The teaching of Herbert Spencer that the greater gods of a people—
done formerly in popular worship, as creators, or as particularly directing
certain elemental forces, represent
a later development of ancestor-
worship, is generally accepted today.
Ancestral ghosts, considered as more
or less alike in the divine when
primative society had not yet
developed class distinctions of
any important character, as the
ancestors become differentiated,
as the society itself differentiated,
and greater and lesser. Eventually
the worship of some one ancestor
spirit, or group of spirits, overshadowing
that of all the rest; and a supreme
deity, or group of supreme deities,
becomes evolved. But the differen-
- Deities of the ancestral cult must be understood to proceed in a great variety of directions. Particular ancestors of families engaged in hereditary occupa-
- tions may develop into deities, presiding over these occupations:
- patron-gods of crafts and guilds.
Out of other ancestral cults, through various processes of mental associa-
- tion, may be evolved the worship of deities of strength, of health,
- of long life, of particular products,
- of particular localities. When more
- light shall have been thrown upon
- the question of Japanese origins,
- it will probably be found that
- many of the lesser deities or
- patron gods now worshipped in
- the country were originally the
gods of Chinese or Korean crafts-
- men; but I think that Japanese
mythology, as a whole, will prove to offer few important exceptions to the evolutionary law. Indeed, Hindu present us with a mythological hierarchy of which the development can be said fairly explained by that law alone.

Besides the bijgani, there are myriados of superior and of inferior deities. There are the primal deities, of whom only the names are mentioned—appearance of the period of chaos; and there are the gods of creation, who gave shape to the land. There are the gods of earth and sky, and the gods of the sun and moon. Also there are gods, beyond counting, supposed to preside over all
There is good and evil in human life, birth and marriage and death, riches and poverty, strength and disease. It can scarcely be supposed that all this mythology was developed out of the old pseudo-cult in Japan itself; more probably its evolution began on the Asiatic continent. But the evolution of the national cult, that of the Shinto to which is forms of Shinto to which is today the state religion, seems to have been Japanese, in the strict meaning of the word. This cult is the worship of the gods from whom the emperors
claim ascent, — the worship of the "imperial ancestors". It appears that the early emperors of Japan, the "heavenly sovereigns" as they are called in the old records, were not emperors at all in the true meaning of the term, and did not even exercise universal authority. They were only the chiefs of the most powerful clan, or 

were known as their special ancestors, and thus probably in that line, no dominant influence. But eventually, when the chiefs of this 

clan really became supreme rulers of the land, their clan-cult spread everywhere, and overshadowed, without abolishing, all the other cults. Then arose the national mythology.
We therefore see that the course of Japanese ancestor-worship, like that of Aryan ancestor-worship, exhibits these three successive stages of development before mentioned. It may be assumed that, on coming from the continent to their present island-home, the race brought with them a rude form of ancestor-worship, consisting of a rite more than rites, an sacrifice performed at the graves of the dead. When the land had been parcelled out among the various clans, each of which had its own ancestor-cult, all the people of the district
belonging to any particular clan, would eventually adopt the religion of the clan ancestor; and thus arose the Shinto cult of the "Nijigami." Since then, the special cult of the most powerful clan developed into a national religion, the worship of the goddess of the sun, from whom the supreme ruler claimed descent. Thus, under Chinese influence, the domestic form of ancestor-worship was established in lieu of the primitive family cult; hence offerings and prayers were made regularly in the home, where the ancestral tablets represented the tombs of the family dead.
But offerings were still made, on special occasions, at the graves; and the three Shinto forms of the one, together with later forms of Buddhist in adoption, continued to exist; and rule the state life of the nation today.

It was the cult of the Supreme ruler that first gave to the people a written account of traditional beliefs. The mythology of the reigning house furnished the scriptures of Shinto, and established ideas linking together all the
existing forms of ancestor-worship. The Shinto traditions were by these writings blended into one
mythological history, explained upon the basis of one legend.
The whole mythology is contained in two books, of which English
translators have been made.
The oldest is called Ko-ji-ki, or "Records of Ancient Matters"; and it is supposed to have been compiled in the year 712 A.D. The other, and
much longer work is called Nihon-gi, "Chronicles of Nihon" (Japan), and dates from about 720 A.D. Both works profess
portion of them is mythological; and either begins with a story of creation. They were compiled, mostly from oral tradition, we are told, by imperial order. It is said that a yet earlier work, dating from the seventh century, may have been drawn upon; but this has been lost. No poet an antiquity can therefore be claimed for the sixty so they stand; but they contain traditions which must be very much older, possibly thousands of years older. The Ko-ji-ki is said to have been written from the dictation of an old.
man of marvellous memory; and

