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Kaihe Aisin Gioro

*Kinugasa Research Organization, Ritsumeikan University
603-8577 Tojiin Kita-cho 56-1, Kita-ku, Kyoto city, Japan
aisinkaz@gst.ritsumei.ac.jp*



Similarities in Tungus Manchu and Japan: A Case Study of Shaman and Shinto

Abstract. There are many similarities between the Northeast Asian cultural circle and Japanese culture. Linguistic vocabulary, beliefs, and many cultural characteristics that have attracted the attention of scholars for many years. Unfortunately, few researchers compare all these similarities in comprehensive research. In this article, I focus on women social status, the color preference, and spread of food to capture the ancient

homology between Tungus Manchu and the Japanese islands. Today, most of scholars in the world pay more attention to the similarity of morphemes or the trajectory of human migration in genetics and archeology. On this basis, I try to introduce anthropological analysis methods into this research, and use multi-disciplinary resources to re-examine the fit of ancient cultures on both sides of the Sea of Japan. There are three parts in this short article to argue my opinion and study. The first is to focus on the status of women in Manju (Jurchen) society and compare them with women in Japanese history as priestess, especially political and religious influence on their position and function in social life. Secondary, the preference for the use of white color is also a very similar cultural phenomenon on both sides of the Sea of Japan. And connecting these two is the Shaman of Manju and Miko of Japan. Third, by combining the two clues of linguistic analysis and food dissemination, it examines the high degree of compatibility between these two civilizations in history.

Key words: shamanism, Šaman, Ko-shinto, Shinto, Miko, matrilineal clan society, women status, female priest, Manju, white color, Miso

Кайхе Айсин Гиоро

*Исследовательская организация Кинугаса, Университет Ритсумейкан
603-8577 Япония, Кита-ку, г. Киото, Тодзиин Кита-чо 56-1
aisinkaz@gst.ritsumei.ac.jp*

Сходство между тунгусо-маньчжурами и японцами: исследование шаманизма и синтоизма

Аннотация. Между культурой Северо-Восточной Азии и японской культурой есть много общего: лексический строй языка, верования и многие культурные особенности, которые уже много лет привлекают внимание ученых. К сожалению, немногие исследователи рассматривают этот вопрос комплексно. Автор статьи сосредотачивается на анализе социального статуса женщин, цветовых и пищевых предпочтениях, чтобы обнаружить древнюю культурную общность между тунгусо-маньчжурскими народами и населением Японии. Сегодня большинство археологов и генетиков мира уделяет много внимания сходству морфем или траектории миграции человека. Исходя из этого, автор пытается внедрить в исследование методы антропологического анализа и использовать междисциплинарные ресурсы для пересмотра соответствия древних культур по обе стороны Японского моря. Статья состоит из трёх частей, в каждой из которых рассматривается отдельный вопрос. В первой части автор фокусируется на статусе женщин в обществе манцзу (чжурчжэней) и сравнивает его со статусом женщин-жриц в истории Японии, особенно политическое и религиозное влияние на их положение и функции в социальной жизни. Во второй анализируется предпочтение, отдаваемое белому цвету по обе стороны Японского моря. Объединяющим началом в этом случае является шаман у маньчжуров и мико у японцев. В третьей части, объединяя принципы анализа языка и распространения пищи, автор исследует высокую степень схожести между этими двумя цивилизациями.

Ключевые слова: шаманизм, шаман, ко-синто, синтоизм, мико, матриархальное родовое общество, статус женщины, женщина-жрец, манцзу, белый цвет, мисо

Research approach

The argument separates to three aspects. The first is the social status of women. It first introduces the social status of women in and Manju (Jurchen) society, and then compares the development and changes of the matrilineal clan society of Tungus and Japan, as well as the gradual development of patriarchal society in each other's society. To verify their different trends in the survival and maintenance of matrilineal clan social elements in a patriarchal society.

Advocating white color is an extremely prominent and highly similar social and cultural feature in Manju and Japanese culture. Although both men and women wear all-white dresses in the Korean peninsula's costume culture, this is also a clear manifestation of the white culture. The Korean peninsula has played a vital role in the introduction of mainland civilization into Japan in history. This article will slightly touch on the culture of the Korean peninsula, but will not expand it in depth.

