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Shin, Cin, and Jinn in Far East Asian, Central East Asian, and Middle Eastern Cultures.

Case Studies in Transethnic Communication by Exchange of Terminology for Elementary
Spiritual Concepts of Ethnic Groups

By

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Abstract

Methodology and Objects:

Methodologically, from a diachronic linguistics perspective regarding the concept of the *shin*, spirits in folk belief in China and neighbouring cultures, we compare texts that comprise meanings a) historically in the local language and b) compared to the meanings of equivalent terms in languages of other cultures. Comparing sources of this belief, we examine if and how the *shin* belief can serve as an example of communication across cultural borders including practical forms of worshipping.

Argumentation:

We argue that the concept of the *shin* is across cultural and national borders a result from folk culture transcending political or cultural borders transmitted via migration of ethnic groups.

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Although similar, mind concepts of different cultures and groups never melted; evidence for this independence gives the Islamic distinctive separation between *shin* and *jinn* in this area in the Chinese Quran and other spiritual Chinese writings. On the other hand, the practice of worshipping is similar.

Conclusions:

A spiritual concept like *shin* varies in practice in different areas. Central Asia as the melting pot of Chinese and Middle East culture shows the cultural practice of Shamanism with *shin* belief, complex mind concepts like in Daoism, and religions incorporating *shin* belief (Islam). Observed changes in the particular local languages show the continuity of the local set of meanings. Multilingual and multicultural areas such as Central Asia rather integrate new words to increase their thesaurus with new meanings than to change the set of previous existing meanings in the languages. Arabic as a language of conquerors in Central Asia is a typical example for such a language that serves as a tool to set up new meanings.

This article focuses on a comparative study of spiritual movements of *shin* in China, Japan and Korea and related concepts in Central Asia and the Middle East. Linguistically in terms of etymology, the three terms are similar, but in practice the three countries developed slightly different cultural forms. While there is obviously an etymological relation between Shendao, Shinto and Shinto in the belief system we find divergences in common basic beliefs and practices. We will show that for the minor spiritual beings the topological extension of the fields of their cult does not depend on the major religion in these areas. Our argument is based upon the minor spiritual beings we find both embedded in the Islamic culture and the Far Eastern culture that traditionally unites Confucianism, Taoism, and believe in shins. In both cultures the spiritual beings have minor functions and local cults. Unlike arguments showing that two words were linked in the language of some common ancient culture, the argumentation uses here similarities and dissimilarities in order to explain the communicative structures among inhomogeneous social settings like we find in Central Asia. By showing that all terms had their applications for shamanism in Central Asia, I seek to prove its limits in the Western and Eastern area. The Eastern extension of the term *shin* via Chinese is obvious, and there is no doubt that the word *shin* is not a word related to the Western Arabic culture. These concepts intermingled in Central Asia. Here the ethnic group decides about the acceptance of the *jinn* or *shin* concept or local shamanistic practice.

Previous research has shown that the concept of the *jinn* is in the Middle East independently from the major monotheistic religions known.¹ Booker Sadji classified the *jinn* as elementary spirits ('Elementargeister').² For the Far Eastern *shin* (*shen*) various concepts for classification exist and we will discuss them in their specific local context. Similar conditions we find in the Far East cultures. My discussion of several materials will circulate around the question, if a connection between broader areas in the Middle and Far East exists. While in the Far Eastern Cultures the *shin* cult is occasionally higher developed (Japanese Shinto), in Islam it is a part of the local tradition mentioned in the book. We will look at the use of the term *shin* and alternative concepts to decide about the terminology and translation options. This article presents an analysis of the terminology of spiritual concepts from a comparative historical perspective both within related cultures and cultures without relationship in terms of

¹ Cf. also: Rothenberg, Celia E. *Spirits of Palestine: Gender, Society, and Stories of the Jinn*. Lanham: Lexington Books 2004.

