

**PHALLICISM**  
**IN**  
**JAPAN**

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**EDMUND BUCKLEY**

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THE  
POWER OF A  
SYMBOL

By  
Lee Alexander Stone. M.D.

*To which is added*

The Worship of Priapus

By HARGRAVE JENNINGS

Phallicism in Japan

By EDMUND BUCKLEY

Prostitution in Antiquity

By DR. EDMUND DUPOUY

[*Translated by* THOS. MINOR, M.D.]

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# *Phallicism in Japan*

By EDMUND BUCKLEY

[pages 121-146 of THE POWER OF A SYMBOL]

# *Phallicism in Japan*

## I

Phallicism forms an integral part of nature worship, and as such will, if normal, possess a cult and a creed, though the latter may be in part or even entirely implied, and can then be elicited only by questions put to the devotees. The content of its religious consciousness may then be compared with absolute religion, and finally it may be tested for conduct. These four spheres of religious activity suggest a convenient scheme for tabulating data, and will now be considered in the order named.

The phallic cult, that is worship or ceremony, requires a consideration of temples, symbols, festivals, and rituals.

I. *Temples.* - Such phallic temples include (1) the fully equipped "miya" or temple with resident priest or priests; (2) the smaller miya with only occasional services; (3) the mere sheds protecting from the rain, rows of phalloi; and, (4) a mere fence or boundary, while the phallos stands in the open. To the first class belongs a miya at Kasashima, fifteen miles south of Sendai, said to have been founded about 250 B. C. by Yamato Takeru No Mikoto. The deity worshipped is Saruta Hiko No Mikoto, of whom more later. In the service of this famous temple were once fifteen resident priests with their families and houses.

To the same first class belong a miya at Makiborimura in Iwade Ken. The deities here are Izanagi, Izanami, and Saruta Hiko, which three are associated with *Konsei Dai Myojin*, "Root of Life Great Shining God."

To the second class belongs the shrine at Kande, eight miles inland from Akashi near Kobe, locally called Dai Seki Miya, or Ra no Seki Miya - Great Stone Shrine, or Penis Stone Shrine. Its seclusion in the country has saved its gigantic phallos from

the iconoclastic zeal of the reformer to bless the eyes of the archaeologist. I hope the moss grown pillar deity I found here may yet be granted a place of honor in some museum when the rising sun of an exacter science and a nobler faith has enlightened the simple, honest country folk who now trust in him for various daily needs. This miya is about ten feet square, hung with native pictures, furnished

with altar and gohei --- symbol of divinity --- and provided back and front with a wooden grating through which the four feet high phallos may be seen standing behind the miya within an oblong stone fence, but unsheltered save by the bamboo forest around. The ground inside this fence is thickly covered with shells, of which more later. Some score yards from the shrine and phallos stands a kteis, formed in this instance by a natural collocation of three rocks, the whole being some five feet high, and requiring so much imagination to construe into a kteis that I doubt not the time will come when the closet philosopher will deny they were ever so considered. Any doubts that such a rough pile of rocks was really worshipped would have been soon dispelled by the tiny native paper flags bearing the legend, *Osame tatematsuru* --- "respectfully dedicated" - which had been stuck into the ground before the symbol. The local names for this interesting pair are for the phallos Okko San, for the kteis Mekko San, which are names given by the Ainus --- the dwellers in the land before the Mongol invasion --- to the hill on which the two now stand and a neighboring hill similar in size and shape, on which the phallos formerly stood. Local tradition preserves the fact, and the *Japan Mail* of August 22, 1891, p. 224, refers to Oakkan and Meakkan as names given two neighboring hills in Yezo where the Ainus are still extant.

Of the third, the mere shed class, I found a good specimen in a shrine to the phallos as *Konsei* on the Konsei Pass above Lake Yumoto near Nikko. That this shrine dates back to the first possession of the land appears certain from the impartation of its name to the pass on which it stands. It may turn out that Okko and Mekko are also names of the pudenda, and originally gave their names to the hills on which they once stood. I got track of this shrine from that model Handbook for Japan (third

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edition) issued by B. H. Chamberlain and W. B. Mason, two of the foremost scholars in Japan. Their brief note runs thus:

"Tradition says that the original object of reverence was made of gold, but that having been stolen, it was afterwards replaced by one of stone. Ex votos, chiefly wood and stone emblems, are often presented at the shrine. Very little is known about the origin of phallic worship in Japan, although it appears to have been at one time nearly universal in the country districts, especially those of the north and east."

This brief statement is the only general one that has yet appeared on the subject, and no doubt summed up general knowledge on it three years ago. It was to be corrected in the forthcoming edition. The shrine consists of a wooden shed some four feet square with a low shelf running round three sides on which stand some dozen phalloi of various sizes in stone and wood. Hard by stands a large stone lantern. On the shrine appears the name and address of a Tokyo hotel company specially catering to pilgrims, and at whose expense the shrine had probably been restored.

Another shrine of this class stands at Yamada outside the northwest corner of the famous Naiku San - the Ise shrine to *Amaterasu*, the "Heaven Shiner," regent of the Shinto pantheon, and between two temples, one to *Oho yama tsu mi no kami*, "the Deity Great Mountain Possessor," and the other to his

daughter *Ko-no-hana-saku-ya-hime*, Princess-Blossoming-Brilliantly-Lik-the-Flowers-of-the-Trees," who presides over Mount Fuji. The shrine frames a typical phallos and kteis side by side, though scores of native miniature torii (wooden gateway to temple) ever pile over and hide these antique dual deities from the careless observer. At the neighboring temple of the *Ko-no-hana-saku-ya-hime* native phallos and kteis are brought or taken by persons desiring children, spouse, or healing of diseases of the generative system. An erotic story is related of this deity, *Kojiki* 115; and her sister *Iwa-naga-hime*, "Enduring as the Rocks," presiding over Mount Oyama, is symbolized by a large stone in the shrine at its summit and there worshipped by the harlots from

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Tokyo. This stone should be examined to learn whether it be a kteis or simply symbolic of the deity's name as explained in a legend or myth, *Kojiki* 116.

