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~~Refuse~~

Worship and Purification.

We have seen that, in old Japan the world of the living was everywhere ruled by the world of the dead, — that the individual, at every moment of his existence was under ghostly supervision. In his home he was watched by the spirits of his fathers; — without it, he was ruled by the god of his district, all about him, and above him, and beneath him were invisible powers of life and death. In his conception of nature all things were ordered by the dead, — light and darkness, weather and season, winds and tides, mist and rain, growth and decay, sickness and health. The viewless atmosphere was a phantom-sea, an ocean of ghost; the soil that he

Diven was pervaded by spirit-essence;  
 the trees were haunted and holy; -  
 even the rocks and the stones were  
 infused with conscious life... How  
 might he discharge his duty to the  
 infinite concourse of the invisible?

# 2147  
 Few scholars could re-  
 member the names of all the greater  
 gods, not to speak of the lesser; and  
 no mortal could have found  
 time to address those greater gods  
 by their respective names in his  
 daily prayer. The later Hindu  
 teachers proposed to simplify  
 the duties of the faith by pre-  
 scribing one brief daily prayer  
 to the gods in general, and special  
 prayers to a few gods in particu-  
 lar; - and in this <sup>doing</sup> they were  
 most wisely confirming a custom  
 already established by necessity.

Hirata wrote:— "As the number of the gods who possess different functions is very great, it will be convenient to worship by name the most important only, and to include the rest in a general petition." He prescribed ten prayers for persons having time to repeat them, but lightened the duty for busy folk, — observing:— "Persons whose daily affairs are so multitudinous that they have not time to go through all the prayers, may content themselves with adoring (1.) the residence of the Emperor, (2.) the domestic god-shelf, — kamidana, (3.) the spirits of their ancestors, (4.) their local patron-god, — ujigami, (5.) the deity of their particular calling." He advised that the following prayer should be daily repeated before the "god-shelf":—

# 245



247, #7

"Reverently adoring" the great  
 god of the two palaces of  
 Tse in the first place, — the  
 eight hundred myriads of  
 celestial gods, — the eight  
 hundred myriads of  
 terrestrial gods, — the fifteen  
 hundred myriads of gods  
 to whom are consecrated  
 the great and small temples  
 in all provinces, all islands,  
 and all places of the  
 Great Land of Egypt  
 Islands, — the fifteen  
 hundred myriads of gods  
 whom they cause to serve  
 them, and the gods of  
 branch-palaces and branch-  
 [temples, — and Pohodo-no-

Scribes Egypt — Egypt

Rafine

Sincerity type - lead.

- Kami\* whom I have invited  
 to the Shrine set up on this  
 divine shelf, and to whom  
 I offer praises day by  
 day, - I pray with awe  
 that they will design to  
 correct the unwilling faults  
 which, heard and seen by  
 them, I have committed;  
 and that, blessing and  
 favouring me according to  
 the powers which they  
 severally wield, they will  
 cause me to follow the  
 divine example, and to  
 perform good works in  
 the Way. "†

\* Sokodomo-Kami is the god of scarecrows, - protector  
 of the fields.

† Translated by Satow.

Pope

This text is interesting as an example of what Shintō's greatest expounder thought a Shintō prayer should be; and, excepting the reference to Sokodono-Kami, the substance of it is that of the morning prayer still repeated in Japanese households. But the modern prayer is very much shorter... In Izumo, the oldest Shintō province, the customary morning worship offers perhaps the best example of the ancient rules of devotion. Immediately upon rising, the worshipper performs his ablutions; and after having washed his face and rinsed his mouth, he turns to the sun, claps his hands, and with bowed head reverently utters the simple greeting: - "Hail to thee this day, August One!"



In thus adoring the sun he is also fulfilling his duty as a subject, — paying obeisance to the Imperial Ancestor... The act is performed out of doors, not kneeling, but standing; and the spectacle of this simple worship is impressive. I can now see in memory, — just as plainly as I saw with my eyes many years ago, off the wild Oki coast, — the naked figure of a young fisherman erect at the prow of his boat, clasping his hands in salutation to the rising sun, whose ruddy glow transformed him into a statue of bronze. Also I retain a vivid memory of pilgrim-figures poised upon the topmost crags of the summit of Fuji, clapping their hands in prayer, with faces to the East...