With the help of many similarities between Manju Shamanism and Japanese Shinto in their respective religions and cultures, through conduct a comparative analysis, and use an unprecedented multiple and multi-perspective analysis method to connect religious women's studies and color beliefs to show the high cultural similarity of the Sea of Japan cultural circle.

Context

1. Similarity and homology as intangible cultural heritage

Among the many civilizations surrounding the Sea of Japan, the matriarchal clan society was once prosperous in the history of Tungus circle and Japan. Regrettably, today's scholars in the patriarchal society rarely have the courage to design this topic. In the Northeast Asian continent, Jurchen and later Manju group looked like a patriarchal society in military and political terms, and the actual supremacy of women was their common feature, and it was the remnants of the matrilineal clan society that successively established these two unrelated authorities. Both Jurchen and Yamato Group are extremely aggressive and highly absorbing foreign cultures. This is an indisputable historical fact. The ethnic groups with close cultural inheritance have brought about the innate conditions to compete with the surrounding ethnic groups for survival capital in history. The only difference between the two is that one is the marginalized non-Han cultural fishing and hunting nation in Northeast Asia, and the other is the maritime country on the Kim Korean Peninsula.

Both in history and contemporary Chinese society, The Manju Group has always been seen barbarian in the view of Han Chinese society, even so, the Manju people have managed to rule multiple different cultural regions including China proper for almost 270² years. There are twelve emperors in the Qing Empire of Manju rules, of which two empress dowagers each supported five and four emperors in the early and late stages of the Qing history.

One of these two Manju lady is Bumbutai (1613–1688)³, her husband is Hontaiji (1592–1643), the second Emperor of Manju authority. She was originally a nobleman of the Khorchin Mongol tribe, and the political marriage made Manju and Khorchin form a strong military alliance, and then became a family. Because they are both son-in-law and daughter-in-law. After Hontaiji's death, Bumbutai married Hontaiji's younger brother, Dorogon (1643–1650), in order to stabilize the Manju regime. After Dorgon's death, Bumbutai assisted his son Ijishūn dasan (1638-1661)⁴ and grandson Elhe Taifin (1661–1722). She participated in politics for 38 years (1650-1688). Bumbutai lived in a period of rapid expansion of the Manju Empire. With the help of the surrendering generals of the Ming army, he quickly captured the entire China Proper and began to cast his sights on inland Tibet and Central Asia. Bumbutai's political support for these five Manju emperors is one of the cores and important internal conditions for the rapid rise of the empire.

Another Royal Manchu lady is well known Empress Dowager Cixi (1835–1908). She supported four Manju Emperors include her husband Emperor Gubci Elgiyengge (1851–1862)⁵, her son Emperor Yooningga Dasan (1856–1875)⁶, her nephew Emperor Badarangga Doro (1875–1908)⁷, and her younger sister's son Emperor Gehungge Yoso (1908–12, 1932–34, 1934–45). In today's Han people's world, Cixi has always been judged to be the chief culprit for the country and the people and disturbing the court. However, the role played by this woman has positive historical significance for both the Qing Empire

and the world structure. At the same time, her political achievements within the Manju group are also considered by the Manju people as the iron woman who supported the last half century of the empire (1861–1908).

These two Manju women are national heroes and great rulers from the perspective of the Manju people⁸. However, in the opinion of the Han Chinese people who advocating Confucianism, this is a woman's interference in politics, and this is an extremely bad act that disturbs the Han Chinese social structure. Because Han Chinese people do not understand Manju's social culture, of course, they cannot understand and accept this kind of social phenomenon that Manju people seem to be accustomed to. Although the matriarchal social phenomenon of Manju is not accepted by Han Chinese, Han Chinese has always looked at the Qing Empire as an era of its own cultural group.

The outstanding performance of Manju women in politics is not without social foundation. In family life, the Manju women are the masters of the family, and the husband negotiate all matters in the family with his wife. Even more, the attitude and opinions of the wife dominate. In addition, the wife's natal family will be treated very favorably by the husband's family. This kind of anthropological custom is impossible to see in Han Chinese and Korean society, even in Japan.

