chinese, gave the same meaning, *i.e.*, the source of the Sun. It is from the Chinese name Jie-pan that Europe has taken its modern name Japan. Possibly, Marco Polo, who was in China in the 13th century A.D. and who is deified in China as a great saint,<sup>1</sup> introduced the name in Europe, or, perhaps, the Portuguese, who were the first to come into contact with the East, or the Dutch may have introduced it into Europe.

The Pre-historic history of Japan is shrouded in mystery. Anthropology appeals to Geology and Archæology for its very early pre-historic history. The appeal to Geology tells us, that this island, with its beautiful inland sea, containing hundreds and thousands of islands, varying from a few square yards in area to several square miles, and from a few feet in height to more than a thousand feet, and with its beautiful mountains and valleys, is the gradual result of the work of volcanic eruptions. The existence of the volcanic activity of the island is still testified by the great volcanic mountain of Fuji, held sacred and spoken of respectfully as Fuji San, and by its hot springs and occasional earthquake shocks. Next to the Geologists, our *gurus* of Anthropology ask us to turn to Archæologists, the "pick-and-shovel historians." On turning to them, we learn various things about the pre-historic history of the country. When the geologists begin with all life-endowed beings, of whom man forms only one part, the archæologists begin with man himself. They say, that the very earliest inhabitants of Japan were cave-dwellers. Some ancient cave-dwellings of its early people are traced by them at some distance from Tokyo.

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<sup>1</sup> I saw Marco Polo's image in two temples of China in the midst of the images of the Saints of China.

It looks strange, but still it is a fact, that the history of many a country—both its history proper, as given by its literature and its pre-historic history as given by its archæological remains and its traditions—shows, that its modern people are not the descendants of its original inhabitants. They are mostly people of other countries who, driving the aborigines of those countries, have made them their homes. In the East, we find this to be the fact in the case of Iran, Hindustan, Burma, China, etc. In the West, this is the case with England, France, Germany, Russia, etc. It is the case even with Egypt in Africa. We know, that in our own country, the Aryans from the East, drove away the Dravidians to the South and made Northern India their home. Some scholars seem to believe, that even the Dravidians are not the aborigines of India, but were preceded by other aborigines. The same is the case with Japan. The ancestors of the modern Japanese are said to have come here from some place in Central Asia *via* China and Korea. Driving away the aborigines, known as the Ainos, to mountain-recesses, they settled and flourished here. Of these aborigines, the Ainos, it is believed that they themselves also had settled here in remote ages, after driving away an earlier people known as Koropok-guru. These earlier primitive aborigines are all gone, but the Ainos still live in groups in some distant parts, away from the cities of the modern Japanese. I was fortunate to see one of these Aino aborigines on 8th April at Osaka. His distinct physiognomy and peculiar dress in the midst of the present day Japanese, drew my attention from a distance, and learning, on inquiry, that he was an Aino aborigine, I actually ran after him to have a closer view of him, when he was about to go into an adjoining house. The Ainos or Ainus, the later aboriginal inhabitants of Japan, are believed to be Aryan and to have come from some part of Asia, *via* China, at a time, when the island of Japan was not so much distant from the mainland of Asia



as now. Yezo is their headquarters, where, out of 14 lacs of people, 18,000 are Ainos. Piratori is said to be the largest settlement of the Ainos of the South. The Ainos, who in the 9th century A.C. lived in the Northern part of Japan as far as at Sendai, were subdued at the end of the 8th and the beginning of the 9th century.

The next people who came to Japan from the North after the Ainos were the Mongols who easily subdued the Ainos. A fanciful tradition says that Chengizkhan, the great Mongol conqueror, was himself a Japanese, whose original name was Yoshitsune (born 1159), a younger half-brother of the first Shogan Yoritomo (1147—1199). He helped his brother Yoritomo against the Tiara family and wore laurels which made the elder brother jealous of him. So he ran away from Japan and re-appeared on the continent of Asia as Chengizkhan.<sup>1</sup>

After the Mongols, came the Malays from the Philippine islands. They drove the Mongols to the North. By the beginning of the sixth century A.C., these three elements—the Ainos, the Mongols and the Malays—are believed to have combined and formed one nation. It is said<sup>2</sup> that “the Ainu contributed the power of resistance, the Mongols the intellectual qualities, and the Malay that handiness and adaptability which are the heritage of sailor-men.” Chamberlain does not believe in any combination, and says that, though the Japanese who are Mongols have intermarried with the Ainos, they are two distinct people “as distinct as the Whites and Reds in North America.” Mr. Davis says that “in spite of the fact that the Ainu is looked down upon in Japan, and regarded as a hairy aboriginal of interest to the anthropologist and the showman, a poor despised creature, who worships the bear as the emblem of strength and fierceness, he has,

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<sup>1</sup> Chamberlain's Japan (1913, 9th edition), p. 87.