² Booker Sadji, Amadou. "Djinn und Elementargeister. Eine negro-afrikanische Lektüre von Heines Werken". In: *Begegnung mit dem "Fremden": Akten der VIII. Internationalen Germanisten-Kongresses, Tokyo 1990*. Ed by Eijiro Iwasaki. Vol. 6. München: Iudicium-Verlag 1991. Pp. 342-348.

their religion in Far East, Arab and Turkic cultures. It identifies a set of specific sources associated with the role spiritual beliefs played. This comparative cultural study is a contextual approach in the study of a specific topic of cultures in various processes. Its theoretical and methodological framework is built on examples for comparative literature and cultural studies.

China, Korea, Japan

The character of the Modern Beijing reading is transcribed as *shin*. Pre-classic Old Chinese *lən*, Classic Old Chinese *lin*, Western Han Chinese *ljən*, Eastern Han Chinese *zən*, Early Postclassical Chinese *zín*, Middle Postclassical Chinese *zín*, Late Postclassical Chinese *zín*, Middle Chinese *zín* are derivatives with the meanings spirit, heavenly spirit, and ancestral spirit.³ Shamanism in which *shin* belief finds its ground is still alive in South Korea, Japan, and the Chinese communities in Southeast Asia, Hong Kong and Taiwan, but it covers also the area of Central Asia that was Islamized when Islam spread eastwards. Descriptions of shamanic spirit journeys (*shin you*) in Chinese are found in a number of texts of Daoism. The term is related to Shamanism. The word ‘shaman’ comes from the Manchu-Tungus language (*saman*) and means ‘one who knows’. Shamans typically are chosen by the spirits. *Wu* is usually translated as ‘shaman’ in modern books on ancient Chinese religion. *Wu* are to perform exorcisms, serve as mediums to the spirits of the dead, interpret omens, pray and dance to bring rain, organized numerous sacrifices and other procedures. The Daoist philosopher Zhuang Zi valued the shamanic techniques for individual growth, liberation, well-being, and for enjoyment. Some shamans stress the ‘supernatural’ aspect and specialized in sacrifice and dealings with the various ghosts and spirits. Zi wrote that the *shin ren* is an independent and evolved holy person or shaman, with great power to affect the world, but with little inclination to be tied down with the affairs of government.⁴ The early Daoists elaborated on the ritual fasting and preparations done by these early mediums, including quieting the heart mind of its distractions and sitting still. Confucius’ *Doctrine of the Mean* in the translation of Charles Muller contains a commentary of Confucius on spiritual beings:

*16. Confucius said: The Book of Odes says: 'Trying to investigate the spirits, we cannot reach them. How could we possibly grasp them with our thoughts?' The manifestation of the subtle and the inconcealability of sincerity is like this.*⁵

Key practices related with *shin beliefs* are ancestral rites and divination, Daoism, the teachings of the philosophers Confucius and Lao Tse, and Buddhism. The *Analects* of Confucius is a man sacrificed to the spirits mentioned as if the spirits were present. In understanding the various Chinese *shin* belief objects, it is important to see the variations of shins. A shaman is a priest or priestess who uses magic for the purpose of curing the sick, predicting the future, and controlling events. There is a correlation between Asian medical culture and *shin*-belief. In acupuncture the ‘spirit path pattern’ consists of six acupuncture points and has a twofold function that is formulated and designed to install the correct frequencies for strengthening the Heart Chakra, and to unite the higher physical body chakras in the proper frequency to form a ‘pathway to spirits.’ The fourth point needled in the spirit

³ The Tower of Babel. Etymological Database. Retrieved Sept. 16. 2007.
<<http://starling.rinet.ru>>

⁴ Yutang, Lin: Translation of the Chuang-tzu. Online Edition. Retrieved Dec. 12. 2006.
<<http://www.clas.ufl.edu/users/gthursby/taoism/cz-text2.htm>>

