



JAPAN VI. IRANIAN STUDIES IN JAPAN, PRE-ISLAMIC PERIOD

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Scholarly interest in ancient Iran in Japan developed from the early 20th century on, suffered a setback with the advent of World War II, but re-emerged stronger than before from the 1950s on, when archeological research and excavation surpassed philology as the leading field of interest. Although archeological activity was suspended with the advent of the Islamic Revolution of 1978-79, it was resumed in 2001 (see also above, v).

PIONEER DAYS

Ancient Iranian studies in Japan started at the beginning of the 20th century in Tokyo and Kyoto independently. In Tokyo, Shigeru Araki (1884-1932), who had studied ancient Iran under Abraham V. Williams Jackson (q.v.) at Columbia University from 1914 to 1920, began to teach ancient Iranian literature at the Department of Linguistics in Tokyo Imperial University; he served as a part-time lecturer from 1922 to 1931. He continued to collect source materials and scholarly books, with the financial support of the Keimeikai Foundation, until



his death in 1932. His main publication is a brief summary of ancient Iranian studies in the West to that date (1922; in Japanese). His collection, currently owned by the Institute of Oriental Culture, Tokyo University, is now the most complete set of such source materials in Japan and the main starting point for students of the literature of ancient Iran (Henri Massé, “Comptes rendus,” *JA* 228, Janvier-Mars, 1936, p. 161; see also Aoki and Einoo, eds., forthcoming).

Araki's pupil, Kametarō Yagi (1908-86), was appointed in 1932 as a research assistant at the Department of Linguistics, Tokyo Imperial University, and seemed to be a promising heir of Araki; but Araki's early death and his own induction into the army, which caused him to lose his academic position in 1937, forced him to give up his career as a scholar of ancient Iran. He served in the military in China and Burma during World War II. In 1961, when a Department of Persian Language was established at the Osaka University of Foreign Studies, he was offered a teaching position as professor of Iranian studies, but he declined the offer and spent the rest of his life as a teacher of German. His articles on ancient Iranian studies were collected and published after his death (1988).

Viscount Atsuoji Ashikaga (1901-83), who had studied with Émile Benveniste (q.v.) at École Pratique des Hautes Études in Paris in 1932-35, started in 1942 as an assistant professor at the Department of Indological Studies, Kyoto Imperial University, and became full professor in 1950. His major contributions are an introduction to ancient Iranian religions (1941) and a general survey of ancient Iranian history (1978), both in Japanese.

AFTER WORLD WAR II

Philological studies at Kyoto University. After World War II, it was Kyoto University (renamed from Kyoto Imperial University) which became the academic center for philological studies on ancient Iran. In 1954, Ashikaga, in cooperation with Prince Mikasa, founded the Society for Near Eastern Studies in Japan (Nippon Oriento Gakkai), which started with 64 members, including Ashikaga himself and Gikyo Itō (on whom, see below). This society publishes two academic journals, which have served as the main vehicles for Near Eastern studies conducted by Japanese scholars. They are *Oriente. Bulletin of the Society for the Near Eastern Studies in Japan* (in Japanese, since 1955) and *Orient: Reports of the Society for Near Eastern Studies in Japan* (in English, since 1960). Ashikaga also founded the Society for Western and Southern Asiatic Studies at Kyoto University in 1956, which within a year began



publishing its own journal, *Seinan-Ajia Kenkyū. Bulletin of the Society for Western and Southern Asiatic Studies, Kyoto University* (in Japanese). Initially students and graduates of Kyoto University formed the main body of this society's membership, but the high standard maintained by the journal attracted many scholars from other academic centers, and it is now another outlet for ancient Iranian studies in Japan. This society also provided the stimulus for establishing the Department of West Asian History at the same university in 1969.