The Shinto Theologian Hirata

would have us believe that traditions

thus preserved are especially trust-

worthy. "It is probable," he

wrote, "that more ancient tradi-
dions, preserved for us by expen-
cers of memory, have for that

very reason come down to us

in greater detail than if they

had been recorded in documents.

Besides, men must have had

much stronger memories in the
days before they acquired the

habit of trusting to written

characters for facts which they

with their memory — as is

shown at the present day in the

case of the illiterate, who have
I depend on memory alone." He
must smile at Hirata's faith
in the changelessness of oral tradition;
but I believe that folklorists would
discover, in the character of the
older myths, intrinsic evidence of
influence and pity. Chinese influ-
ence is discernible in both works;
yet certain parts have a particular
quality not to be found, I suppose,
in any other Chinese, — a primiti-
ve unforgivingness, a weirdness and a
strangeness having nothing in
common with other mythisat literature.
For example we have, in the
story of Banaagii, the world-maker,
visiting the Shades to recall his
dead spouse, a mythology seems
purely Japanese. The archaic
naïveté of the recital must impress
anybody who studies the liberal
I shall present only the substance of the legend, which has been recorded in a number of different versions:

When the time came for the Fire-god, Tagu-Touchi, to be born, his mother Izanami-no-Mikoto was bound, and suffered change, and departed. Then Izanagi-no-Mikoto was wrath and said, "Oh! that I should have given my lovely younger sister in exchange for a single child!" He crawled at her head, and he crawled at her feet, weeping and lamenting, and she leapt which he shed fell down and became a deity.

... Thereafter Izanagi-no-
Mikoto went after Izanami-no-Mikoto into the Land of Yomi, the world of the dead. Then Izanami-no-Mikoto, appearing still as she was when alive, lifted the curtain of the palace (of the dead), and came forth to meet him; and they walked together. And Izanagi-no-Mikoto said to her:—"I have come because I sorrowed for thee, my lovely younger sister! O my lovely younger sister, the hands that I once knew were making together are not yet finished; therefore come back!"