To this class probably belonged the cases mentioned in the *Mikado's Empire*, 33: "I have noticed the prevalence of these shrines and symbols, especially in eastern and northern Japan, having counted as many as a dozen, and this by the roadside, in a trip to Nikko. The barren of both sexes worship them, or offer them *ex voto*. In Sagami, Kadzusa, and even in Tokyo itself, they were visible as late as 1874, cut in stone and wood." The road here referred to from Tokyo to Nikko is about 100 miles long, and three fourths of it is part of one of the chief highways in Japan.

Of the last class, where the temple reduces to its original notion of a separated space in the open, there are naturally many cases of so primitive a cult. Such I infer from the remains was the now dismantled platform at Nikko, the stone phallos having been all dumped below an adjacent Buddhist temple --- where they now lie --- in response to the remonstrance of the then American minister, on the ground that the place was one of great summer resort for

foreign families.

I transfer from a sheet published by Myase Sadao, and extracted by him from the *Koshiden* (Ancient History) of the famous Japanese historian and archaeologist Hirato Atsutane, the following cases. All belong to the last named class or a subdivision of it yet to be mentioned:

Phallos in the open at Kotakamura, in Katorigori, province of Shimosa.

Ditto at Otamura, Inabagori, Shimosa.

Ditto at Ishigimura, Mishimagori, Echigo.

Ditto at Shibuimura, Nishi Kasaigori, Musashi.

Phallos with kteis beside it at Matsuzawamura, Katorigori, Shimosa. "Both like to drink wine, and hence are called *Sake nomi ishi*, Wine drinking stones." The worshiper presents wine which they absorb very quickly. More than 250 years ago the kteis departed to the next village, and in consequence no mar-



riage could be contracted between the people of the two villages. Sixty-two years ago the stone returned.

Lastly come an interesting sub-group, standing in the open but distinguished by being naturally of sexual shape. Whether art of man has assisted groping nature, or the artist has embellished his sketch, I cannot judge. Certainly any such stones would not fail to attract the attention of primitive man and suggest or confirm that sexual philosophy of life which meets the student of primitive culture in every part of the world.

First comes an entire island, though of course a very small one, of height greater than breadth and bearing on its crown some dozen trees. It lies northeast of Awaji and is named *Onokorojima*, "Spontaneously congealed island," or *Eshima*, "Placenta island," about which more later.

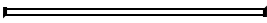
Next comes a natural phallos some twenty feet high and a kteis of proportionate size, about two-thirds of a mile apart, on Inushima in Bizen.

Last on this sheet of Hiratas is a natural phallos and kteis placed suitably for the inception of coition. "Some one did injury to the rock and was destroyed, and all his house."

This is simply the list of a single observer and enquirer, and needs the complementation that can easily be given when once attention is called to the importance of the subject as a legitimate branch of nature worship, and one of the normal manifestations of religious thought in its search for some clue to that Absolute Ruler of Nature that the deepest thinkers still declare unsearchable.

Last in this strange story come two groups, each of four immense natural phalloi 15-200 feet high, situated in the court of a Buddhist temple called Reiganji, near Kuroki in the province of Chikugo.

II. *Symbols*. -- Next let us consider phallic symbols, and here I cannot do other than describe the phallic part of my own collection of Shinto cultus implements now on exhibition in the Walker Museum of the University of Chicago. \*



\* *All measurements are given in centimeters.*

## PHALLOI.

1. Natural water-worn phallos of stone with a nodule forming the glaus penis. Highly prized by former owner as the phallos of a deity. Cn. 22x10. From one of the very numerous brothels at Yamada, where stands the famous shrine to the Sun Goddess.

2. Natural water worn phallos, the ridge of the glaus being formed of a harder stratum, 9.5x4.8. From temple at Mizusawa.
3. Like No. 2 in all respects but size which is 7.1x2.3. From Mizusawa.
4. Natural Phallos but so little like its original that only its source from a phallic temple would induce an unpracticed foreigner to credit that it was ever considered one. From phallic shrine at Yamada.
5. Phallos cut from volcanic stone, well executed and new, 20x10. From shrine on the Konsei Pass.
6. Phallos of baked clay, blackened by age. Realistic, 22x7. From brothel at Yamada, where it stood on the Kamidana "God shelf," for occasional worship when an inmate had obtained a good fee.
7. Phallos of cast iron, 9.1x3.2. From Mizusawa.
8. Phallos of wood, 17x4. From Mizusawa.
9. Another, 19x4.
10. Another, stained pink, 22x6.
11. Phallos used in pairs as amulet for boys. Octagonal shaft surmounted with octagonal pyramid, stained in pink, scarlet, and green. A string passing through central and vertical hole serves to suspend over child's shoulder. From Mizusawa.
12. Phallos of clay, gilded and painted to represent the shime nawa or sacred rope, 3.5x1.5. From earthenware store opposite the Inari shrine.
13. Phallos glaus, forming head of a seated man in ceremonial costume. Clay, with impressed and colored garments, 6.5x5.5. Old, from dealer in Miyajima. A remarkable case of personification.