Matriarchal clan society of Northeast Asia world is not a rare form of social culture. Most of the cultures that believe in shamanism along the coast of the Sea of Japan were matriarchal clan societies in ancient times, but they formed their own social development and cultural formation in the long historical process through unique trend. For example, Goguryeo (37–668) on the Korean peninsula is a Tungus kingdom recognized by academia, and its cultural characteristics are very different from those of the three southern kingdoms⁹. This huge cultural difference is mainly confirmed by archaeological discoveries.

The existing culture on the Korean peninsula includes both a female shaman and a culture that likes to wear white clothes. In ancient times, the peninsula served as an important migration route to continuously spread the population and culture of the Northeast Asia mainland to Japan in various forms at different times.

In ancient times, the Japanese archipelago had different immigrant groups and similar cultural settlements from the Northeast Asian continent. From the archeological findings, except for the Sea of Japan in Hokkaido, the coastal areas of the Sea of Japan in Honsyu all have traces of cultural migration in different periods from different groups on the Northeast Asian continent. The skin color and facial bone structure of Akita Bijin 秋田美人 and Yamato system are quite different. The source of Akita Inu 秋天犬 is also intriguing. The tall dog breed is also worthy of in-depth study of Manju mainland and Japan's ancient culture. The first two may be the remains of ancient civilizations from the other side of the Sea of Japan that have not been scientifically confirmed, just like Ōyu Stone Circles 大湯環状列石. In 727 AD (4th year of Jinki 神龜 4年), the envoy of the Balhae Kingdom first landed in Akita, Japan. Then in 746 (18th year of Tenpyo 天平 18年), thousands of Balhae and Tetsurimakatsu 鉄利靺鞨 people crossed the sea and came to Japan and were naturalized. This incident is recorded in "Shoku Nihongi 『続日本紀』". In addition, in 771 (the 2nd year of Baoquan), there were 17 ships carrying 325 people¹⁰. These people landed in Nodai Minato 野代湊 (Noshiro Port 能代港). This shows the frequent exchanges between Akita and the coastal areas of Northeast Asia.

This is fundamentally different from the international trade and cultural exchanges in which the southern and northern Kyushu island of Japan became fixed man-made foreign trade ports after the middle Ages. I argue that before the formation of the stable Yamato culture, the mainland population and their culture that already sailed or migrated along the coast of the Sea of Japan had an important fundamental influence on Ko-Shinto and Yamato civilization. This is in opposition to the artificial story of the ancestor of the Emperor of Japan mentioned in the historical documents of Japan, after landing in southern Kyushu and going all the way northward to gradually unify Japan. That is to say, the culture of the Northeast Asian continent and their population composition and cultural foundation of the migrants to the Yamato nation before and during the formation of the Yamato culture should be like the civilization of the coastal cultural circle of the Northeast Asian continent. The formation of the Yamato regime and the trend of learning from main-

land culture in the future did influence the future of Japanese culture, but it did not shake the continuation of the Tungus element in secular culture in Japan.

Japanese history is replete with women rulers¹¹, which lasted from the sixth century to the eighteenth century. This is certainly a remarkable manifestation of matriarchal clan society. Just as the Manju people are proud of their group of women becoming the rulers, the Japanese now don't feel that there is anything wrong with these top women¹² in Japanese history. In contemporary Japan, Gionmatsuri 祇園祭 and Jidaimatsuri 時代祭り in Kyoto, there are many historical women appearing during the event. In Tokushima Prefecture 徳島県 on Shikoku Island, there is the famous Awaodori 阿波踊り in Japan. This collective parade dance involving many young women also reflects the relationship between women in Japanese society and men in social life, that is, large-scale women gatherings are generally recognized by society as matrilineal clan. I argue that this is an indirect manifestation of social culture.

There are two types of Miko 巫女 in modern Japanese shrines. One is the women of the shrine family. They mainly serve as the artistic directors of the music performance and dance of the rites. The other type of Miko is temporary workers. These temporary workers are young girls who will quit Miko's job once they get married. Therefore, the occupational age of the temporary worker girl Miko is very short, almost between graduation from high school and marriage. These girls Miko are also divided into two categories. One profession is Miko who performs music and dances for the gods during special rituals of the shrine, and another one is the general affairs of the shrine during the peak tourist season or during the special ritual period.

