

WILEY



127. Kaempfer as an Authority on Shinto.

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Source: *Man*, Vol. 2 (1902), pp. 182-184

Published by: Royal Anthropological Institute of Great Britain and Ireland

Stable URL: <http://www.jstor.org/stable/2839314>

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who are supposed to be the original gypsies, will show that this notion is not so fanciful as it seems to be at first sight. People are surprisingly conservative in the matter of patterns of all kinds, whether of tattoos, or shawls, and carpets.

5. I do not quite follow what you say about there being no gypsies in India. In a note on the languages of India, which will eventually be published as the language chapter of the Indian Census Report, Mr. Grierson says that in its grammar Romany "presents many remarkable points of similarity with the languages of the outer circle," Kashmiri, Sindhi, Marathi, Bihari, &c. And it is, I believe, settled doctrine among philologists that grammatical structure, and not vocabulary, is the test of linguistic affinity. The evidence of language, therefore, so far as it goes, tends to show that the ancestors of the European gypsies were Indians. But in India the gypsy people have no generic name. They are Doms, Nats, Bedias, &c., and are lost in the crowd of castes and tribes which make up the population of India. "Dom," by the way, is probably a tribal name of the same type as Kol, Ho, &c., meaning "man." In Europe the gypsies are practically still a caste, intermarrying mainly among themselves, living in a peculiar fashion, and bearing a specific name, derived, I believe, from the account some branches of them gave of themselves as coming from "Little Egypt"—according to Professor Hopf, the Peloponnesus. There is therefore no difficulty in distinguishing them from the rest of the population, while in India there are at least a dozen castes who live a more or less gypsy life, and may be described in popular phraseology as gypsies. If our inquiries are to proceed on systematic lines it will be necessary for gypsiologists to explain exactly what they mean when they speak of gypsies in India. To be more precise, we must know by what tests, ethnographic or anthropometric, the gypsies are to be distinguished from other more or less nomadic tribes who wander about in search of pasture, in pursuit of trade, or as carriers of other people's goods.

6. I do not find much evidence in the census reports of the presence of Luris or Lulis (paragraphs 5 and 10, *b*, *e*, and *d* of your letter) in India. There is an Afghan or Pathan tribe called Luni, numbering 2,600 in Baluchistan and 240 in the Punjab, but they call themselves Durrani, they have the standard Afghan genealogy, and it is not suggested that they are in any sense gypsies. Among the Brahuis again we find Loris or blacksmiths, who, according to Mr. Hughes-Buller, Superintendent of Census, Baluchistan, "are looked upon as a subject race with whom no self-respecting tribesmen " will intermix." But the Loris are supposed to be Jats, and are so spoken of by the Brahuis, and it seems more likely that their name is connected with *loha*, "iron," than that they are immigrant gypsies from Persia. It is not clear to me whether you would connect these Lulis and Luris with the Lurs described in his Excellency Lord Curzon's book on Persia, but I gather that the Lurs are only seasonal nomads within the limits of their own hills, which are a very long way from Baluchistan, and that they have no gypsy proclivities.—Yours sincerely, H. H. RISLEY, Census Commissioner and Director of Ethnography for India.

Japan: Religion.

Aston.

Kæmpfer as an Authority on Shinto. *By W. G. Aston, C.M.G.*

As Kæmpfer's *History of Japan* is to this day quoted freely as an authority on Japanese religion by our most eminent anthropologists, it may be useful to examine briefly how far this well-known work is deserving of reliance. 127

The author's stay in Japan lasted for two years and two months only. He lived in the Dutch Settlement at Nagasaki in a sort of captivity, varied by two journeys to Yedo in the suite of the chief of the Dutch factory. The Japanese authorities took every possible means of preventing intercourse between the Dutch residents and the inhabitants of Nagasaki, and Kæmpfer had to obtain his information partly from the native interpreters, but chiefly from a young man who was appointed to wait on him as

his servant and at the same time to be instructed in physic and surgery. He was wholly ignorant of the Japanese language.