⁵ Confucius. The Doctrine of the Mean. Translated by Charles Muller. Retrieved Dec. 12. 2006.
<<http://www.hm.tyg.jp/~acmuller/contao/docofmean.htm>>

path pattern is called *shin dao* in Chinese. *Shin* (身) means basically body. The *shin* that most acupuncturists are familiar with is related to the activities of the mind, memory, mental alertness, and the emotions that are associated with the heart, such as joy and happiness.⁶ The 'higher level *shin*' or 'higher spirit', is sometimes also called 'original spirit.' There is also a human *shin* situated in the heart. The 'original *shin*' is limitless and has a direct connection back to what is called *wu chi* in Chinese. *Shin dao* is often translated as 'spirit path' and the name of this pattern is taken from the name of this point. *Shin ming* ('folk deities' or 'spirits') usually refers to the various household and nature gods or spirits, such as the deities of thunder, winds, mountains, etc. *Shin men* and *yang gu* control laughter. *Shin zhu* heals anger with the desire to kill someone. *Xin shu* and *shin men* heal sorrow and crying of children. *Shin yi* (*Sheng yi*) is the Chinese sun god. When the heat of ten suns scorched the earth, he shot nine with his arrows and became the ruler of the remaining one. He also got the title of 'Heavenly Archer'. The goddess Xi Wang-mu granted him the drought of immortality, and he went to the abode of the immortals. His wife Heng O tried to drink the draught too, but he caught her before she could drink all of it. As a result, she did not reach Heaven and had to settle on the moon. The wind god Fei Lian is his eternal enemy. *Sheng yi* is portrayed with a sun in his hand.⁷

Besides the *shin* concept there are other expressions for spiritual entities. *Ci* is the classical Chinese word for ghosts in general. *Ci* is the classical word for a dragon without horns. The word *mei* by itself means a beautiful and terrible spirit that cannot exist without stripping mortals of their soul or life force (*jing qi*) through sexual intercourse or by blood-taking. The words *wang liang* mean a demon or spirit in mountains or rivers. *Gui* is the general term for 'ghost,' whether it's human or animal or material. *Gui hun* is the ghost of a human soul. *Gui shin* is literally 'ghost god' used traditionally for gods who have let their powers corrupt them. The majority of these types of spirits have bad intentions. 'God' can be translated in Chinese as *shin*. Alternative terms are 'spirit', 'holiness', 'numina'. Chinese culture believes each person has two spirits, a good spirit known as *shin*, and a bad known as *gui*. If the body of the dead does not get a proper burial the *gui* wanders around.⁸

The Japanese language knows also the terms '*shin*' and '*kokoro*'. The *I Ching*, the *Book of Changes*, uses the phrase *shin dao*. The *I Ching* states that what cannot be put in terms of yin and yang is called spirit (*shin*). It is also said that when *qi* is extended, it forms spirits (*shin*); when furled up, it forms ghosts (*gui*). It is also described in an the essential text of Chinese health and healing written in the form of a dialog between the Huang Di the Yellow Emperor and his acupuncturist Qi Bo.⁹ The *I Ching* is the most widely read books in the canon of the five Chinese Classics. The book was traditionally ascribed to the legendary Chinese Emperor Fu Hsi (2953-2838 B.C.). Legge stated regarding the section *Khien* of the *I-Ching* that it is "likely that the breath or air, *khi*, became the name with the earliest Chinese for their first concept of spirit; then the breath inspired or inhaled was called *kwei*, and became the name for

⁶ As described in: Overview of the Spirit Path Pattern. Excerpt from Mikio Sankey's book *Esoteric Acupuncture. Gateway to Expanded Healing. Esoteric Acupuncture*. Retrieved Dec. 12. 2006.

<[Http://www.esotericacupuncture.com/spirit%20path.html](http://www.esotericacupuncture.com/spirit%20path.html)>

⁷ Cf.: Foy, Geoff E. "Chinese Belief Systems: From Past to Present and Present to Past". In: *ASKASIA*. Dec. 12. 2006.

<[Http://www.askasia.org/teachers/Instructional_Resources/Materials/Readings/China/R_china_16.htm](http://www.askasia.org/teachers/Instructional_Resources/Materials/Readings/China/R_china_16.htm)>

Story of Sheng Yi told in: Lindemans, M. F. Shen Yi. *Encyclopedia Mythica*. Retrieved Dec. 12. 2006.