The existence of Miko itself is a characteristic of matrilineal clan society and culture. Almost all large and small shrines in the Shinto system have Miko girl. After the middle Ages, the development of full patriarchal socialization did not hinder the status and activities of women in the family society and religious fields in the basic culture. Although Japanese society still has a strict hierarchical system for women, there are still many social problems that are treated differently for women, but the social phenomenon of being able to retain the profession of Miko in shrines still shows the social value of Japanese society to the women. And in terms of religion, there is a certain historical connection with the Tungus people on the other side of the Sea of Japan.

It is worth mentioning that Kuchikamizake 口噛み酒 appeared in Oosuminokuni 大隅の国 in the southern part of Kyushu, Japan, which is now the southern part of Kagoshima after the Jomon period 縄文時代. These regions still retain the tradition of offering Kuchikamizake to the gods during sacrifices. The Kuchikamizake dedicated to the gods was made by teen's girls. The method of making is that the girls chew uncooked rice soaked in water and spit it into a wine jar for storage¹³. Although the academic circles have not yet come to accurate textual research on this ancient wine-making process, the Kuchikamizake made by young girls can indeed be used as a reference for textual research on the historical and social status of women in the Shinto beliefs in Japan.

It is worth noting that most of the Miko in the Shinto system in Japan are girls, and the shamans in the Tungus Manju system are young and middle-aged widows or even elder women. Judging from the age group at which women hold the priesthood, the girls in Japanese shrines are now standardized as professional shrine culture products. Moreover, the shrine is managed by hereditary men family, and women in this family are responsible for inheriting and instructing music and dance, and the actual dance and performance in the ritual activities are the contracted girl Miko employees.

In Manchuria and its surrounding vast Northeast Asia, most shamans are held by widows or old men those who met something terrible in their life. Since Tungus society did not develop Shamanism into a tangible religion, the most significant religious feature of Shamanism is that it does not use churches, does not preach, and does not establish specialized clergy. Shamans are ordinary members of family life at ordinary times, and only when they act as shamans or heal patients will they assume the duties and roles of shamans. Even the old women who held shamans for the royal secrets during the Qing Empire have their own social status in daily life and are not full-time shamans.

At the early period of the Qing Empire, Emperor Manju concealed Shamanism for political purposes and declared his belief in Tibetan Buddhism to strengthen the close

relationship with the Mongolian tribes and Tibet. The emperor themselves quietly set up a courtyard¹⁴ dedicated to shamans in an unknown imperial forbidden area. This is the only tangible royal sacrificial building record of Shamanism in Northeast Asia. The Manju people were strictly ordered to ban shamanistic activities, and this political move did not really have a decisive impact on the beliefs of the Manju group. On the contrary, the Manchuria folk and military camp communities far away from the imperial court better inherited Shamanism. Although there are no buildings dedicated to shamanism among the people, it is based on this that the shaman can continue its life. In other words, the folk shaman culture is more thorough in maintaining traditional beliefs than the core city of Manchuria, such as Mukden hoton¹⁵ or Gemu hecen¹⁶.

The separation of Shinto and Buddhist temples in Japan is a manifestation of modern political consciousness. For more than a thousand years before the Meiji Restoration, the Japanese government independently completed the political religious qualitative process of distinguishing original beliefs from foreign beliefs. However, I do not identify that tangible religions can be compared with the religions of intangible churches or cults. The only difference between them is that there are government-supported religious groups and tangible buildings or completely formed naturally in social development. Nationalized religions or religious groups are the building blocks of the education system that serve politics, and all religious rituals or doctrines are routinized. This is what the primitive believers of shamanism have never encountered before and believe that religious interference. The shaman who believes in animism does not need to set up a dojo to socialize with gods or ghosts. Nature is the shaman's dojo, and everything is a god. The attitude of this belief to people and everything in the world and the recognition of the relationship between man, ghost and god is that shaman can always stay in the hearts of people who are closest to nature.

2. Similarity and Traceability as seen in Tangible Cultural Heritage

The biggest feature of Shinto in Japan after regulation is that there are dedicated people responsible for the affairs of the shrine, and various ritual activities are carried out in a planned way. Since it is a government-directed behavior, all religious behaviors are standardized. Among these regulated Shinto religious elements, I will count and compare the Shinto props that contain white.