Perhaps ten thousand — twenty thousand  
years ago — all humanity so worshipped  
the Lord of Day...

After having saluted the  
sun, the worshipper returns to his  
house, to pray before the Kamidana  
and before the tablets of the ancestors.  
Kneeling, he invokes the great gods  
of Ise or of Izumo, the gods of  
the chief temples of his province,  
the god of his parish-temple, also  
(Ujigami), and finally all the myriads  
of the deities of Shintō. These  
prayers are not said aloud. The  
ancestors are thanked for the  
foundation of the house; the  
higher deities are invoked for aid  
and protection... As for the  
custom of bowing in the direction  
of the Emperor's palace, I am  
not able to say to what extent

it survives in the remoter districts; but  
 I have often seen the reverence performed.  
 Once, too, I saw reverence done immediately  
 in front of the gates of the palace  
 in Tōkyō by country-folk on a visit  
 to the capital. They knew me, because  
 I had often sojourned in their village;  
 and on reaching Tōkyō they sought  
 me out, and found me. I took  
 them to the palace; and before  
 the main entrance they removed  
 their hats, and bowed, and clasped  
 their hands, — just as they would  
 have done when saluting the gods  
 or the rising sun, — and thus  
 with a simple and dignified  
 reverence that touched me not  
 a little.

\$\frac{1}{2}\$ line

11/12/19

The duties of morning worship, which include the placing of offerings before the Tablets, are not the only duties of the domestic cult. In a Shintō household, where the ancestors and the higher gods are separately worshipped, the ancestral shrine may be said to correspond with the Roman Iararium; while the "god-shelf", with its taima or o-nusa (symbols of those higher gods especially revered by the family), may be compared with the place accorded by Latin custom to the worship of the Penates. Both Shintō cults have their particular feast-days; and, in the case of the ancestor-cult, the feast-days are occasions



of religious assembly, - when the relatives  
of the family should gather & celebrate  
the domestic ritē... The Shintōist  
must also take part in the celebra-  
-tion of the festivals of the Ujigami,  
and must at least add to the cele-  
-bration of the nine great national  
holidays related to the national  
cult; - these nine, out of a total  
eleven, being occasions of imperial  
ancestral-worship.

*Shintō*

The nature of the public  
rites varies according to the rank  
of the gods. Offerings and prayers  
were made to all; but the greater  
deities were worshipped with ex-  
-ceeding ceremony. Today the  
offerings usually consist of food

and rice-wine, together with symbolic articles representing the costlier gifts of woven stuffs presented by ancient customs. The ceremonies include processions, music, singing, and dancing. At the very small shrines there are no ceremonies, — only offerings of food are presented. But at the great temples there are hierarchies of priests and priestesses (miko) — usually daughters of priests; and the ceremonies are elaborate and solemn. It is particularly at the temples of Ise (where, down to the fourteenth century, the high-priestess was a daughter of Emperors), or at the great temple of Izumo, that the archaic character of the ceremonial can be studied to most

advantage. There, in spite of the passage of that huge wave of Buddhism, which for a period almost submerged the more ancient faith, all things remain as they were a score of centuries ago; — Time, in those haunted precincts, would seem to have slept, as in the ~~haunted~~ <sup>enchanted</sup> palaces of fairy-land.

The mere shapes of the buildings, weird and tall, stand by their unfamiliarity. Within, all is soberly plain and pure: there are no images, no ornaments, no symbols visible — except those strange paper-cuttings (gohei), suspended to upright rods, which are symbols of offerings and also tokens of the viewless. By the number of them in the sanctuary, you know the number



of the deities to whom the place  
 is consecrated. There is nothing  
 imposing but the space, the  
 silence, and the ~~word~~ suggestion  
 of the past. The innermost  
 shrine is veiled: it contains  
 perhaps a mirror of bronze, an  
 ancient sword, or other object  
 enclosed in multiple wrappings:  
 that is all. For this faith,  
 older than icons, needs no images:  
 its gods are ghosts; and the  
 void stillness of its shrines  
 compels more awe than tangible  
 representation could inspire.  
 Very strange, to Western eyes  
 at least, are the rites, the  
 forms of the worship, the  
 shapes of sacred objects.