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14. A Priapus, phallos enormous and colored bright red. Clay, 4.5x3.5. From Inari store.
15. Phallos in shape of enormous mushroom, borne on a woman's back. Painted clay, 7x2.5 From Inari store. A toy, cf. No. 17.
16. Phallos in shape of a wood obelisk, being a votive for easy parturition, 12x6. From shrine at Nikko.
17. A mest of five objects carved in wood and gaily painted, as follows: a. Fukusuke. A man in old Japanese style beckoning with his left hand. Common in stores to insure success in trade. Compare Robin Goodfellow. 14x10. b. Otafuku. A woman of the fat type of beauty. Function similar to above,

both are known to every Japanese child, 9x5. c. Phallos painted red with sacred rope round, 6x4. d. Phallos painted yellow, with rope, 4x2.5. e. Hoshi no tama, "Jewel of Omnipotence." An onion shaped object of Buddhist origin, 2x2, cf. p. 29. From a store in Nikko near the site of a demolished phallic shrine and meant for use as a toy. The associates of the phallos in this group plainly show that it has here sunk from the rank of a god receiving worship to that of a more or less efficient sign of good luck, much as the horseshoe, cornucopia, and slipper --- all probably symbols of the kteis - are still used in England. This use was exceedingly common in Japan until about twenty years ago, the toy shops, earthenware shops, and hawkers being well supplied with them. (Mikado's Empire, W. E. Griffis, 33.)

## KTENES

18. Natural water worn kteis, being a flat piece of slate with irregular periphery some 4.5 in diameter, and having a waterworn aperture near the center. From Mizusawa.
19. Natural kteis of quartz with deep indentation near center, but not water worn. Irregular, 4x2.5. From Yamada shrine.
20. Sea ear shell, Latin *Haliotis tuberculata*, Japanese *Awabi*. Bears name of donor to the Kande shrine. The living shellfish is so suggestive of the kteis that Japanese women often use its name in that sense. From Kande shrine.
21. Cowry shell, Latin *Cypraea porcellana*, Japanese *Taka-*

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*ragai*, "treasure shell." Presented at temples by barren women, 3.5x2.5. From Yamada store.

## MISCELLANEOUS.

22. Bamboo grass rings interlinked to symbolize coition, but precise use not learned. From Mizusawa.
23. Votive picture on wood from the phallic shrine at Kande, representing a tiger which symbolizes the month in which the donor was born, 32x25.
24. Votive picture on wood representing a horse, from the phallic shrine at Yamada, 6x4. For meaning cf. p. 29.

25. *Akaza no tsue*. Canes of the thorny shrub *Chenopodium album*, from Mizusawa. These are used to set up round the house lot to preserve boundary lines. This combination of phallic and boundary ideas is by a temple dedicated to *Saruta hiko*, whose epithet here is *Dosojin*, "Way beginning God," which may refer to his function (Kojiki, section 33) as guide, and easily suggests the same triple combination in Hermes. Other evidence for identity between the phallos and the road god appears in Mr. Satow's article in the *Westminster Review*. Was the phallic cane placed in the field to render it fertile, then made to serve also as boundary mark, and finally to preside over the roads which would naturally often adjoin boundaries?

26. Peach made in candy and sold to children by hawkers at certain festivals as a symbol of the kteis, for which it appears its cleft adapts it. So the apricot is used in India. From Kyoto.

27. Ginseng, Chinese *Genseng*, Japanese *Ninjin*. The best is grown in Corea. Price varies with degree of the root's resemblance to the human form, which in some cases is remarkable. The best specimens fetch three dollars each for use in medicine where it passes for a panacea. It is the mandrake of Genesis 30, but not the plant wrongly so named in the United States.

## CHARMS.

Of all cultus implements paper charms are by far the most numerous in Japan, no house being without some dozen. Among the various kinds is the phallic.

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28. Charm guaranteeing easy birth bearing the name of *Konsei*. Cf. p. 18, 11x5.

29. Charm bearing the inscription *An-san-marmor*, "Easy-birth-charm." The paper is folded into a triangular shape and contains a natural equilateral triangular black stone, 16x8. This shape is unique among all the ten thousand charms in Japan and can be accounted for in no way except its resemblance to the pudenda viewed externally, which, as seen, e. g., in statues, is just that of this talismanic stone taken base uppermost. The color is also thus alone accounted for. Of the same color is the famous Diana of the Ephesians now in the Naples Museum. Her numerous breasts, and the erotic symbolism on her robe all indicate sexual ideas. From Sumiyoshi temple.

30. Charm bearing the inscription "Honorable-God-offering," and containing rice and seaweed, the broth from which must be drunk by a barren woman. 20x12. From Sumiyoshi temple.

31. Charm bearing the inscription "Seed-lend-temple-divine-ticket." 16x5. From Sumiyoshi temple.

32. A charm bearing the inscription *Sho ichi i Konsei dai myo jin tai hatsu*. "True first rank, root life, great shining deity, great charm." Right and left of this central text stand the words, "Good for all diseases below the belt. Life will be long. Good for woman when rearing child. Mother and child will be healthy." Inside this envelope is a slip bearing the inscription *Ho sai. Saruta hiko. Izanagi. Izanami. Chinza. Harai tamae kiyome de tamae*. "Offering, purification. Saruta hiko. Izanagi.

Izanami. Seat (of worship). Grant to clear away and clean."

The introduction into this charm of Izanagi and Izanami will become clear on reading the section, "Phallicism in the Kojiki." Saruta hiko finds mention here, I believe, owing to an extension or misunderstanding of Saruta's original function as guide to Ninigi no Mikoto when descending from heaven, Kojiki, 107-8. His consequent title *michi moto*, "road origin," has been taken in the sense of life origin, while he has been said to have been born spontaneously. All the data known to me indicate that his true place is in a lightning myth.