As described in the famous Manju shaman tale Nišan Saman i Bithe, when Nišan go to the world of ghosts and gods, she requires money to be given to ghosts and gods, and the embodiment of this money in Manju Shaman culture is Hošan jiha¹⁷ and Misun¹⁸. Every time Nišan negotiate with ghosts or gods, she actively or passively gives them a set of white paper and Misun. This is a kind of bribery; it can also be called as reward. Certainly, the use of white color in Manju and Japanese culture is not limited to religious fields. White clothing and supplies are flooded in many aspects of daily life, and they all give white noble, festive and even holy meaning.

There is a decorative object made of white kapok¹⁹ or white paper in Japan, and its name is Shide 紙垂/四手. Shide can be cut and made in many ways, and its shape looks like a thunder or lightning in the sky. Some are thick, some are slender, some are slender and independent, and some are hung on wooden sticks or bamboo poles like a Taoist whisk 拂尘. A set of Shide on a straw rope called Shimenawa 注連縄. Many Shide is decorated on the straw rope at intervals of about 50 cm or one meter, or the spacing of the Shide may depends on the thickness of the straw rope. This kind of religious decoration props with straw rope and Shide mainly appear in four environments, 1) with giant Shimenawa and Shide surrounded by towering trees 2) wound on giant rock. 3) Under the eaves of the entrance to the shrine hall, ordinary people also hang small Shimenawa to exorcise evil during the New Year period. 4) The head decoration of shops or vehicles. What Shimenawa embodies is the dividing line between the human world and the gods. Anything that hangs such shinto decorations is sacred or has the effect of exorcising evil spirits. In contrast, there are very similar props in shamanism, but they are not used to divide the world from the gods.

Folk sacrificial religious props very similar to Shimenawa were once very popular in the coastal areas of Northeast Asia, from the north of the Korean Peninsula in the south, Neryungri area in the north, and Amba Hinggan Dabagan²⁰ in the east. Until the 1930s,

straw ropes and white paper ears were used for decorate sacred tree, sacred realm or sacrifice worship activities.

In addition to Shide and Shimenawa, the Shinto system also has Gohei 御幣, Ōnusa 大幣, Tamagushi 玉串 and other long hanging religious props made of white paper. These props without exception represent the religious meaning of paying homage to the gods and exorcising evil spirits. Gohei is a sacred religious prop dedicated to the gods instead of money. Ōnusa itself is a religious prop for exorcising evil spirits and removing filth. It is very similar to the Taoist fly-wisk. Its basic function and purpose are the same, most of Japan shrine uses a lot of white thin paper strips tied to the head of a wooden stick. Some shrines use pure hemp fiber Ōnusa instead of white paper spikes. There are also examples of mixed use of hemp fiber and paper²¹. Tamagushi is a religious prop entirely dedicated to the gods. These Shinto props all contain white paper decorations without exception, and this white belief can also be traced back to the formation period of Japanese culture based on historical books.

Sacrifices like those decorated with straw ropes and white paper tassels were also used in the Manju family sacrifices and the worship of sacred natural gods in the wild nature. However, due to the religious policy during Manju's rule and the loss of Manju, this kind of sacrifice is considered unlucky in Han Chinese. The props have almost completely disappeared from the land ruled by Chinese.

In the early Qing Empire, to rule the populous China Proper region and the alliance of the Mongolian tribes and Tibet, Emperor Manju officially believed in Tibetan Buddhism. Political suppression of Shamanism is in the political considerations of Emperor Manju. The white color culture of Manju is hidden in the daily culture. For example, the eye-catching logo at the entrance of the restaurant is to use the pure white large fringe of white cloth hangs under the large white flower ball²² as the signboard. This cultural phenomenon still prevailed until the Mukden Hoton²³ in 1989. The Manchuria region still retained a lot of white-loving culture before entering the 1990s. For another example, Han Chinese uses red lanterns and couplets written on red paper to decorate the gate during the holidays, while Manju uses white lanterns and white paper bordered with green to write Manchurian scripts congratulations and hang on both sides of the gate. This white culture can still be seen in the Manju family in Beijing until 1926. And the Shirt and panties of the people from the Manju Group are pure white. In contrast, the custom of white clothes can also be seen in the traditional Japanese wedding brides Shirumuku 白無垢 and Wataboshi 綿帽子. This is also the most recent cultural phenomenon in the white worship culture and the secular in the current Japanese society.

