



69. The Japanese Gokei and the Ainu Inao

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Japan: Religion.

Aston.

69 *The Japanese Gohei and the Ainu Inao.* Communicated by W. G. Aston to the Anthropological Section of the British Association for the Advancement of Science. Bradford, September 7th, 1900. [To be published in full in this *Journal*.]

This paper illustrates a principle in the history of religion by which the object, which is at first simply an offering, has a tendency to become conceived of as the embodiment of the God, or even as a distinct and independent Deity.

In ancient Japan, the offerings to the gods were of the most varied description. Among them were included hemp and bark-fibre, together with cloth made from these materials. In later times there was substituted a small quantity of paper, made of the same bark-fibre, and attached to a wand in the form known to us as *gohei*. With the change of form, the original character of the *gohei* as offerings was forgotten. They were looked upon as receptacles or embodiments of the God, and honour was paid to them accordingly. At festivals, the God descended with the *gohei*, on a certain formula being pronounced by the priest. Hypnotic practitioners also used these objects in their séances, the deity who inspired them in their trances being supposed to enter their body by this channel. There are cases in Japan in which the devotee has gone a step further, and has constituted the object which was originally an offering a distinct and independent deity.

The Ainus of Yezo use in their worship whittled sticks called *inao* which have a general resemblance to an old form of the *gohei* and are no doubt a cheaper substitute for them. The *inao* like the *gohei* are primarily offerings, but in certain cases they receive direct worship as gods, having become, in short, genuine fetishes. Another link between the *inao* and the *gohei* is provided by certain whittled sticks closely resembling *inao* which were in use in Northern Japan a century ago for striking women with, in order to ensure fertility, as at the Roman festival of the *Lupercalia*. Similar sticks, after consecration by the Shinto priests, were formerly used at Kioto to kindle the household fire afresh on the new year, and so avert the possibility of pestilence.

Borneo: Religion.

Hose and McDougall.

70 *Some Peculiar Features of the Animal-cults of the Natives of Sarawak, and their Bearing on the Problems of Totemism.* Communicated by Charles Hose, D.Sc., Resident of the Baram District, and W. McDougall, M.A., to the Anthropological Section of the British Association for the Advancement of Science. Bradford, September 11th, 1900.

We had observed customs that seemed to indicate the existence of a well-developed totemism, either at the present time or in recent times, among the natives of Sarawak. We have therefore collected information bearing on this subject as diligently as possible, from all the tribes with whom we have come into intimate contact.

We found a great number and variety of peculiar rites and customs observed by the people of the different tribes in their dealings with animals and plants. We confine ourselves in this short paper to giving (1) a general account of the customs of one of the inland tribes, the Kenyahs; (2) to describing the *Nyarong*, or spirit-helper of the Sea-Dayaks, and some similar institutions among the other tribes; and (3) to pointing out the bearing of our observations on the totem problem.

The Kenyahs are a warlike agricultural people, living as isolated communities of twenty to fifty or more families, each community inhabiting a single long house built on the river-bank. Their religion is peculiar, in that they believe in a beneficent