<sup>2</sup> “The Full Recognition of Japan,” by Robert P. Porter, quoted by F. H. Davis in his Myths and Legends of Japan, p. XIII.

nevertheless, left his mark on Japan.”<sup>1</sup> Fuji, the great volcano of Japan, is said to have taken its name from Fuchi, the Aino Goddess of Fire.<sup>2</sup> These people have given names to a number of places in Japan. They have also given a number of their superstitions to the modern Japanese.

The Japanese take pleasure in their country being called the Land of the Rising Sun, because it is situated in the furthest East. For this reason they have the picture of the Sun on their national flag. There seems to be another reason for the Sun being the emblem on their banner. Just as some Rajput lines of king in India call themselves Surya-vanci (सूर्यवंशी) and trace their descent from the Sun-god, the Japanese trace their early descent from Ama-Terasu, the Sun-goddess. The early Mikados, thus tracing their descent, believed themselves to possess a kind of Divine Power. They were absolute rulers. Latterly, a kind of Feudalism, somewhat similar to that which was prevalent at one time in old England, prevailed in Japan. Now and then and here and there, there arose chiefs who usurped great powers. Yoritomo (1147-1199), one of such chiefs, who had newly risen to power after an arduous fight with other chiefs, established himself as a dual power over the country, and, assuming the title of Shogun or generalissimo, founded a kind of military feudalism. He was the founder of the Shogunate, which formed a kind of Diarchy in Japan. The Shoguns were, as it were, real rulers and the Mikados, kings in name. Some time after, there arose from the Shogunate, a third power; and for some time, there was, as it were, a kind of Triarchy. It was a powerful family of the retainers of the feudal lord, the Hojo family, that founded the triarchy. The family was called by that name as they first founded at Hojo a kind of military regency from 1205 to 1333 under the nominal military rule of the Shoguns. It was a

<sup>1</sup> Myths and Legends of Japan, p. XIII.

<sup>2</sup> *Ibid.*

member of this Hojo family, Hojo Tokimune, who ruled as a military regent from 1261-1284, that defeated the Mongol fleet of Kublai Khan who had invaded Japan. This defeat is as well-known in the history of Japan as that of the Spanish Armada in the reign of Elizabeth in the history of England. The memory of this great event is kept green in the minds of the modern Japanese by shows and pageants. I saw a lively picture of that event at Osaka. From amongst the Shogun rulers, the name of Hideyoshi who is spoken of as the Napoleon of Japan, or the Augustus of Japanese history (1536-1598), is well-known, as he had thought of becoming, as it were, Alexander the Great of the Furthest East. He had thought of being the conqueror of the East, but his ambition was cut short after a temporary conquest of Korea. His death brought another general in power, General Ieyasu (1542-1616). His family continued the Shogunate peacefully for about 250 years, when in the end the arrival of the well-known Embassy of Commodore Perry from America in 1853 shook from the very bottom the rule of the Shoguns, and a revolution in 1868 put an end to both, feudalism and dualism or diarchy, and restored the Mikados, who were upto then only nominal kings, to real royal power—an event often spoken now as the Restoration. The present Mikado is the second of such restored Mikados.

The Restoration of the power of the Mikados, led, by leaps and jumps, to the present exalted position of Japan among Western powers. America, by its above embassy, opened the doors of Japan. But these doors were once open ere this.

It seems, that some countries of Asia were more open to foreigners about two centuries ago than now. For example, Tibet was at one time open to occasional travellers from the West. So was China and so was Japan. But, later events led these countries to close their doors strongly against foreigners. In 1542, *i.e.*, about 50 years after Columbus discovered

America, the Portuguese had gone to Japan. St. Francis-Xavier was the first to go to Japan, where he preached Christianity. After a few difficulties after his advent, the doors of Japan were opened to foreigners. But in 1600 A.C., the Shogun ruler shut the doors again and prevented the spread of Christianity. These doors were again opened as said above, at the instance of Commodore Perry.

This brief sketch of the history of the rulers of Japan helps us to understand better some of the institutions and customs of Japan. I will now speak of these :

As Dr. George Barton says :—“Salutations have in all parts of the world been an index of ethics and frequently have had religious significance. They vary from elaborate ceremonies . . . to informal greetings.”<sup>1</sup> Now, the first thing that strikes us, foreigners, on entering Japan, is their peculiar way of courtesy or what we, in our Indian language, say of their mode of *salâming*. When two persons meet, they bow towards each other. Generally, the one who is inferior in age or position, begins the bowing. The bowing is very low from the waist. When one bows, the other replies by bowing. Then the former bows again, and the second replies again by another bow. This process of bowing is repeated thrice. We began seeing this method of courtesy even before we entered Japan, in China itself, when we entered the frontiers of Korea where the Japanese had established themselves. There, we observed this method on Railway stations. When a person leaving a particular station by train exchanges his respects with friends and others who have come to bid him good-bye we spectators get nervous, lest he may miss the train by the dilatory process of three bows one after another by both the parties. Once we saw a number of ladies who had come to bid good-bye to a lady friend, who was leaving a place by a

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<sup>1</sup> Hastings's Dictionary of Religion and Ethics, Vol. 11, p. 104.

steamor. It was a sight to see the numerous ladies all bowing together and the lady on the steamer bowing in reply from the deck and all repeating the process three times.