Then Izanami-no-Mikoto made answer, saying:—"My august lord and husband, lamentable it is that thou art dead and come sooner—now I have ralde.
of the cooking-range of Yomi.
Nevertheless, as I am thus deliberately
honoured by being sent here, my
loving elder brother, I wish to return
with thee to the living world. Now
I go to discuss the matter with the
gods of Yomi. Wait thou here,
and look not upon me." So
having spoken, she went back;
and Izanagi waited for her.
But she dawdled so long within
that he became impatient. Then
taking the wooden comb that he
wore in the left bunch of his
hair, he broke off a tooth from
one end of the comb, and lighted
it, and went in to look for
Izanami-no-Mikoto. But
he saw her lying swollen and
gnawing among worms; and
eight kinds of Thunder gods
said upon her... And Izanagi, being overawed by that sight, would have fled away; but Izanami rose up, crying, "Thou hast put me to shame! Why didst thou not observe that which I charged thee?... Thou hast seen my nakedness: now I will see thine!" And she bade the Ugly Females of Yomi follow after him, and stay him; and the Eight Thunder also pursued him, and Izanami herself pursued him... Then Izanagi-no-Mikoto drew his sword, and flourished it behind him as he ran. But they followed close upon him. He took off his black head-cloth, and flung it down; and it
became changers into grapes; and while the Ugly Ones were eating the grapes, he gained upon them. But they followed quickly; so he then took his comb, and cast it down; and it became changers into bamboo sprouts; and while the Ugly Ones were devouring the sprouts, he then on until he reached the mouth of Yomi. Then taking a rock which it would have required the strength of a thousand men to lift, he blocked therewith the entrance as Izanami came up. And standing behind the rock, he began to pronounce the words of divorce. Then, from the
other side of the rock, Izanami cried out to him: — "My dear lord and master, if thou dost so, in one day will I strangle thee with a thousand of thy people!" And Izanagi-no-Mikoto answered her, saying:— "My beloved younger sister, if thou dost so, I will cause in one day to be born fifteen hundred..." But the deity, Kukuri-hime-no-Kami then came, and spoke to Izanami some words which she seemed to approve; and thereafter she vanished away...
The strange mingling of pathos with nightmare - terror in this myth, of which I have not ventured to present all the startling naïvité, sufficiently proves its primitive character. It is a dream that some one really dreamed - one of those bad dreams in which the figure of a person beloved becomes horribly transformed; and it has a particular interest as expressing that fear of death and of the dead informing all primitive ancestor-worship. The whole pathos and weirdness of the myth is the vague
unconsciousness of the fancies, the formal use of terms of endearment in the moment of uttermost loathing and fear, — all impress one as unmistakably Japanese. Several other nyorae scarcely less remarkable are to be found in the Kojiki and Nihonshi; but they are mingled with legends of so delicate and graceful a kind that it is scarcely possible I believe these latter have been imitated by the same race. The story of the magique fées and the visit to the Dea-bod's palace, for example, in the second book of the Nihonshi, sounds oddly like an Indian fairy-tale;
and it is not unlikely that the *Ko-ji-ki* and *Nihongi* both contain myths derived from various alien sources. At all events their mythical chapters present us with some curious problems which yet remain unsolved. Otherwise the books are dull reading, in spite of the light which they shed upon ancient customs and beliefs; and, generally speaking, Japanese mythology is unattractive. But to dwell here upon the mythology, at any length, is unnecessary; for its relation to *Shinto* can be summed up in the space of a single brief paragraph.
— In the beginning neither force nor form was manifest; and the world was a shapeless mass that floated like a jelly-fish upon water. Then, in some way — we are not told how — earth and heaven became separated; dim gods appeared and disappeared; and at last there came into existence a male and a female deity, who gave birth to a shapeless being. By this pair, Izanagi and Izanami, were produced the islands of Japan, and the generations of the gods, and the deities of the Sun and Moon. The descendants of these creating deities, and of the gods who
They brought into being, were the eight thousand (or eight thousand) myriads of gods worshipped by Shinto. Some went to dwell in the Plain of Heavens; others remained on earth and became the ancestors of the Japanese race.

Such is the mythology of the Kojiki and the Nihongi, stated in the briefest possible way. At first it appears that there were two classes of gods recognized:

Celestial and Terrestrial; and the old Shinto rituals (norito) maintained this distinc-

tion. But it is a curious
fact that the celestial gods of this mythology do not represent celestial forces; and that the gods who are really identified with celestial phenomena are classed as terrestrial gods, — having been born or "produced" upon earth. The Sun and Moon, for example, are said to have been born in Japan, — though afterwards placed in heaven; — the Sun-goddess, Ama-terasu-no-oho-kami, having been produced from the left eye of Izanagi, and the Moon-god, Tsuki-yomi-no-Mikoto, having been produced from the right eye of Izanagi when, after his visit to the underworld, he washed himself at the mouth of a river in the island of Tsukushi.
The Shinto scholars of the eighteenth and nineteenth centuries established some order in this chaos of fanciful by denying all distinction between the Celestial and Terrestrial gods, except as regarded the accident of birth. They also denied the distinctions between the so-called Age of the Gods (Kami-yo), and the subsequent period of the Emperor. It was true, they said, that the early rulers of Japan were gods; but so were also the later rulers. The whole Imperial line, the "Jinn's Succession," represented one unbroken descent from the goddess of the Sun. Hirata wrote:

"There exists no lord on earth..."
line between the Age of the Gods
and the present age is not there
exists no justification whatever
for drawing one, as the Nikongi
does."