This charm is water stained in consequence of its having been

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consigned in a box together with many like it to a neighboring pool on suppression of the cult some twenty years ago. When iconoclastic zeal had somewhat abated, the box was fished up, and its owner courteously presented this precious relic of a well nigh extinct cult to a zealous collector of cultus implements. The supreme interests of science should protect the giver from any disagreeable consequences that might be inflicted by those about him now ashamed of the cult. The very high rank, next that of the Mikado himself, here assigned Konsei, shows the high consideration the cult could receive. The presence of a phallos today in the garden of a samurai --- the old military and literary class --- well known to me, though long ignored by the noble family, affords additional proof that the cult was not limited to the lower class.

33. Charm bearing the inscription "Konsei, great shining god. Easy birth god charm." From temple at Mizusawa.

Before leaving this topic a caution on the danger of confusing phalloi with other stone monuments, of which there are in Japan as elsewhere several kinds, may not be wasted. Not every standing stone or log longer than it is thick is a phallos, though some 90 per cent of phalloi are included in that definition, the remainder lying horizontal or pendant, but in either case then accompanied by the scrotum. One needs first of course to learn the history, use, and any inscription on the stone, and then frequently discovers that the stone is a wayside gravestone, a boundary stone, a sign post guiding to a place of pilgrimage, a weather worn *Nure butsu* --- an unsheltered image of one of the Buddhas --- or some memorial stone, perhaps, of an extinct tree, perhaps of an execution ground. These specifications all find examples in Japan, and might be mistaken by the tyro anxious to find spoil. Per contra the phalloi now extant and the product of handicraft in Japan are unmistakable by reason of their realism, though those produced by nature need a practiced imagination.

III. *Phallic Festivals*. --- Every temple in Japan besides celebrating the great national festivals makes one in honor of the deity to which itself is specially dedicated. In 1892 I visited the Kande shrine a second time on such an occasion held

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there on the 18th day of the 3d month, old style, which corresponds to a varying date in our March.

The date of the festival at the phallic shrine at Morioka varies from this by only a day, and both plainly concur with the springtide festivals of all peoples. *Tylor's Prim. Culture* II., 297. This festival presented no features other than those usual on such occasions. A Shinto priest came from a distance for the occasion and presented in the little shrine the usual offerings of rice cake, fruit, etc., accompanying them with prayers. Men, women, and children from the country side came and departed after making the little offering and brief prayer, and purchasing refreshment at the temporary stalls hard by. The neighboring kteis received no offerings, though most of the worshippers visited it also. The conduct of all was irreproachable, and the bearing quite unembarrassed, for their errand was the honest one of entreating sexual health and family increase from that deity whose attributes best fitted him to grant them. Here is an account of a more questionable phallic procession as given by Dresser, pp. 197 9: "At the next village (*en route* from Tokyo to Nikko, where Griffis saw the dozen phalloi) which we reached a great Shinto festival was being held. Thousands of people were laughing and shouting and following an enormous car, something like that of Jaganath in India. On this car is a platform surrounded by a low railing, while in the center rises a mast thirty or forty feet high from the top of which fly the cut papers which symbolize the Shinto religion (*gohei* are meant), while around its lower portion a tent of red and white cloth is suspended from a hoop. On the platform are musicians making rude music with gongs and fifes, and a masked actor, whose actions would not be tolerated in England. The staff of this actor is unmistakably phallic. He appears alternately as a man and woman changing his dress in the tent of which we have spoken. It seems that, since foreigners have been permitted to enter the country, such ceremonies have been shorn of many of their characteristics, symbols have been reduced in number, while the processions themselves are now but a rare occurrence." (This was written in 1882. The restriction

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referred to resulted from the first Japanese embassy to Europe in 1872.)

I have learned orally from an old resident in Japan of a procession similar to this, where the center of interest was an enormous phallos carried in appropriate position by a man.

The magnificent procession described by Humbert on pp. 322-3 of his *Manners and Customs of the Japanese* as taking place in Tokyo in 1863 was not properly phallic, though it included some suspicious objects, such as a model lobster, buffalo, and monkey, and seven prostitutes "majestically attired in state costumes."

The following festival may easily be a survival of a thoroughly phallic one, and affords evidence for a sexual symbolism that strikes the modern mind as very strange. It is held in the court of a Buddhist temple, which probably adopted and modified the originally coarser rites. Young men and women meet at this Gwanzandaishi temple located half way up Mount Hiyei, amidst a vast forest traversed only by footpaths, in the month of August of an evening, and spend the entire night in a peculiar dance, where forming promiscuously in lines they work their way through the crowds of elder and younger people with a simultaneous swing of the arms, meanwhile singing a composition, which after expressing sympathy with a certain criminal, Gorobei by name, in his examination before the stern judge, proceed to the erotic effusion of a young woman, from which I cull the symbolic part:

"With what words shall I compose my love letter? With those belonging to birds, or fishes, or vegetables," "Yes, yes, as I am a greengrocer, I will use the names of vegetables." After several vegetables metaphors and puns suited to expressing her passion, she continues, "Would you like to taste the first fruit of the long bean. If not, would you not try to break the hairless peach? Oh quick! Ego sum cupidus coiendi tecum."