Not by any modern method must the sacred fire be lighted, — the fire that cooks the food of the gods: it can be kindled only in the most ancient of ways, with a wooden fire-drill. The chief priests are robed in the sacred colour — white, — and wear head-dresses of a shape no longer seen elsewhere: high caps of the kind formerly worn by lords and princes. Their assistants wear various colours, according to grade; and the faces of none are completely shaven; — some wear full beards, others the moustache only. The actions and attitudes of these hierophants are dignified, yet archaic in a degree difficult to describe. Each movement is regulated by

tradition ; and to perform well the functions of a Kannushi, a long disciplinary preparation is necessary. The office is hereditary ; the training begins in boyhood ; and the impassive deportment eventually acquired is really a wonderful thing. Officiating, the Kannushi seems rather a statue than a man, — an image moved by invisible strings ; and, like the gods, he never winks. Not at least observably... Once, during a great Shinjō procession, several Japanese friends, and I myself, undertook to watch a young priest on horseback, in order



to see how long he could keep  
from winking; and none of us  
were able to detect the slightest  
movement of eyes or eyelids,  
notwithstanding that the priest's  
horse became restive during  
the time that we were waiting.

# 1/2 line)

Rafani

The principal incidents  
of the festival ceremonies within  
the great temples are the presen-  
-tation of the offerings, the repe-  
-dition of the ritual, and the  
dancing of the priestesses.

Each of these performances  
retains a special character  
rigidly fixed by tradition.

The food-offerings are served  
upon antique vessels of  
unglazed pottery of red earthen-

-ware mostly): boiled rice pressed into cones of the form of a sugar-loaf, various preparations of fish and of edible seaweed, fruits and fowls, rice-wine presented in jars of immemorial shape.

These offerings are carried into the temple upon white wooden trays of curious form, and laid upon white wooden tables of equally curious form;—the faces of the bearers being, covered, below the eyes, with sheets of white paper, in order that their breath may not contaminate the food of the gods; and the trays, for like reason, must be borne at arms' length... In ancient times the offerings would seem to have included things much

more costly than food, — if we <sup>what are probably</sup> may credit the testimony of the oldest documents extant in the Japanese tongue, the Shinto rituals, or norito \*. The following excerpt from Satō's translation of the ritual prayer to the Wind-gods of Tatsuta is interesting, not only as a fine example of the language of the norito, but also as indicating the character of the great ceremonies in early ages, and the nature of the offerings: —

# 2 eds

\* Several have been translated by Satō, whose opinion of their antiquity is here cited; — and translations have also been made into German.



" As to the great offerings set up  
 for the Youth-god, I set up various  
 sorts of offerings: for Clothes,  
 bright cloth, glittering cloth,  
 soft cloth, and coarse cloth, —  
 and the five kinds of things,  
 a mandrel, a spear, a horse  
 furnished with a saddle; —  
 for the Maiden-god I set up  
 various sorts of offerings — providing  
 clothes, a golden thread-box, a  
 golden zitari, a golden skein-  
 -holder, bright cloth, glittering  
 cloth, soft cloth, and coarse  
 cloth, and the five kinds  
 of things, a horse furnished  
 with a saddle; — as to  
 Liquor, I raise high the  
 beer-jars, fill and range in-  
 -a-row the bellies of the  
 beer-jars; soft grain and

Coarse grain ; — as 2 things  
which dwell in the hills  
, things soft of hair and  
things coarse of hair ; —  
as 2 things which grow  
in the great field-plain,  
sweet herbs and bitter  
herbs ; — as 2 things  
which dwell in the blue  
sea-plain, things broad  
of fin and things narrow  
of fin — down 2 the  
weeds of the offing and  
weeds of the shore .