When you go to a Japanese inn, which is a kind of Japanese Hotel, you are received by such bowings and the maids in waiting sit kneeling before you when they wait upon you. In the case of some of their extreme ways of courtesy, we are reminded of what we read in Herodotus about the methods of courtesy of the Iranians of the Achaemenian times.

They extend their courtesy of outward manners even to their language which is full of a kind of sweetnes of expression and respect. This sweetnes of expression and respect extended from persons even to important inanimate things of constant use. We Indians are not unfamiliar with such expressions. I will remember my boyhood and my youth, when expressions of too much courtesy were common. Even upto about 20 years ago, I received letters from a relative at Naosari, the first half or nearly three-fourths of the first page of which, I could easily leave off, knowing fully well, that it contained nothing about the subject proper of the letter, but epistolary forms of courtesy—courtesy not only towards myself but also to my city and to my deceased father. The style of some of the Persian epistles from the Parsee Dasturs of Persia to those of India, as given in our Persian Rivâyats is full of such courteous expressions. But the Japanese are, as it were, experts in this matter. They are courteous in their language, not only to persons but even to places and things of daily use. For example *chá* is their word for tea, but they would speak of it as O-cha where o is an honorific prefix for *chá* or tea. Their word for hot water is *yu*, but they will speak of it as O yu, *i.e.*, honourable hot water. Their word of soup is *tsuyu*, but they would speak of it as O Tsuyu, *i.e.*, the honourable soup. The word *san* is an honorific word which you have to apply even to the boys and maids of your house.

The English word 'boy' for a household servant is used even among the French and the Japanese. I heard the word used on the French steamer *Ambroise* and then in Japan. In Japan, when you have to call your Japanese boy or house maid, you have to say boy-san or amma-san. Even inanimate objects like the sacred mountains are spoken of with that epithet. For example, the mountain Fuji is spoken of as Fuji-san.

The second particular custom which strikes us on entering Japan is that of the Japanese babies being carried about by the mothers on their backs. We, here, speak of children being carried on  $\text{કુડે}$  *i.e.*, in our arms in the front. For example, we have our proverb  $\text{કુડે છેલકરે ને ગામમાં ખરે}$  *i.e.*, "The child is in her arms, but still the mother obviously goes out in search for it in the whole village." In the case of a Japanese mother, such a proverb may better fit in, because she carries her baby generally on her back. In the train or in the tram, in public roads or in houses, in gardens or in fields, you see them carried by mothers on their backs. Even when others carry them, they carry them on backs. I have seen men and grown up children carrying them on their backs. In Japan, this seems to be the general practice for the rich as well as the poor.

Sir Edwin Arnold says that<sup>1</sup> "Japan is evidently a Paradise for babies and boys and girls. The babies are one and all slung upon the back in a deep fold of the *kimano*.<sup>2</sup> There they sleep, eat, drink and wobble their little slaven pates to and fro, with jolly little beaming visages, and fat brown hands and arms." We read further on (p. 187) "Everywhere too are visible the delightful Japanese babies—most placid and most plump of all known infants hood-rocking and blinking in the fold of the mother's *kimano*, but just as frequently tied

<sup>1</sup> "Seas and Lands," p. 166.

<sup>2</sup> The upper dress of a Japanese woman, serving the same purpose as our Indian *sari*.

on the backs of old men, boys and little maidens ; for as soon as a Japanese child can even toddle about, a smaller one, who cannot yet run alone, is swaddled tightly upon its shoulders. The babies thus see everything, share everything, take part in agriculture, kite-flying, shipping, cooking, gossiping, washing and all that goes forward and onward, which perhaps give them, their extraordinary gravity and worldly wisdom, mingled with gladness as soon as they reach the mature age of four or five." I have seen on Railway and Tram stations mothers lulling their children to sleep on their backs, by little dancing movements, moving on their feet to and fro as if they were rocking them in a cradle.

I do not know what is the rate of mortality, among Japanese children. But I will not be surprised if it is less than that among other people, because the above custom of carrying their children out with them on their backs, sleeping or waking, keeps them long in open air. This outdoor life makes them intelligent also. Again, the question that strikes me in this matter is "What has led to this custom?" I have not come across any writing treating of this subject, but my view is this : Japan is a mountainous country. Nearly seven-eighths of it is mountainous and only one-eighth is plain. So, it is natural, that most of the people have to come into contact with hills and mountains, valleys and dales. They have to go up and down. In this movement, it is very convenient to carry all kinds of loads—and among them babies—on the back. We see in the Himalayas that all porters carry their loads, not on heads, as we see here, but on their backs, some even supporting these loads by a strap passing across their foreheads.