Lastly, here is a neat piece of sexual metaphor which speaks volumes for the familiarity in the primitive times, from which the *Manyefushifu* where it occurs dates, with such symbols. White shells seem to be a synonym for hairless peach. Generally of course in the Orient the kteis is figured or described as black,

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while the phallos is colored red, if at all. It is necessary briefly to premise that the piece refers to a method of divination called Tsujiura, "Road divining," where the person planted a stick in the road, made offerings to it, and besought an answer:

"When I went out  
and stood in the road,  
and asked the evening oracle  
when he would come back  
who went over the sweetheart's mount  
and the lover's mount,  
saying that he would pick up the awabi shells  
which come ashore  
in the Region of Woods,  
the evening oracle said to me:  
'Sweetheart!  
he for whom you wait  
is searching for the white shells  
which come near on the waves  
of the offing, the white shells  
which the shore waves  
bring near.  
He does not come,  
he picks them up. . . .  
If he be long,  
'twill be but seven days,  
if he be quick,  
'twill be but two days.  
He has heard you.  
Do not yearn,  
my Sweetheart!'"

IV. *Rituals*. - No fixed ritual for the phallos is known to me. Certainly none is contained in the list of the Yengishiki, the official collection of rituals made 927 A. D. (Trans. *As. Soc.* Vol. 7, prt. 2, pages 103 4.) The content of the impromptu prayers made in this case is always a request for some good in connection with generation, e. g., the charm from Makibori bears guarantees of easy birth, health of mother and child, cure of diseases of the generative organs, and long life. Inquire from worshipers elicited similar ideas and they reappear in the practice of borrowing a phallos from the shrine during child birth, and, when the issue has proved good, of returning two new ones.

V. *Phallicism in the Kojiki*. - Having examined some extant

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data we are in a position to attempt the interpretation of two passages in the Kojiki, the sacred book of Shinto. This was committed to writing 712 A. D., when a collation was made of the then extant traditions purporting to extend backward to a divine age which ended some 1500 years before. None of the authorities on Shinto known to me have attempted any detailed interpretation of the cosmogony forming Volume 1 of this Kojiki. The general, and for the rest correct, statement that Shinto is a compound of ancestor worship and nature worship has not been further discussed by any writer except Mr. Satow, without however at all noticing separate myths, and making no mention of sections 3 and 4, which we here copy from Mr. B. H. Chamberlain's translation given in the *Trans. As Soc.* Supplement to Vol. X.

*Section 3*. - "Hereupon all the Heavenly Deities commanded the two Deities, His Augustness the Male-Who-Invites and Her Augustness the Female-Who-Invites, ordering them 'to make, consolidate, and give birth to this drifting land.' Granting to them an heavenly jeweled spear, they (thus) designed to charge them. So the two Deities, standing upon the Floating Bridge of Heaven, pushed down the jeweled spear and stirred with it, whereupon, when they had stirred the brine until it went curdle-curdle, and drew (the spear) up, the brine that dripped down from the end of the spear was piled up and became an island. This is the island of Onogoro."

*Section 4* .- "Having descended from Heaven onto this island, they saw to the erection of an heavenly august pillar, they saw to the erection of a hall of eight fathoms. Tunc quæsivit (Augustus Mas-Qui-Invitat) a minore sorore Augusta Femina-Qui-Invitat: 'Tuum corpus quo in modo factum est.' Respondit dicens 'Meum corpus crescens crevit, sed una pars est quæ non crevit continua.' Tunc dixit Augustus Mas-Qui-Invitat: 'Meum corpus crescens crevit, sed est una pars quæ crevit superflua. Ergo bonum erit ut hanc corporis mei partem quæ crevit superflua in tui corporis partem quæ non crevit continua inseram, et regiones proceam?' Augusta Femina-Qui-Invitat respondit dicens: 'Bonum erit.' Tunc dixit Augustus M.-Q.-I.: 'Quod quum ita sit, ego

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et tu, hanc cœlestem augustam columnam circumeuntes mutuoque occurrentes, augustam (i. e.,



privatarum) partium augustam coitionem faciemus.' Hac pactione facia dixit (Augustus M- Q.-I): 'Tu a dextera circumeuns occurre; ego a sinistra occurram.' Absoluta pactione ubi circumierunt. Augusta F.-Q.-I. primum inquit: 'O venuste et amabilis adolescens!' Deinde Augustus M.-Q.-I. inquit: 'O venusta et amabilis virgo!' Postquam singuli orationi finem fecerunt, (Augustus M.-Q.-I) locutus est sorori, dicens: 'Non decet feminam primum verba facere.' Nihilomines in thalamo (opus procreationis) inceperunt et filium (nomine) Hirudiuem (vel Hirudini similem) pepererunt. This child they placed in a boat of reeds, and let it float away. Next they gave birth to the island of Aha. This likewise is not reckoned among their children."

Now our view is that from beginning to end of this Vol. I is presented a series of nature-myths still susceptible to interpretation, and that among them these sections 3 and 4 attempt a cosmogony expressed in terms of a phallic symbol --- sec. 3 --- and of a phallic ceremony --- sec. 4.