Of course this position
involved the doctrine of a divine
descend for the whole race, in-
as much as, according to the
old mythology, the first Japanese
were all descendants of gods; and
that doctrine Hirata
ubodtely accepted. The Jap-
"anese, he asserted, were of divine
ancestry, and for that reason su-
perior to the people of all other
countries. He even held that their
divine descent could be proved without
difficulty. These are his words:
"The descendants of the gods who accompanied Ninigi-no-Mikoto [grandson of the Sun-goddess, and supposed founder of the Imperial house], as well as the offspring of the successive Mikados, who entered the ranks of the subjects of the Mikados, took the names of Taira, Minamoto, and so forth, have gradually increased and multiplied. Although numbers of Japanese cannot state with certainty from what gods they are descended, all of them have tribal names (kabané), which were given to them by the Mikados; and those who make it their province to study genealogies can tell from a man’s ordinary surname, who his remote ancestors must have been." All the Japanese were gods or at least surnames of their country was properly called the Land of the Gods — Shinto. The
Kami-no-kuni. Are we to understand Hirata literally? I think so—but we must remember that there existed in feudal times large classes of people, outside of the classes officially recognized as forming the nation, who were not considered as Japanese, nor even as human beings: these were outcasts, and reckoned as little better than animals. Hirata probably refers to the four great classes only—samurai, farmers, artisans, and merchants. But in that case what are we to think of this ascription of divinity to the race, in view of the moral and physical feebleness of human nature? The moral side of the question is answered by the Hindu theory of evil deities, "gods of
crookedness, who were alleged to have originated from the impurities contracted by Izanagi during his visit to the underworld. As for the physical weakness of men, that is explained by a legend of Ninigi-no-Mikoto, divine founder of the imperial house. The goddess of Long Life, Iha-naga-hime (Rock-long-princess) was sent to him for wife; but he rejected her because of her ugliness; and that unwise proceeding brought about "the present shortness of the lives of men," most mythologies ascribe vast duration to the lives of early patriarchs or rulers; the further we go back in mytho-
logical history, the longer lives are the sovereigns. To this general rule Japanese mythology presents no exception. The son of Ninigi-no-Mikoto is said to have lived five hundred and seventy years at his palace of Takachiho;—but that, remarks Hirata, "was a short life compared with the lives of those who lived before him." Thereafter men's bodies declined in force; life gradually became shorter and shorter;—yet in spite of all degeneration the Japanese still show traces of their divine origin. After death the body entered into a higher divine condition, without, however, abandoning this world... Such were Hirata's views. Accept—
ing the Chinese theory of nature, 
the "ascription of divinity to human
nature proves less inconsistent than it appears at first sight; and the modern Chinese may discover a germ of scientific truth in the doctrine which traces back the beginnings of life to the

more than any other Japanese writer, Hiraizumi has enabled us to understand the hierarchy of Chinese mythology, corresponding closely, as we might have expected, to the ancient ordination of Japanese society: In the lowermost ranks are the spirits of common people, worshipped only at the household shrine or at graves. Above these are the gentile gods or
Ujigami,—ghosts of old rulers worshipped as deific gods. The Ujigami, Hirata tells us, are under the control of the Great God of Izumo,—Cho-kuni-nushi-no-Kami;—and, "acting as his agents, they ruled the fortunes of human beings before their birth, during their life, and after their death." This means that the ordinary ghosts obey, in due order, the commands of the clan-gods or deities of the dead; that the conditions of communal worship during life continue after death.

The following extract from Hirata will be found of interest,—not only as showing the supposed relation of the individual to the Ujigami, but also as suggesting how the act of
abandoning one's birthplace was formerly judged by common opinion.

"...When a person removes his residence, his original Ujigami has to make arrangements with the Ujigami of the place where he transfers his abode. On such occasions it is proper to take leave of the old god, and I pay a visit to the temple of the new god as soon as possible after coming within his jurisdiction. The apparent reasons which a man imagines to have induced him to change his abode may be many: but the real reasons cannot be otherwise than that either he has offended his Ujigami, and is therefore expelled, or that the Ujigami of another place has negotiated his transfer..."

*Translator, W. S. Galpin: The Italic are mine.*
To every dus appear and every person was supposed to be the subject, servant, or retainer of some jigami, both during life and after death.

There were, of course, various grades of these clan-gods, just as there were various grades of living rulers, lords of the soil. Above ordinary zigami ranked the deities worshipped in the cities. Their temples of the various provinces, which temples were termed ichi-no-miya, or temples of the first grade. These deities appear to have been in many cases the spirits of princes or great daimyō, former ruling exclusive districts;
but all were not of this category. Among them were deities of elements or elemental forces, — Wind, Fire, and Sea, — deities also of longevity, of destiny, and of lurid cold, — clan-gods, perhaps, originally, though their history had been long forgotten. But above all others Shintō divinities ranked the gods of the Imperial Cult, — the super-potent ancestors of the Mikados.