Gikyo Itō (1909-96), a pupil of Ashikaga, succeeded to his teacher's chair at the Department of Indological Studies, Kyoto University, in 1970. He was chiefly a scholar of Avestan and Pahlavi philology. His major works are his contributions to the syntax of the Gathas (1935), as well as a series of nineteen articles on the Gathas ("Gathica") and another series on Pahlavi ("Pahlavica"); both series, mostly in English, were published in the above-mentioned journal *Orient*. (Some articles, printed but not published, are in the possession of the author.) He also wrote works in which he translated from the Zoroastrian Pahlavi books into Japanese from the viewpoint of his original perspectives on ancient Iranian philology and Zoroastrianism. Most notable among these contributions are "Linguistic Interpretations . . .," *Ancient Persia, Studies on Zoroaster*, and *Selected Papers*. His collection on Iranian philology, containing both source materials and scholarly books, is now owned by the Institute of Oriental Culture of Tokyo University (see Aoki and Einoo, 2004).

Itō's pupil, Ei'ichi Imoto (1930-), concentrates mainly on the cultural connection between ancient Iran and Japan and has published two major contributions on the relationship between these two ancient civilizations. Thanks to his scholarship, the Department of Persian Language at Osaka University of Foreign Studies, where he started as professor in 1964, has become another academic center for ancient Iranian studies in Japan. His chair was eventually held by his pupil Shunsuke Okunishi (1947-), the author of a collation of manuscripts of the Iranian *Bundahišn* (q.v.).

Koji Kamioka (1938-), another student of Itō, had studied ancient Iranian philology under Richard N. Frye at Harvard University; in 1972 he became associate professor at the Research Institute for Languages and Culture of Asia and Africa, Tokyo University of Foreign Studies. Later, however, he turned his concentrated interest away from classroom teaching to fieldwork. He is the co-author of an important report on caravan routes in Sasanian Persia. He also arranged for the purchase of the late Mark J. Dresden's (q.v.) collection on



ancient Iranian studies for his Institute's library. Owing to his efforts, the Research Institute became another academic center for ancient Iranian Studies in Japan.

Yutaka Yoshida (1954-) studied Sogdian under Nicholas Sims-Williams at the University of London. He taught at Kobe City University of Foreign Studies before becoming professor at the Department of Linguistics, Kyoto University, in 2006. His proficiency in Sogdian and knowledge of ancient Chinese has led him to conduct notable research concerning pre-Islamic Central Asia. His publications include two contributions to Manichean studies and one on the Sogdian merchants in China and India (see also his PERSONAL NAMES, SOGDIAN, IN CHINESE SOURCES at *iranica.com*).

Yoshida's pupil, Etsuko Kageyama (1972-), succeeded Yoshida at Kobe City University of Foreign Studies. She has published several articles on Sogdian arts, notably one on Sogdians in Kucha.

Toyoko Kawase (1950-) of the Department of Persian Language, Osaka University of Foreign Studies, studied the Elamite Fortification Tablets at the University of Chicago under Richard T. Hallock (q.v.) and is the author of two notable studies on the subject.

Seiro Haruta (1959-) of the Department of West Asian History, Kyoto University, is the only specialist of Parthian history in Japan. His major contributions are an article on verbal logograms (see HUZWĀREŠ) in Parthian and a new translation of an Avroman (q.v.) parchment.

Archeological studies at Tokyo University. In Tokyo, philological studies on ancient Iranian were discontinued after Araki's death in 1932. After 1956, however, Namio Egami (1906-2002) of the Institute of Oriental Culture, Tokyo University (renamed from Tokyo Imperial University) organized the Tokyo University Iraq-Iran Archaeological Expedition and conducted a good deal of archeological research in Iraq and Iran (see above, v). This included excavations at sites of the earliest farming villages in the Marvdašt area, Fārs, excavations of ancient tombs in the valleys of Deylamān and Ḥalimehjān in Gilān, excavations of the sites of ruins dating back to the Achaemenid period at Fahliān, Fārs (see Atarashi, ed.), and actual measurements of Ṭāq-e Bostān (Fukai and Horiuchi, eds.).

The expedition included Shinji Fukai (1922-85) and his student Katsumi



Tanabe (1941-), both art historians specializing in ancient Persia. Fukai, while directing measurement at Ṭāq-e Bostān, became interested in ancient Persian glass; he turned most of his scholarly efforts to this subject and made two notable contributions to the study of Persian glass and ceramics. Tanabe has published a good number of articles, in both English and Japanese, on the study of Sasanian and Kushan arts, including one on the investiture of Ardašir II and the images of Šāpur I and II, several others likewise concerning Ṭāq-e Bostān, and one on the origin of a Buddhist urn. Tanabe was a research staff member at the Ancient Oriental Museum, Tokyo (founded in 1978), which became a center for archeological studies of Iran in Japan. Another member of this expedition, Yoshimasa Chiyonobu (1937-), has devoted his efforts to the repair and measurement of all archeological materials collected by this expedition in Iran. He has classified and published the materials from Deylamān and potsherds from Tepe Sialk in two separate parts of a catalogue.