First, no one will deny the transparency of the epithets Male-Who-Invites and Female-Who-Invites. They are just the complementary pair so indispensable to reproduction projected backwards to account for original production. Hirata, a Japanese antiquarian of first rank, considers the "jeweled spear" a phallos and scrotum (*Trans. As. Soc.*, Vol. 3, Appendix, p. 59), while the Island of Onogoro on account of its peculiar shape passes in the native imagination for a gigantic phallos, and is said to contain many such scattered about it. Hear the redoubtable Hirata again in the *Inyoseki* under the sketch described in this article. He writes: "This is Onokoro jima, etc. It is solitary and has no connection in its roots. It stands in the midst of waves and never moves in spite of great earthquakes even. In the island are many curious stones, many of them being shaped like male and female generative organs. The stones produce dew-like liquid, and have a mineral taste on the outside, while within (the stones?) are earths and sands." Now, though this record was made by Hirata so late as 1812, since the phenomena are all natural, they of course antedated the mythical imaginings

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of the *Kojiki*, to whose authors the island was well known, and doing so they evidently formed the elements of the myth. The only need then was for poetic fancy to weave primitive pair, artificial phallos, and phallic island into some connected whole, and this made section 3. What was Hirata's ground for his view of the jeweled spear is not stated, but Japanese archaeology gives monumental evidence of the existence in the polished stone age of phallic rods in great variety, though their exact use is a matter only of inference. These stone rods or stones, called locally "Raitsui" or thunderbolts, are figured, along with numerous other remains, in an admirable monograph by the owner of the finest collection of raitsui in Japan, ex Governor T. Kanda of Tokyo. In this monograph Plate 7, Figs. 2 and 4; Plate 8, Fig. 8, and Plate 9, Fig. 1 show incised figures which are plainly the kteis, in full accord with another statement of Hirata's, that the jeweled spear bore on it the figure of the female organ (*Inyoseki*).

In section IV. our mythical cosmogony first introduces coition as a means of conceiving origins. After using, in sections I and II, terms of terrestrial motion and vegetable life, and in section III a mixture of terms from terrestrial and animal life, the myth proceeds to fuller circumstantiality in the familiar terms of purely animal life. Our previous investigations make quite obvious the meaning of "heavenly august pillar," while apart from those side lights the terms here employed must have remained

unintelligible, or at least conjectural. Plainly it was a phallos. As to the parallel reading in the *Nikongi* --- a nearly contemporaneous but much rationalized *a là* Chinese account of Japanese history --- which Mr. Chamberlain translates "they made the island of Onogoro the central pillar of the land," and which he considers "more rational" than the account in the *Kojiki*, the obvious truth is that it is "more rational" only to those not aware of or not awake to the phallic phenomena described in our preceding pages. Per contra in the light of those phenomena the *Kojiki's* account is fully vindicated. Textual purity

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can never be verified better than by archaeology. The "hall of eight fathoms" was probably a coition house. Mr. B. H. Chamberlain writes in his Introduction to the *Kojiki* XXVIII., "It would also appear to be not unlikely that newly married couples retired into a specially built hut for the purpose of consummating the marriage, and it is certain that for each new sovereign a new palace was erected on his accession." (*Trans. As. Soc.* Vol. X. Supplement.) Mr. Chamberlain no doubt bases his view on the specifications in the *Kojiki* of a thalamus as the place of first coition for man and wife. Of such mentions I count three, viz., pp. 20, 66, and 75, and note further the following which seems to indicate a similar purpose:

"Eight clouds arise. The eightfold fence of Idzumo makes an eightfold fence for the spouses to retire (within). Oh! that eightfold fence." (*Trans. As. Soc.*, Vol. X., Supplement 64.)

The parturition house is described, *Kojiki* 118, as eight fathoms long, and this is the length of the coition house in our myth, eight being the perfect number of the Japanese, and probably often used in the sense of fitting or proper. The purpose of such a coition house will be obvious to those familiar with the original function of the bridegroom's "best man" as protector during the consummation of a marriage which depended on capture, and with the jocose interruptions made on a bridal pair after retiring, e. g., even in England, and so late as the sixteenth century, according to *Brand's Antiquities*. The sequel of section IV. rather implies that the column stood in the thalamus, but whether within or near it, the running round the column before the marriage consummation will be best understood in the light of those notions we have found everywhere connected with phallic cult, among which that of productivity is plainly the proper one here. In Japan, as elsewhere under the patriarchal government of primitive times, the more children a pair had the richer they were likely to become, and such a recognition of Konsei as this would be considered effectual to that end. If so, nothing would be more natural than for mythical

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fancy to express in terms so familiar that fruitful union which resulted in the production of nothing less than the islands of divine Japan, as the later sections proceed to relate. The later Shinto apologists of the seventeenth and eighteenth centuries smooth all difficulties by stating that the islands have grown enormously since birth! I submit that this view meets all the special and concrete notions of the myth, while no other view can meet any, and would have to account for a senseless farrago of ideas, ending in what must then be regarded as a mere bawdy tale, for which the undoubted general coarseness of manners in primitive Japan, as everywhere under like conditions, affords no sufficient

ground.

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## II.

### CREED OF PHALLICISM.

To every cult belongs a creed, implied or expressed, written or oral. Of the phallic cult the creed is implied. It shares its world view with the nature-worship of which it forms one phase and, as such, sees a superior being, spirit, or god embodied in objects naturally or artificially made to resemble animal generative organs. I write "embodied in" advisedly, having in mind particularly the natural phalloi which are prized vastly higher than the manufactured ones, and being found in nature could hardly be taken for aught else than the veritable organ of the god. Mysticism would cover all difficulties in the view. To such superiors --- which is all that the Japanese *kami*, often translated gods or god, means --- primitive man turned in his needs, and naturally, to that particular one presiding over the sphere in which his need occurred. Hence comes the phallic cult which forms as natural, proper, and legitimate a system of worship as that of the sun or fire, and can only by gross misconception be associated with obscenity, though this is often done by those devoid of sympathetic historic imagination and anxious to point a moral or adorn a tale. That the whole symbolism, though most natural and striking for that ever mysterious vital force of nature, has become inappropriate for us who are wont to say: "God is spirit," affords no proof that its first intent was not wholly as described above. Cf. "Mythology of the Aryan Nations," by Rev. Sir G. W. Cox, 349 50.