Of the higher forms of Shintō worship, that of the imperial ancestor proper is the most important, — being the State religion; but it is not the oldest. There
are the supreme cults: that of the
Shin-goddess, represented by the
famous shrines of Ise; and the
Izumo cult, represented by the
great temple of Kintoki. This
Izumo temple is the center of
the more ancient cult. It is
dedicated to Oho-kuni-nushi-
no-Kami, first ruler of
the Province of the Gods, and
offspring of the brother of the
Shin-goddess. Deprived of
his realm in favor of
the founder of the imperial
dynasty, Oho-kuni-nushi-
no-Kami became the ruler
of the Nisei World—That
is to say, the World of Ghosts.
Under his shadowy dominion the
spirits of all men proceed after death;
and he rules over all of the Ujigami.
We may therefore term him the
Emperor of the Dead." "You
cannot hope," Hirata says, "I live
more than a hundred years under
the most favourable circumstances;
but as you will go to the Unseen
Realm of Oho-kuni-nushi-no-
Kami after death, and be subject
to him, learn before to bow down before him." ... That weird
fancy expressed in the wonderful
fragment by Coleridge, "The
Wanderings of Cain," would
therefore seem to have actually
formed an article of ancient
Chin Ji faith: "The Lord is
God of the living only; the
dead have another God."
The land of the Living is Old Japan, of course, the Mikado, the deity incarnate, Arahitogami, and his palace was the national sanctuary, the Holy of Holies. Within the precincts of that palace was the Kashikō-Dokoro ("Place of Awe"), the private shrine of the Imperial Ancestors, where only the Court could worship, the public form of the same ever being maintained at Ise. But the Imperial House worshipped also by deputies (and still do worships) both at Kii and Ise, and likewise at various other great sanctuaries. Formerly a great number of temples
were maintained, or partly maintained, from the imperial revenues. The Chin-to temples of importance need to be classed as greater and lesser shrines: there were 304 of the first rank, and 2,828 of the second rank. But multitudes of temples were not included in this official classification, and depended upon local support. The recorded total of Chin-to temples today is about 187,000.

We have seen, without counting the great Izumo cult of Oho-kuni-nushi-no-Kami, four classes of ancestor worship: the domestic religion, the religion of the Ujigami, the worship at
The chief shrine [Ichi-no-miya] of the several provinces, and the national cult at Ise. The shrine cults are now linked together by ritual; and the devout Shintoist worships the divinities of all, collectively, in his daily morning prayer. Occasionally he visits the chief shrine of his province, and he makes a pilgrimage to Ise if he can. Every prince Japanese is expected to visit the shrines of Ise once in his lifetime, or to send a deer or a deputy. Inhabitants of remote districts are not all able, of course, to make the pilgrimage; but there is no village which does not, at certain intervals, send a pilgrim either to Kishu or to Ise on behalf of the
community, — the expense of such represen-
tation being defrayed by local subscription. And, furthermore, every Japanese can worship the supreme divinities of Shinto in his own house, where upon a "god-shelf" (kamidana) are placed inscribed with the assurance of their divine protection, — holy charms obtained from the priests of Isé or of Kiōmi. In the case of the Isé cult, such tablets are commonly made from the wood of the holy shrines in Japan, which, according to custom, must be rebuilt every twenty years, — the ruins of the demolished神器es being then cut into tablets from which new ones are made throughout the country.
Another development of ancestor-worship, the cult of gods preceding over crafts and callings, deserves special study. Unfortunately we are as yet little informed upon the subject. Anciendy this worship must have been more definitely ordered and maintained than it is now. Occupations were hereditary; artisans were grouped into guilds — perhaps we may even say castes — and each guild or caste had its patron-deity. In some cases the craft-gods may have been ancestors of Japanese craftsmen; in other cases they were perhaps of Korean or Chinese origin, ancestral gods of immigrant craft-artisans, who brought their guilds with them to Japan. Not
much is known about them. But it is tolerably safe to assume that most, if not all of the guilds, were at one time religiously organized, and that apprentices were adopted not only in a craft, but in a cult. There were corporations of weavers, potters, carpenters, arrow-makers, bow-makers, smiths, boat-builders, and other tradesmen; and the past religious organization of these is suggested by the fact that certain occupations assume a religious character even today. For example, the carpenters were told, according to tradition: he does a priestly costume at a certain stage of the world, performs rites, and chants invocations, and places the new house under the protection of the gods. But the occupation
Of the swordsmiths was in old days the most sacred of crafts: he worked in priests’ garb and practiced Shinto rites of purification while engaged in the making of a good blade. Before his smithy was then suspended the sacred rope of rice-straw (Shime-nawa), which is the oldest symbol of Shinto; none even of his family might enter there, or speak of him; and he ate only of food cooked with holy fire.