A separate archeological expedition was carried out by the Japanese Expedition of the Tokyo University of Education for the Prehistoric Sites in Iran, which, led by Sei'ichi Masuda, conducted excavations at Tepe Sang-e Čakmāq, Khorasan, between 1973 and 1975.

The political situation in Iran in the late 1970s, culminating in the Revolution of 1978-79 and the establishment of the Islamic Republic, caused the suspension of the Japanese archeological expeditions there until 2001. In that year Tadahiko Ōtsu (1952-) of the Middle Eastern Culture Center in Japan and Kazuya Yamauchi (1961- , who had a master's degree from Tehran University) of the National Research Institute for Cultural Properties, Tokyo, started archeological surveys in Gilān Province in collaboration with the Iranian Cultural Heritage Organization (Sāzmān-e mirāt-e farhangi-e Irān).

Archeological studies at Kyoto University. In 1959, Sei'ichi Mizuno (1905-71) of the Institute for Research in Humanities, Kyoto University, organized the Iran, Afghanistan, Pakistan Archaeological Mission of Kyoto University; its main targets were Buddhist cave-temples dug into mountainsides in Afghanistan. The mission, led by Mizuno, conducted research on the Buddhist temples in Haybak (see AYBAK [Afghanistan]) and Kashmir-Smast (Pakistan), on cave sites at Hazār Som near Haybak and Fil-kāna near Jalālābād (Afghanistan), and on Buddhist sites at Durman Tepe in the Qonduz plain and Lalma in the Jalālābād basin (Afghanistan); excavation of a monastery constructed atop Mount Mekhasanda near Shahbaz-Garhi (Pakistan); excavation of a Buddhist site on Chaqalaq Tepe in the Qonduz plain (Afghanistan); the survey of the



Buddhist stupas in the Jalālābād plain and Kabul; and, led by Takayasu Higuchi, a general survey of Buddhist remains in Bāmiān (q.v.), Afghanistan.

Following Kyoto University's mission, Hiroshima University's Scientific Expedition in Iran in 1974 engaged in mapping archeological sites in Gorgān (see Shiomi).

Philological studies at Tokyo University. In contrast to the active situation of archeological studies, philological Iranian studies at Tokyo University in the second half of the 20th century produced only a few scholars of ancient Iran. Susumu Sato (1930-) of Tokyo University of Education has published many articles (all in Japanese) dealing with the Median and Achaemenid periods. Most notable among them are a contribution on the Achaemenid economy and another on state formation in Media and Persia.

Yumiko Yamamoto (1946-) of the Department of Oriental History, Tokyo University, studied Zoroastrian history under Mary Boyce at the University of London. Her two articles on the cult of fire in the history of Iran are her most notable contributions.

Akinori Okada (1947-), out of his own general interest in mysticism, translated the *Yašts* and *Vidēvdād* of the Avesta into Japanese.

Hiroshi Kumamoto (1948-) studied Middle Iranian languages under Mark J. Dresden at the University of Pennsylvania and specialized in Khotanese. His main contributions are an article on a lyrical poem in Khotanese and another one on some Khotanese texts kept at the Institute of Oriental Studies of the Russian Academy of Sciences in St. Petersburg. He is now preparing an edition of Khotanese Saka documents in the Bibliothèque Nationale collected by Paul Pelliot (to be titled *Saka Document Texts II*). Kumamoto became the chairman of the Department of Linguistics at Tokyo University in 1989.

Takeshi Aoki (1972-) of the Department of Islamic Studies, Tokyo University, started his career as a student of Islamic mysticism, but later became interested in Zoroastrian religious thought in the Sasanian and early Islamic periods, which is now the focus of his research and scholarship. His most notable contributions are an article on an annotated translation of *Dēnkard* (Book 3) and another on the philosophical characteristics of Zoroastrianism.



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