I have written in the preceding paragraph as if the object of the phallic cult were one single thing, the phallos; and, if the reader has accepted the assumption without challenge, he has but thought in accord with the general treatment of the subject which faultily neglects to duly express the duality of the cult. We speak of phallicism and the Germans of Phalluscult, and

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thereby tend to ignore the kteis cult which prevails but little if any less than phallos cult. But just as the term man is used for mankind, i. e., man and woman, so phallicism serves for what is properly phalloktenism, cult of the phallos and kteis. This dualism shows itself in the usual juxtaposition in India of the linga and yoni, in Syria of the masseba and ashera (I take the masseba as the male symbol), in Greece of the phallos and kteis ("Monuments des Dames Romaines," Plate 50. "Mythology of the Aryan Nations," G. W. Cox, 362), in Egypt of the cross and ring combined into the crux ansata, in China of the yang and yin as seen intertwined in the Corean crest called in Japanese *futatsu-tomoye*, and finally in Japan of the *yoseki* and *inseki*.

This dualism is equally conspicuous in the more anthropomorphized objects of worship represented by the phallos and kteis. Thus Hinduism coordinates Kali with Siva, whose symbols in particular the kteis and phallos are, and Minakshi --- the local goddess at Madura identified with Kali --- is carried

every night to share the couch of Sundaesvara. Indeed, in India, where pretty much everything both rational and irrational has been tried, a whole sect, the Saktas, devotes exclusive attention to this feminine side of nature. In Syria Astarte coordinated with Baal, in Egypt Isis with Osiris, in Greece Demeter with Dionysos ("Mythology of the Aryan Nations," G. W. Cox, 362), and in north Europe Freya with Freyr, and each of these goddesses has often received exclusive honors, usually with the same demoralizing effect as in India. Some students point to Mariolatry as the last example of the same tendency ("Mythology of the Aryan Nations," G. W. Cox, 355). So obviously necessary to reproduction is duality that where a spouse is wanting, feminine qualities are attributed to the male, as with Quetzalcoatl, god of reproduction among the Aztecs ("American Hero Myths," Brinton, 127).

Similarly in Japan we find the couples Kami-musubi-o-kami and Takami-musubi-o-kami, the "Divine-Producer" and "Divine-Produceress" as some understand them ("Parliament of Religions," J. H. Barrows, 452. Lectures on Shinto, Professor Matsuyama, Kyoto. Kakemono from Izumo O Yashiro), and again Izanigi and Izanami, the "Male- that-Invites" and "Female that-In-

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vites," compared by native Christians with Adam and Eve, a comparison made in the first place naively, but hitting the mark quite closely, since both couples belong to phallic myth, though they differ absolutely in subsequent moralization and consequent religious value. But in Japan, where phallicism remains still, as in India, a living faith, it becomes possible to trace out this dualism into a number of details not otherwise, I think, easily explicable.

A quite unequivocal case is that of the interlinked rings of bamboo grass (No. 22 p. 16) expressly designed to represent coition. Equally significant is the presentation of awabi shells (No. 20) -- symbols of the kteis -- before the phallos and not the kteis at Kande. Conversely a woman borrows from the Mizusawa temple a phallos, not a kteis, to help her in parturition. At Yamada the reciprocity is recognized only in so far as votives of both sexes are presented, though whether any distinction is made in the deity before which they are placed I have yet to learn. The rule valid there to offer a phallos in order to obtain a husband or son, and a kteis for a wife or daughter, implies the notion underlying all magic that formal likeness with anything insures power over it. Here too belongs the offering only of phallos to the phallos on the Konsei Pass. Perhaps a further detail of the dualism necessary to all fruitful issue appears in the practice of pouring wine over the phallos and kteis at Matsuzawa, which are said to rapidly absorb it, and in the statement of Hirata that the phallos and ktenes of Onogoro-shima secrete a dewy liquid. Similarly tiny wooden tablet votives bearing a sketch of a horse are presented to the Yamada pillar pair. This horse can hardly mean other than in Buddhist symbolism, namely, the fertilization rain cloud ("Indian Buddhism," T. W. Rhys Davids, 133). The rain falling from this cloud is the impregnating medium from heaven to earth in the cosmic myths of so many peoples. Were it not that the *hosbi-no-tama*, "Jewel-of-Omnipotence," likewise a Buddhist symbol, has been introduced on the sacred Ise Shrine in the same town, I should hesitate to believe any Buddhist symbol had penetrated this citadel of Shinto. The horse, however, may prove, together with the sacred albino horse common in great Shinto shrines, a survival of the great horse sacrifice of

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the Mongol shamanism from which Shinto is descendent. With this Japanese notion of fertilization

compare the effusion of water --- sometimes with bilva leaves and marigolds --- in the Indian cult of the liga yoni ("Brahmanism and Hinduism," M. Williams, 439). Lastly, in the phallic procession described by Mr. Dresser, an actor appears dressed alternately as man and woman; with which compare the exchange of attire in Western orgies. Further data may require modification of the position here taken, and it is much to be hoped that such will be obtained by many investigators in Japan before this primitive formal biology yields to the modern causal science of that name. In any case some special reason must be sought why the votive offering to phallos and kteis are duplicates or reciprocals of themselves. No parallel to this practice outside of phallicism is known to me either in or out of Japan; for the foxes so often duplicated there are so called servants of Inari San, to whom, therefore, they are offered, and not to the fox itself.

The creed or mental equivalent of the phallic cult, then, is that reproduction is controlled by two deities related as man and wife, that these are best represented by their reproductive organs found by man in stream and field, and that they are best worshipped by the presentation of similar objects of a sex, either opposite or similar to that of the deity concerned. In the case of Konsei, worshipped near Yumoto without any sexual partner, emphasis is placed, as frequently in other cults, on the male element.