And if the Sovran gods  
will take these great  
offerings which I set up  
— piling them up like a  
range of hills — peacefully,  
in their hearts, as peaceful

Smaller type — dead

offerings and satisfactory offerings;—  
 and if the ~~secan~~ Sovran  
 gods, designing not to visit  
 the ships produced by the  
 great People of the region  
 under Heaven with bad  
 winds and rough waters,  
 will ripen and bless them  
 ,— I will at the autumn  
 service set up the first  
 fruits, raising high the  
 beer-jars, filling and ranging—  
 in rows the bellies of the  
 beer-jars,—and drawing  
 them hither in junks and  
 in ear, in many hundred  
 rice-plants and a thousand  
 rice-plants. And for  
 this purpose the princes  
 and councillors and all the  
 functionaries, the servants

Quaintly Titled — Great



2335

Quail Type - least

of the six farms of the  
country of Yamato —  
even to the males and  
females of them — have  
all come and assembled  
in the fourth month of  
this year, and, plunging  
down the roof of the  
nest cormorant-wise  
in the presence of the  
Dorran gods, fulfil  
their prayer as the  
Sun of today rises in  
glory . . . . .

#3 late

Rafu

The offerings are no longer piled up "like a range of hills", nor do they include "all things dwelling in the mountains as in the sea"; but the imposing ritual remains, and the ceremony is always impressive. Not the least interesting part of it is the sacred dance. While the gods are supposed to be partaking of the food and wine set out before their shrines, the girl-priestesses, robed in crimson and white, move gracefully to the sound of drums and flutes, - waving fans, or shaking bunches of tiny bells as they circle about the sanctuary. According to our Western notions, the performance of the miko could

scarcely be called dancing; but it is a graceful spectacle, and very curious, — for every step and attitude is regulated by tradition of unknown antiquity. As for the plaintive

music, no Western ear can discern in it anything resembling a real melody; but the gods should find delight in it, because it is certainly performed for them today exactly as it used to be performed twenty centuries ago.

— I speak of the ceremonies especially as I have witnessed them in Izumo: they vary somewhat according to cult and province. At the shrines of Ise, Kasuga, Kōmpira and several others which



In residence, the ordinary priestesses are children; and when they have reached the nubile age, they retire from the service.

At Kizgaki the priestesses are grown-up women: their office is hereditary; and they are permitted to retain it even after marriage.

#3407

Formerly the Miko was more than a mere officiant: the songs which she is still obliged to learn indicate that she was originally offered to the gods as a bride. Even yet her touch is holy; — the grain sown by her hand is blessed. At some time in the past,

she seems to have been also a pythonesse  
 : the spirits of the gods possessed  
 her and spoke through her lips.  
 In the poetry of this most ancient  
 of religious centres in the figure  
 of its little Vestal, - child-bride  
 of ghosts, - as she flutters, like  
 some wonderful white-and-crimson  
 butterfly before the shrine of  
 the Invisible. Even in these  
 years of change, when she must  
 go to the public school, she  
 continues to represent all that is  
 delightful in Japanese girlhood; -  
 for her special home-training  
 keeps her reverent, innocent,  
 dainty in all her little ways,  
 and worthy to remain the  
 darling of the gods.

# 1 line

The history of the higher forms of ancestor-worship in other countries would lead us to suppose that the public ceremonies of the Shinto cult must include some rite of purification. As a matter of fact, the most important of all Shinto ceremonies is the ceremony of purification, — o-harai, as it is called, which term signifies the casting-out or expulsion of evils... In ancient Athens a corresponding ceremony took place every year; in Rome, every four years. The o-harai is performed



Twice every year, — in the sixth month  
 and the twelfth month by the ancient  
 calendar. It used to be not less  
 obligatory than the Roman superstition;  
 and the idea behind the obligation  
 was the same as that which in-  
 -spired the Roman laws on the  
 subject... So long as men believe  
 that the welfare of the living de-  
 -pends upon the will of the dead,  
 — that all happenings in the  
 world are ordered by spirits  
 of different characters, evil  
 as well as good, — that every  
 bad action lends additional  
 power to the viewless forces  
 of destruction, and therefore  
 endangers the public prosperity  
 , — so long will the necessity  
 of a public purification remain

an article of common faith. The presence in any community of even one person who has offended the gods, consciously or unwittingly, is a public misfortune, a public peril.

Yet it is not possible for all men to live so well as never to vex the gods by thought, word, or deed, — through passion or ignorance or carelessness.