The 187,000 temples of Shinto represent, however, more than clan cults or guild cults or national cults... Many are dedicated to different spirits...
the same god;—for Shinto holds
that the spirit of either a man
or a god may divide itself into
several spirits, each with a different
character. Such separated spirits
are called waka-mitama ("august-
divided-spirit"). Thus the spirit
of the Goddess of Food, Toyo-uke-hime,
separated itself into the God of
Trees, Kukunoshi-no-Kami, and
into the Goddess of Grasses, Kayanu-hime-no-Kami. Gods
and men were supposed to have
also a Rough Spirit and a
Gentle Spirit; and Hibatà remarks
that the Rough Spirit of Cho-Kuni-
-mushi-no-Kami was worshipped
at one temple, and his Gentle
Spirit at another... Also we have

* Even men had the Rough and the Gentle Spirit; but a god had
three distinct spirits, the Rough, the Gentle, and the Sanctioning,
respectively named Ama-mi-tama, Nigi-mi-tama, and Saki-
I remember that great numbers of Kijigami temples are dedicated to the same divinity. These duplications or multiplications are again affected by the fact that in some of the principal temples a multitude of different deities are enshrined. Thus the number of Shinto temples in actual existence affords no indication whatever of the actual number of gods worshipped, nor of the variety of their cults. Almost every deity mentioned in the Ko-ji-ki or Nihongi has a shrine somewhere; and hundreds of others — including many later apotheoses — have also temples. Numbers of temples have been dedicated, for examples of his divinical personages,
— I spirits of great ministers, captains, rulers, scholars, heroes, and statesmen.

The famous ministers of the Empress Jingu, Taka-No-Uji-No-Sukuné,
— who served under six successive sovereigns, and lived at the age
of three hundred years,— is now
invoked as many a temple as
a giver of long life and great
wisdom. The spirit of Sugiwara-
no-Michizané, once minister
of the Emperor Daigo, is
worshipped as the god of
calligraphy, under the name
of Tenjin, or Tenmangu:
children everywhere offer to him
the finest examples of their
handwriting, and deposit
in receptacles, placed before
his shrine, their worn-out writing-brushes. The Toga brothers, victims and heroes of a famous twelfth-century tragedy, have become gods to whom people pray for the maintenance of fraternal harmony. Kii's Kiyomasa, the determined enemy of Jesuit Christianity, and Hideyoshi's greatest captain, has been apotheosized both by Buddhism and by Shinto. Ieyasu is worshipped under the appellation of Tosho-gu. In fact most of the great men of Japanese history have had temples erected to them; on the spirits of the dead were, in former years, regu-
early worshippers by the subjects
of their descendants and successors.

Besides temples to deities
presiding over industries and agricul-
ture, especially invoked by the
peasants, such as the goddess of
silk-worms, the goddess of rice,
the gods of wind and weather,—
there are to be found in almost
every part of the country what
I may call propitiatory temples.

These propitiatory shrines have been
erected as a way of compensation to
spirits of persons who suffered
great injustice or misfortune.
In these cases the worship assumes
a very curious character; the
worshipper always appealing for
protection against the same fate.
of salami or trouble as that from which the apostate's a person suf-
faced during life. In Dzume, for example, I found a temple dedicated to the spirit of a woman, once a prince's favourite. She had been driven to suicide by the intrigues of jealous rivals. The story is said she had very beautiful hair; but it was not quite black; and her enemies used to reproach her with its colour. Now mothers having children with brownish hair pray that their brown may be changed to black; and offerings are made to her, of dresses of hair, smoke, tobacco, and Tokyo coloured prints, — for it is still remembered that she was fond of such prints. In the same province there is a shrine erected to the spirit of a young wife, who pined
away for grief at the absence of her lord. She used to climb a hill and watch for his return, and the shrine was built upon the place where she waited, and wives prayed there to him for the safe return of absent husbands. ... An almost similar kind of propitiatory worship is practiced in cemeteries. Public piles seek to appease those urged to suicide by cruelty, or those executed for offenses which, although legally criminal, were inspired by patriotic or other motives commanding sympathy. Before their graves offerings are laid, and prayers are murmured. Spirits of unhappy lovers are commonly invoked by young people who suffer from the same cause... And, among other forms of propitiatory worship
I must mention the old custom of rearing small shrines to the spirits of animals, — chiefly domestic animals, — either in recognition of dumb service rendered and ill-rewarded, or as a compensation for pain unjustly inflicted.