One commentary on such a creed is obvious and unavoidable and will serve equally well for all creeds. The mental elevation and consequent value of gods varies solely and directly as the mental elevation of their worshipers. Show me your man, and I will show you his god.

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### III.

## PLACE OF PHALLICISM IN THE EVOLUTION OF RELIGION.

First, there is no creed to search for any simpler or more obvious principle on which to base phallicism than its own, namely, worship of the superior beings that control reproduction. In other words phallicism may easily be, what no existing evidence confutes and all confirms, namely, a thoroughly primitive form of that naturism --- nature worship --- which judicious thinkers regard as coordinate with animism --- spirit worship --- instead of attempting, as H. Spencer, to derive it from the latter. This contention rests particularly on the existence of the natural phallos and kteis, than which, of course, nothing can be more primitive since man has roamed this earth. Wherever the erosive action of water, whether rain, river, or sea, produced from rocks and stones the shapes which even now can vividly suggest to our restrained imaginations the animal generative organs, there a fortiori the primitive savage must have seen indubitable evidence of what to him would seem explicable only as a partial embodiment of the controllers of his otherwise often unaccountable fortunes. Thus in a very striking way "Nature the instructor of primeval man" has suggested to him not only his inventions but his worship ("Tylor's Primitive Culture," I, 64). But, moreover, and of peculiar interest in its bearing on the contention of naturists and animists as to the origin of religion, here in the

phallos and kteis were found direct indications of the anthropomorphic nature of those his controllers, for which sun, moon, star, or any other object whatsoever of nature worship failed to afford any morphological hint. If here were the veritable phallos and kteis of his controllers, the controllers themselves could not be far off, and would necessarily be imagined in full complementation of the visible organs, that is as human beings, or minds in bodies,

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which conception is precisely what animism sometimes supposes itself alone able to account for.

Second, as to the sequences of this cult. The light thrown by phallicism on the essential nature and evolution of religion is clear and striking. Both the distance and the direction of the newer view of God from the older are made apparent. That distance is not immeasurable but has lain in time, and that direction is not inscrutable but has consisted in progress. Man has been the measure of things --- if not the individual yet the race, and that whether his measure has worked as the limit of capacity or limit of construction. If the former alternative --- that of capacity --- be taken, an objective real god has revealed himself progressively, and therefore at any single stage only partially, to man, just because such partial revelation has been all that man could receive; if the latter alternative --- that of construction --- be taken, a subjective unreal --- or according to some thinkers nevertheless real --- god has been constructed, imagined, or projected by man, but always only progressively, and therefore at any one stage only partially, just because such partial construction was all of which man was then capable. ("Self Revelation of God." S. Harris, *passim*). And therefore, in any case, as man has evolved throughout his physical and mental nature, his concept of God has *pari passu* improved. "Du gleichst dem Geist den du begreifst" holds equally true in its converse form. We understand the spirit we resemble. In the case of the Absolute Spirit this understanding can never reach completeness, and our principle therefore reduces in its case to the humbler proposition: "Man understands God so far as he resembles him." The challenge of the skeptic: "Show me your God," must be met by the answer alike of Christian, philosopher, and anthropologist: "Show me your man." There was a stage in man's mental progress when God could be revealed to or constructed by man best --- that is, most intelligibly and impressively --- as phallos and kteis. Among all the things that are made it would have been marvelous indeed, if organs so conspicuously instrumental to the mysterious propagation of life had not been used to "perceive the invisible things of him from the creation of the world, even his eternal

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power and divinity." Rom, 1 :20. Of all the power desired by man alike for himself, flocks and fields, productivity was the chief, and consequently the objects considered to embody that power the most honored. That man thus often submerged his god in nature instead of conceiving him as an "eternal power" above nature was natural anthropologically, though justly repudiated by Paul, a representative of a more progressed order. The original symbols, now so shocking to us in their bare materialism, have been refined with man's refinement until "finally in the exquisite legend of the Sangreal the symbols have become a sacred thing, which only the pure in heart may see and touch." ("Mythology of

## IV.

### DOES PHALLICISM BELONG TO SHINTO?

Since phallicism has shrines, festivals, priests, and amulets identical with those of Shinto, and since its principal symbol and ceremonial receive mention in the sacred book of Shinto, and since phallicism belongs of right to nature worship, which in Japan constitutes, with ancestor cult, Shinto, it seems probable that the phallicism of Japan forms an integral part of Shinto. And so Rein in his "Japan": "Like phallic worship, which, together with its symbols formerly so numerous and widespread, has, as a result of foreign influence, been entirely banished since the beginning of the reign of Meiji (1868), belonged to Shintoism, so also does this ancestor-worship appear at least to have judged the Yoshiwaras --- prostitute quarters --- very mildly, if not to have directly favored them." Note several errors here, however. Phallicism, as we now know, has not yet by any means been entirely banished. Shinto is not rightly designated ancestor-worship, certainly not if it includes phallicism. Nor should phallicism ever be linked, as here, with an undoubtedly immoral institution like the Yoshiwara, the Japanese name for the harlot quarter, primarily in Tokyo, but subsequently anywhere.

On the other hand, the somewhat unequal distribution of phallicism in Japan, e. g., its apparent absence from the great highway called the Tokaido, the absence of its ritual from the Shinto official prayer-book or *Yengishiki*, and some philological and archaeological facts that point to the Ainus as the source of the cult require consideration before the connection with Shinto can be fully accepted as to origins.