"Every one," declares Hirata, "is certain to commit accidental offenses, however careful he may be. . . . Evil acts and

words are of two kinds: those of which we are conscious, and those of which we are not conscious. . . . It is better to assume

that we have committed such unconscious offenses." Now it

should be remembered that for the men  
of Old Japan — as for the Greek  
or the Roman citizens of early times —  
religion consisted chiefly in the exact  
observance of multitudinous custom;  
and that it was therefore difficult  
to know whether, in performing the  
duties of the several cults, one had  
not inadvertently displeased the  
Unseen. As a means of main-  
-taining and assuring the religious  
purity of the people, periodical  
purification was consequently  
deemed indispensable.

From the earliest period  
Oshinō exacted scrupulous cleanli-  
-ness — indeed we might say  
that it regarded physical impurity  
as identical with moral impurity,  
and intolerable to the gods. It  
has always been, and still remains,

Pope



a religion of ablutions. The Japanese love of cleanliness, — indicated by the universal practice of daily bathing, and by the unapproachable condition of their homes, — has been maintained, and probably originated, by their religion. Spotless cleanliness being required by the rites of ancestor-worship, — in the temple, in the person of the officiant, and in the home, — this rule of purity was naturally extended by degrees to all the conditions of existence. . . . And, besides the great periodical ceremonies of purification, a great variety of minor lustrations were exacted by the cult. This was the case also, it will be remembered, in the early Greek and Roman civilizations: the citizen had to submit to purifi-

-cation upon almost every important occasion of existence. There were lustrations indispensable at birth, marriage, and death; lustrations on the eve of battle; lustrations, at regular periods, of the dwelling, estate, district, or city. And, as in Japan, no one could approach a temple without a preliminary washing of hands. But ancient Shintō exacted more than the Greek or the Roman cult: it required the erection of special houses for birth, - "parturition-houses"; special houses for the consummation of marriage, - "nuptial huts"; and special buildings for the dead, - "mourning-houses". Formerly women were obliged, during the period of menstruation as well

as during the time of confinement,  
I live apart. These harsher  
archaic customs have almost  
disappeared, — except in one or  
two remote districts, and in  
the case of certain priestly  
families; but the general rules  
as to purification, and as to  
the times and circumstances  
forbidding approach to holy  
places, are still everywhere  
observed. Purity of heart is  
not less insisted upon than  
physical purity; and the  
great rite of lustration, per-  
formed every six months, is  
of course a moral purification.  
It is performed not only at the  
great temples, and at all the  
Ujigami, but likewise in every



hono 2. \*

# 2 lot

The modern domestic form of the harai is very simple. Each Shin-tō parish-temple furnishes to all its ujiko, or parishioners, small

\*

On the kanidana, or "god-shelf", there is usually placed a kind of oblong paper-box containing fragments of the wands used by the priest of Ise at the great national purification-ceremony, or o-harai. This box is commonly called by the name of the ceremony, o-harai, or "annual purification", and is inscribed with the names of the great gods of Ise. The presence of this object is supposed to protect the home; but it should be replaced by a new o-harai at the expiration of six months;—for the virtue of the charm is supposed to last only during the interval between two official purifications. This distribution of thousands of homes of fragments of the wands used to "drive away evils" at the time of the Ise distribution, represents of course the supposed extension of the high-priest's protection to those homes until the time of the next o-harai.

o-harai - Ise

paper = cuttings called hitogata ("mankind-  
 -shapes"), representing figures of  
 men, women, and children as in  
 silhouette, — only that the paper is  
 white, and folded curiously. Each  
 household receives a number of  
hitogata corresponding to the  
 number of its members, — "men-  
 -shapes" for the men and boys,  
 "women-shapes" for the women  
 and girls. Each person in the  
 house touches his head, face, limbs,  
 and body with one of these  
hitogata; repeating the while  
 a Shinto invocation, and  
 praying that any misfortune  
 or sickness incurred by reason  
 of offenses involuntarily committed  
 against the gods — (for in Shinto  
 beliefs sickness and misfortune

164.

Pope

are divine punishments) - may be mercifully taken away. Upon each hidogata is then written the age and sex (not the name) of the person for whom it was furnished; and when this has been done, all are returned to the parish-temple, and there burnt, with rites of purification. Thus the community is "lustrated" every six months.

- In the old Greek and Latin cities lustration was accompanied with registration. The attendance of every citizen at the ceremony was held to be so necessary, that one who willfully failed to attend might be whipped and sold as a slave. Non-attendance involved loss of civic rights.