It is not surprising that under these circumstances his knowledge of the difficult subject of the Shinto religion was defective. Truth to say, his ignorance is colossal. To give a few examples:—

He defines Shinto as idol-worship, an aspersion which has the slenderest foundation in fact, and speaks of a (non-existent) idol of *Tenshōdaijin* (the Sun-goddess).

He thinks that this deity, the principal one of the Shinto Pantheon, is of the male sex, and has no suspicion that she is identical with the sun. What weight of authority should we allow to a writer on Greek mythology who made Phœbus a female, and knew nothing of any connection between him and the sun? Kämpfer had before him her other name, *Ama teru no Oön gami* (Heaven-shining-great-august-deity), which he renders “a great spirit streaming out celestial rays”; but even this did not excite his suspicions, for he speaks of Ise as the province where “he” reigned, and gives the number of years during which “he” occupied the throne.

Sin and *Kami* (God) signify, according to Kämpfer, “souls and spirits.” The use of these words is very misleading. The *Kami* are not spirits, though they may have *mitama* (spirit, effluence, shekineh) which occupy their temples and manifest their presence on occasion.

Tenjin, a deified statesman of the eighth century, and *Hachiman*, a deified Mikado, are described by Kämpfer as brothers of *Tenshōdaijin* (the Sun-goddess). The old myths lend no countenance to this statement.

He calls *Yebisu* the Japanese Neptune, and *Inari* “the Great God of Foxes,” and says that the *Gohei* are white bits of paper emblematic of purity. All this is incorrect.

Kämpfer recognises two classes of Shinto deities. One consists of deified men. Of the other he quotes only a few names, knowing nothing of their character and functions, not even the fact that they are nature-deities. The general impression left by his observations is that the leading feature of Shinto is hero-worship, ancestor-worship, or whatever else the cult of the dead may be called. He is probably responsible for Grant Allen’s statement that Shinto is based entirely on ancestor-worship. The real state of the case may be gathered from the following analysis of a list of “Greater Shrines” prepared in the ninth century. Of the gods comprised in it, seventeen are nature-deities, one is a sword which probably represented a nature-deity, two are more or less legendary deceased Mikados, one is the deified type and supposed ancestor of a hereditary priestly corporation, one is the ancestor of an empress, and one a deceased statesman. A similar list compiled from more ancient sources would show a still greater proportion of nature-deities.

Mr. J. G. Frazer in his admirable work, *The Golden Bough* (I. 234), quotes from Kämpfer a long passage descriptive of the personal cult of living Mikados. I am unable at present to examine his statements in detail. They seem to me to consist of a good deal of ignorant gossip mixed with, perhaps, a few grains of truth. It is in any case impossible to accept Kämpfer’s authority for them. His woeful blundering in Shinto matters deprives him of all claim to our credence, and what knowledge of the domestic arrangements of Windsor Castle could we expect from a Japanese who had lived two years in semi-captivity at Galway, prevented from intercourse with the inhabitants and entirely ignorant of the English language?

Siebold’s *Nippon Archif* is, in so far as Shinto is concerned, a vast improvement on Kämpfer. Nevertheless, the student of anthropology and religion cannot be too emphatically warned that his only safe rule is to disregard everything that has been written on Shinto by Europeans before Sir Ernest Satow’s accurate and scholarly contributions to the Japan Asiatic Society’s transactions in 1874–1881. He is the founder of our knowledge of Shinto. Since then the *Kojiki* and *Nihongi*, which contain the

old mythical lore of Japan, have been translated into English, while an important addition to our knowledge of the ceremonial has been recently made by Dr. Florenz's continuation of Sir Ernest Satow's *Ancient Japanese Rituals* in the Japan Asiatic Society's Transactions for 1899. With these materials available it is surely inexpedient for writers in this country to go on quoting so antiquated and so essentially worthless an authority as Kæmpfer's *History of Japan*.

W. G. ASTON.

New Zealand.

Hamilton.