Due to the large number of Han Chinese in Beijing and China Proper areas, they were squeezed by the comprehensive Han Chinese culture after 1912. The white paper strips in this sacrificial activity and many white cultures in secular life were quickly replaced with red or other colors.

According to the latest academic research published in the journal Nature²⁴, there is clear evidence of the migration of farmers from western Manchuria in the early formation of Japanese civilization. This latest research result can directly introduce Manju's Shimenawa to the Japanese archipelago via the Korean peninsula or by sea to provide more favorable academic theoretical support. Shimenawa itself is a straw rope of different thickness woven from rice straw, which is a favorable social life manifestation after the civilization of rice planting technology matures. Plenty of rice straw indicates that the level of agricultural production is developed. The use of rice straw to make straw ropes shows that the cultural group has a high degree of dependence on rice and a high degree of emphasis on agricultural technology.

I argue that the main birthplace of the Hongshan culture is the western region of Liaoning²⁵. When agricultural civilization was introduced to the Japanese islands through Korea peninsula, it should have also been introduced to other Northeast Asian continental civilizations, including agricultural technology itself. I infer that the White Faith entered the Japanese archipelago along with the migration of these farmers. Because the color belief of Ainu civilization is different from that of Yamato civilization. Intuitively, the culture of both men and women dress in white on the Korean peninsula is also related to Tungus in Northeast Asia and White favorite culture in Japan.

In addition, from the perspective of linguistics, the high degree of similarity between the languages of the eastern and western cultures of the Sea of Japan once again provides a certain degree of persuasiveness for the transmission and coherence of this white belief. From this, I turned my attention to the history of food communication, hoping to provide some more reference clues for the study of this white bond of faith from multiple resource. As we all know, Manju, the Korean Peninsula, and the Japanese archipelago all make miso. The pronunciation of Soybeans Paste in these three cultures is very similar. I assume that Manju's Soybeans Paste production process and its name were introduced to the Japanese islands through the Korean peninsula along with farmers three thousand years ago. Thus, the three cultures have similarities in the process of making soybean paste. The pronunciation of Manju paste is called Misun. It spread to Japan from the Korean peninsula, and Japanese call its Miso today. This multidisciplinary analysis of linguistics, food communication, population movement, and religious and cultural beliefs allows me to speculate that the Japanese white beliefs and the Tungus culture of Northeast Asia may have come from a cultural system three thousand years ago.

Regarding Miso, Tamada shrine 玉田神社²⁶, which is one of the few that still uses Japanese local Miso and other foods to worship the gods, is an exorcism shrine built in the early days of the capital of Heiankyo. During the sacrifice ceremony, the priest would serve it on a plate. Large pieces of Miso, along with washed rice, salt, and bamboo shoots are offered to the gods. This shrine located in the south of Kyoto City is a Heian period shrine that is rarely seen in Japan.

In addition, there is a Motomura shrine 本村神社²⁷ dedicated to the god Miso built in 713²⁸ in Kumamoto city. From the geographical point of view, Kumamoto and the Korean Peninsula face each other across the sea. I argue that the coast of Kumamoto is an important possible landing area from the continental Miso. However, according to historical sources, this shrine was built to enshrine the deity of Miso, the Miso god who turned a lot of corrupted Miso into edible delicious miso. Therefore, the historical reference value of Motomura shrine in terms of cultural transmission does not seem to be high compared to Tamada shrine.

Analyzing from the inference of the Korean peninsula, we can still see the sauce cubes tied with hemp rope on the Korean peninsula's soybean paste market. This method of storing and selling Miso into a relatively portable block and then tied with thick hemp rope or straw rope makes me directly think of Nišan as described in Manju's masterpiece Nišan Saman i Bithe. Before the Nišan found the soul of the little boy, Nišan ask the boy's family prepare enough sauce cubes and tie up miso blocks with a rope. Every time Nišan encounters a ghost or a god, she will send a set of Miso blocks and a dozen papers to show her respect. The Misun culture mentioned here seems to be very similar to the existing Myecwu²⁹ processing technology on the Korean Peninsula.