It would seem that in Old Japan also every member of a community was obliged to be present at the rite; but I have not been able to learn whether any registration was made upon such occasions. Probably it would have been superfluous: the Japanese individual was not officially recognized; — the family-group alone was responsible, and the attendance of the several members would have been assured by the responsibility of the group. The use of the hitogata, on which the name is not written, but only the sex and age of the worshipper, is probably modern, and of Chinese origin. Official registration existed, even in early times; but it appears to have had no

particular relation to the o-harai; and  
the registers were kept <sup>to some</sup> not by the  
Shinto, but by the Buddhist  
parish-priests... In concluding  
these remarks about the o-harai,  
I need scarcely add that special  
rites were performed in cases  
of accidental religious defile-  
ment, and that any person  
judged to have sinned against  
the rules of the public cult  
had to submit to ceremonial  
purification.

# 1 line

Rajner

Closely related by origin  
 to the rites of purification are  
 sundry ascetic practices of  
 Hinduism. It is not an essen-  
 -tially ascetic religion: it  
 offers flesh and wine to its  
 gods; and it prescribes only  
 such forms of self-denial  
 as ancient custom and decency  
 require. Nevertheless, some  
 of its votaries perform extra-  
 -ordinary austerities on special  
 occasions, — austerities which  
 always include much cold-  
 -water bathing. It is not  
 uncommon for the very fervent  
 worshipper to invoke the gods  
 as he stands naked under



the ice-cold rush of a cataract in  
 midwinter. . . . But the most  
 curious phase of this Shinto  
 asceticism is represented by  
 a custom still prevalent in  
 remote districts. According  
 to this custom a community  
 yearly appoints one of its  
 citizens to devote himself wholly  
 to the gods on behalf of the  
 rest. During the term of his  
 consecration, this communal  
 representative must separate  
 from his family, must not  
 approach women, must avoid  
 all places of amusement, must  
 eat only food cooked with sacred  
 fire, must abstain from wine,  
 must bathe in fresh cold  
 water several times a day,

must repeat particular prayers at certain hours, and must keep vigil upon certain nights. When he has performed these duties of abstinence and purification for the specified time, he becomes religiously free; and another man is then elected to take his place. The prosperity of the settlement is supposed to depend upon the exact observance by its representative of the duties prescribed: should any public misfortune occur, he would be suspected of having broken his vows. Anciently, in the case of a common misfortune, the representative was put to death.

In the little town of Mitozaki,  
 where I first learned of this  
 custom, the communal repre-  
 -sentative is called ichi-nen-gamushi  
 ("one-year god-master"); and his  
 full term of vicarious atonement  
 is twelve months. I was  
 told that elders are usually  
 appointed for this duty, - young  
 men very seldom. In ancient  
 times such a communal repre-  
 -sentative was called by a  
 name signifying "abstainer".  
 References to the custom have  
 been found in Chinese notices  
 of Japan dating from a time  
 before the beginning of Japanese  
 authentic history.

# line >



Every persistent form of ancestor-  
 - worship has its system or systems  
 of divination; and Shintō exempli-  
 - fies the general law. Whether  
 divination ever obtained in ancient  
 Japan the official importance which  
 it assumed among the Greeks and  
 the Romans is at present doubtful.  
 But long before the introduction  
 of Chinese astrology, magic, and  
 fortune-telling, the Japanese prac-  
 - tised various kinds of divina-  
 - tion, as is proved by their ancient  
 poetry, their records, and their  
 rituals. We find mention also  
 of official diviners, attached to  
 the great courts. There was di-  
 - vination by bones, by birds,  
 by rice, by barley-gruel, by  
 footprints, by rods planted  
 in the ground, and by listening

in public ways to the speech of people passing by. Nearly all — probably all — of these old methods of divination are still in popular use. But the earliest form of official divination was performed by scorching the shoulder-blade of a deer, or other animal, and observing the cracks produced by the heat.\* Tortoise-shells were

\* Concerning this form of divination, Dalmé remarks that it was practiced by the Mongols in the time of Genghis Khan, and is still practiced by the Khirghiz Tartars, — facts of strong interest in view of the probable origin of the early Japanese Rites.