Note on a Small Stone Relic found near Orepuki, Southland, New Zealand. By A. Hamilton, Local Correspondent of the **Anthropological Institute.** **128**

The specimen described in this note was found near Orepuki, a small township on the shore of Foveaux Strait, in the extreme south of New Zealand. In this neighbourhood there are still a small number of the original Maori population of the South Island who reside at Colac Bay and one or two other places.

Just opposite at the western entrance to the strait is the island of Rarotoka or Rarotonga, which tradition states was named after a Rarotonga of the olden time far away in the Pacific. The island has always been regarded as a sacred island, and from time to time the wind uncovers rare and curious specimens on the sites of old settlements. Some of these will be alluded to later. The present European name for the island is Centre Island. It is in the neighbourhood of this sacred isle that the specimen now under consideration was found. It belongs to Mr. Dunlop, the manager of the Orepuki Shale Oil Works, and I am obliged to him for the loan of it.

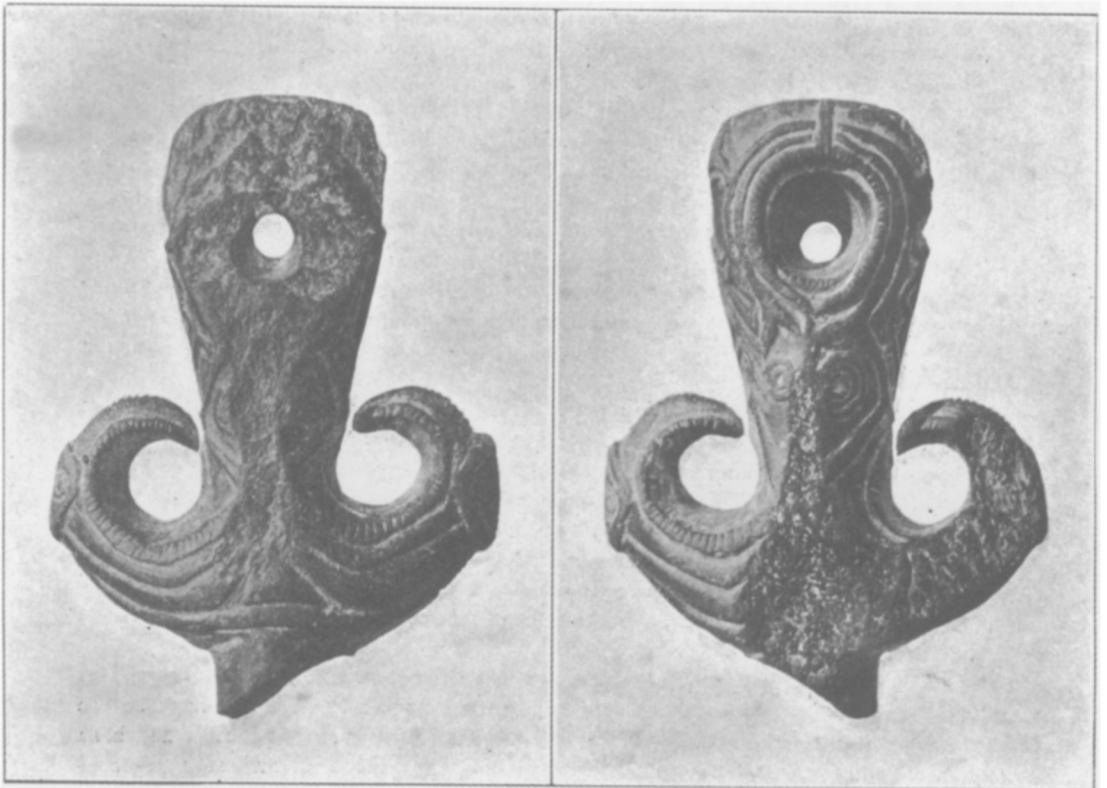


FIG. 1.—SMALL STONE RELIC FOUND NEAR OREPUKI. (*Front and back view.*)