Conclusion

Although Japan gradually transformed into a patriarchal society in the Middle Ages, the priestess system of the matriarchal clan society, which is very similar to the other side of the Sea of Japan, is relatively intact in the Shinto system. After Manchuria lost its dominant position, almost all social life in China proper was forced to Sinicization. Only the remote areas of Manchuria still have Shaman's weak flames. Manchu shamanism culture almost disappeared in 1930s in the Chinese society. Even so, in the past 100 years, they have been embezzled or confused by the Han Chinese who immigrated to Manchuria. Most of the famous Manchu shamans are also mostly male, and the females in the family help to form the ceremony. This reversal of male and female positions is the exact opposite of that of the shamans of the Qing Empire or earlier. Pure Manchu shaman has been difficult to have a living space.

The shamanism of the Tungus ethnic group along the coast of Northeast Asia is deeply rooted in life. Compared with the influence of foreign culture brought by Japan in Buddhism and modern Western secular social culture, Even though other Tungus ethnic group were marginalized under imperial Russian rule for nearly a century, the carrier of faith, relatively traditional life, and remoteness have created a necessary survival gap for the continuation of religious culture. However, I have noticed that the Tunguska ethnic group outside of Manchu does not have a distinctly white culture. It's a pity that Manju's

tradition of advocating white color has become the faith of very few Manju people on the mainland in contemporary China. In Japan, this white worship still coexists with many other civilizations.

I propose that the social culture of the matriarchal clan of the Jurchen (Manju), the dissemination of foods and languages such as Misun, and the cultural characteristics of the group that likes White were indeed introduced to Japan through the Korean peninsula and across the sea in ancient times. Scholars in the past advocated the homology of Japan and South Korea should be changed to Manchuria + Korean Peninsula + Japanese Culture Group. I made a brief series and comparison of the cultural significant of women's social status, white color beliefs, and the food dissemination of Misun to Miso, as an introductory study of the origins of Manju and Japanese culture.

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¹ Manju is the prototype of Manchu, Manchu is spelled in English, and Manju is the alphabet transliteration of Manchurian language. The author will use Manju all in this article, instead of Manchu, the purpose is to strengthen the original pronunciation of the name of this ethnic group.

² Manju ruled Chinese proper for 268 years, from 1644 to 1912.

³ Xiaozhuangwen.

⁴ Shunzhi.

⁵ Xianfeng.

⁶ Emperor Daoguang.

⁷ Emperor Guangxu, the son of Prince Hošoi gulu.

⁸ This is the consensus within the Manju Group.

⁹ Mahan, Jinhan, Byeonhan. Later known as Later Baekje (892–936), Taebong (901–918) and Silla (57–935).

¹⁰ 新野直吉, 1984, 『秋田美人の謎』白水社. P. 67, 84.

¹¹ 女性天皇.

¹² There are totally ten women Emperors in Japanese history. 第33代推古天皇, 第35代皇極天皇, 第37代齐明天皇, 第41代持統天皇, 第43代元明天皇, 第44代元正天皇, 第46代孝謙天皇, 第48代称徳天皇, 第109代明正天皇, 第117代後桜町天皇.

¹³ 加藤百一『日本の酒5000年』技報堂出版、1987年2月25日、1版1刷、p. 13–19.

¹⁴ Tangse 堂子.

¹⁵ Shenyang.

¹⁶ Beijing.

¹⁷ Joss paper.

¹⁸ Dozens of paper and miso.

¹⁹ Momen 木棉.

²⁰ Daxing'anling.

²¹ 徳川光圀『神道集成』17コマ。Kasuga-taisha春日大社 still use hemp fiber Ōnusa.

²² [别样的“广告牌”——幌子 - 简书 (jianshu.com)]. I remember this white culture in my teenager clearly.

²³ Shenyang city.

²⁴ Triangulation supports agricultural spread of the Transeurasian languages [Triangulation supports agricultural spread of the Transeurasian languages (nature.com)] 10 November 2021.

²⁵ Liaoxi 辽西.

²⁶ 〒613-0024 京都府久世郡久御山町森宮東 1 番地.

²⁷ 〒862-0973 熊本市中央区大江本町7-1.

²⁸ Empress Genmei (707–715). She ordered to built Motomura shrine.

²⁹ 味噌, soybean malt.

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