— For instances of ancient official divination see Asakura's translation of the *Nihongi*, Vol. I., pp. 157, 189, 227, 229, 237.

Divine 5th  
— land.

afterwards used for the same purpose. Diviners were especially attached, it appears, to the imperial palace; and Mo Dowori, writing in the latter half of the eighteenth century, speaks of divination as still being, in that epoch, a part of the imperial function.

"To the end of time," he said, "the Mikado is the child of the Divine goddess. His mind is in perfect harmony of thought and feeling with hers. He does not seek out new inventions; but he rules in accordance with precedents which date from the Age of the Gods; and if he is ever in doubt, he has recourse to divination, which reveals to him the mind of the great goddess."



Within historic times at least, divination would not seem to have been much used in warfare, — certainly not to the extent that it was used by the Greek and Roman armies. The greatest Japanese Captains, — such as Hideyoshi and Nobunaga, — were decidedly incredulous, not only as to omens, but as to religion in general. Probably the Japanese, at an early period of their long military history, learned by experience that the general who conducts his campaign according to omens must always be at a hopeless disadvantage in dealing with a skillful enemy who cares nothing about omens.

*Hayden* Among the ancient popular forms of divination which still

Survive, the most commonly practised in households is divination by dry rice. For the public, Chinese divination is still in great favour; but it is interesting to observe that the Japanese fortune-teller invariably invokes the Shintō gods before consulting his Chinese books, and maintains a Shintō shrine in his reception-room.

§ line

— We have seen that the developments of ancestor-worship in Japan present remarkable analogies with the developments of ancestor-worship in ancient Europe, — especially in regard to the public cult, with its obligatory rites of purification.

But Shinō seems nevertheless to represent conditions of ancestor-worship less developed than those which we are accustomed to associate with early Greek and Roman life; and the coercion which it exercised appears to have been proportionately <sup>more</sup> rigid. The existence of the individual worshipper was ordered not merely in relation to the family and the community, but even in relation to inanimate things. Whatever his occupation might be, some god presided over it; - whatever tools he might use, they had to be used in such manner as tradition



prescribed for all admitted to the craft - cult. It was necessary that the carpenter should so perform his work as to honour the deity of carpenters, — that the smith should fulfil his duty so as to honour the god of the bellows, — that the farmer should never fail in respect to the earth-god, and the food-god, and the scare-crow god, and the spirits of the trees about his habitation. Even the domestic utensils were sacred: the servant could not dare to forget the presence of the deities of the cooking-range, the hearth, the cauldron, the brazier, — or

the supreme necessity of keeping the  
fire pure. The professions, not  
less than the trades, were under  
divine patronage: the physician,  
the teacher, the artist - each had  
his religious duties to observe, his  
special traditions to obey. The  
scholar, for example, could not  
dare to treat his writing-in-  
struments with disrespect, or  
put written paper to vulgar  
uses: such conduct would  
offend the god of calligraphy.  
Nor were women ruled less  
religiously than men in their  
various occupations: the spinners &  
weaving-maidens were bound  
to revere the Weaving-goddess and  
the goddess of Silkworms; the  
Sewing-girl was taught to respect

her needles ; and in all homes there  
was observed a certain holiday  
upon which offerings were made  
to the Spirits of Needles. In  
Samurai-families the warrior  
was commanded to consider  
his armor and his weapons  
as holy things : to keep them  
in beautiful order was an  
obligation of which the neglect  
might bring misfortune in  
the time of combat ; - and on  
certain days offerings were  
set before the bows and spears,  
arrows and swords, and other  
war-instruments, in the alcove  
of the family guest-room. Gar-  
dens, too, were holy ; and there  
were rules to be observed in their  
management, lest offense should be



given to the gods of trees and flowers. Carefulness, cleanliness, tidiness, were everywhere enforced as religious obligations.

~~Page~~ ... It has of late been remarked in these latter days that the Japanese do not keep their public offices, their railway stations, their new factory-buildings, even respectably clean. But edifices built in foreign style, with foreign material, under foreign supervision, and contrary to every local tradition, must seem to old-fashioned thinking God-forsaken places; and servants amid such unhallowed surroundings do not feel the invisible about them, the weight of pious custom, the silent claim of beautiful and simple things to human respect.