Yet another class of deities remains to be noticed, — those who dwell within or about the houses of men. Some are mentioned in the old mythology, and are probably developments of Japanese ancestor-worship; some are of alien origin; some do not appear to have any temple; and some represent little more than what is called animism.
This class of divinities corresponds rather to the Roman dii genitales than to the Greek salpoves. Quijin-Sama, the God of Wills; — Kojin, the God of the Cooking-range (in almost every kitchen there is either a living shrine for him, or a written charm bearing his name); — the Gods of the Cauldron and Zanê pan, Kudo-no-Kami and Kobé-no-Kami (meaning queen Okitsuhiiko and Okitsuhimé); — the Master of Ponds, Iké-no-Nushi, supposed to make appearances in the form of a serpent; — the Goddess of the Rice-pot, O-Kama-Sama; — the Gods of the Ladina, who gives to every farmer man that has a fertility in their fields. (These are commonly represented by little figures of paper, having the form of a man and a woman, but faceless).
The gods of Wood and Fire and
Medal; - the Gods likewise of
Gardens, Fields, Subterranea, Bridges,
Hills, Woods, and Dreams; -
and also the Spirits of Trees
(for Japanese mythology has it
amongst them); most of these are
undoubtedly of Shinto. On
the other hand, we find the roads
under the protection of Buddhist
deities omikuji. I have not been
able to learn anything regarding
gods of boundaries, - demes,
as the Latins called them; and
one sees old images of the
Buddhists at the limits of village
territories. But in almost every
garden, on the north side, there
is a little Shinto shrine, facing
what is called the Ki-Mon, or
"Demure-fade,"--that is to say, the direction from which, according to Chinese teaching, all evils come; and these little shrines, dedicated to various Thian Bo deities, are supposed to protect the home from evil spirits. The belief in the Ki-Mon is obvious to Chinese impartiality.

One may doubt, however, if Chinese influence alone developed the belief that every part of a house,--every beam of it,--and every domestic utensil has its invisible guardian. Considering this belief, it is not surprising that the building of a house,--unless the house be in foreign style,--is still a religious act, and that the functions of a master-builder include those of a priest.
This brings us to the subject of Animism. (I doubt whether any evolutionist of the contemporary school holds to the old-fashioned notion that Animism preceded ancestor-worship — a theory involving the assumption that belief in the spirits of inanimate objects was evolved before the idea of a human soul had yet been developed.) In Japan it is now as difficult to draw the line between animistic beliefs and the lowest forms of Shinto, as to establish a demarcation between the vegetable and the animal worlds; but the earliest Shinto literature gives no evidence of such a
developed animism as that now exists. Probably the development was gradual, and largely influenced by Chinese beliefs. Once, we read in the Ko-ji-ki of "evil gods who glimmered like fireflies or were disorderly as maggflies," and of "demons who made rocks, and stumps of trees, and the form of the green waters to speak," — showing that animistic or fetishistic notions were prevalent to some extent before the period of Chinese influence. And it is significant that as a general rule, where animism is associated with persistent worship (as in the matter of the reverence paid to strangely-shaped stones or trees), the form of the worship
Before such objects there is usually to be seen the model of a Shinto gateway, torii. Certain forms of phallic worship were anciently attached to this phase of the cult. With the full development of animism, under Chinese and Korean influence, the man of old Japan formed himself truly in a world of spirits and demons. They reported to him in the sound of waves and of cataracts, in the morning of winds and the whispers of leaves, in the crying of birds and the breathing of insects, in all the voices of nature. For him all visible motion, whether of waves or grasses or shifting
mist or drifting cloud, was glorious; and from the never-moving rocks—way, the way stones by the way-side—were informed with virescent and awful being...