<[Http://www.pantheon.org/articles/s/shen_yi.html](http://www.pantheon.org/articles/s/shen_yi.html)>

⁸ Mateer, Calvin Wilson. "The Meaning of the Word Shen". In: *Chinese Recorder* 1902. 3.2. Pp. 61-72, 107-116, 3.3. pp. 71-79, 123-132.

⁹ The Yellow Emperor's Classic of Medicine (the *Neijing Suwen*). 240 B.C. Translated by Maoshing Ni, Shambala Publications. Retrieved Sept. 16. 2007.

<[Http://www.five-element.com/graphics/neijing.pdf](http://www.five-element.com/graphics/neijing.pdf)>

the grosser part of the spirit, returning to the earth.” *Shin*, the breath exhaled or expired, was “the name for the subtler and intellectual spirit, ascending to a state of activity and enjoyment.”¹⁰ In the *Tao Te Ching* ascribed to Lao Tse the spirit one can talk about is not the eternal spirit, and what you can name. In the *Tao Te Ching* is mentioned that though the body dies, the spirit lives forever more in men. The *Tao Te Ching* also mentions the valley spirit (god of agriculture). In the *Tao Te Ching* (6) is said:

*The spirit of the valley does not die, and is called Mysterious Female.
The door of the Mysterious Female is called the root of heaven and
earth.
It lingers in wisps; Use it without haste.*¹¹

At another part of *Tao Te Ching* (10) is said:

*In unifying the spirit-of-the-blood and the spirit-of-the-breath can you
keep them from separating?
In concentrating the chi to attain resiliency, can you be like an infant?
In polishing the mirror of Mysterious Vision, can you do it spotlessly?*
12

In Japanese culture only a physical entity can be referred to as a *kami* (spirit, deity). Japanese Shinto of the State is called *kokka shinto* (家神道). Alternative translations for *shin dao* (神道) are ‘soul path’ or ‘sacred way’.¹³ *Shin* are the good ghosts or gods of China. Most ghosts or gods in Chinese mythology have their origins as mortals, whether they were at one time human or animal. By learning magical practice it was believed that mortals could ascend to god-hood and thus immortality. Most of these so-called ‘gods’ retained many of their mortal flaws. In Early China *shin* are any spirits or beings that are not dedicated to evil. The earliest meaning of *shin* is confined to the domain of the individual human being; it can be translated as ‘spirit’ in the sense of ‘human spirit’ or ‘psyche’. In physiological terminology ‘spirit’ is a general term for the ‘heavenly souls’ in contrast to the earthly *yin* elements of the person. The Chinese character *shin* in Japanese is pronounced as *shin* or *kami*. In this sense ‘spirits’ (*shin*) are *yang* and opposed to the *yin*-class of things known in Chinese as *gui*, ‘ghosts’ or ‘demons’ with a negative connotation. The two words put together in the combined form *gui shin* (‘ghosts and spirits’) cover all kinds of spiritual beings. From the perspective of Daoism, spirits are manifestations of the *yang* material force, and ghosts are manifestations of the *yin* material force. The contemporary proverb *Shin gon gui fu* (‘Shin’s work, gui’s axe’) describes master pieces in Chinese colloquial language.

¹⁰ Legge, James. *The I Ching*. Sacred Books of the East. Vol. 16 [1899]. Supplementary to the Thwan and Yâo on the First and Second Hexagrams. Sacred Texts. Retrieved Sept. 16. 2007.
<[Http://www.sacred-texts.com/ich/icap4-1.htm](http://www.sacred-texts.com/ich/icap4-1.htm)>

Cf. also Ng, Wai-ming. “The “I Ching” in the Shinto Thought of Tokugawa Japan”. In: *Philosophy East and West*. Vol. 48, 4 (1998). Pp. 568-591.

¹¹ Lao Tse. *Tao Te Ching*. English by Tam Gibbs. Terebess. Retrieved Sept. 16. 2007.
<[Http://www.terebess.hu/english/tao/tamgibbs.html](http://www.terebess.hu/english/tao/tamgibbs.html)>

¹² Lao Tse. *Tao Te Ching*. English by Tam Gibbs. Terebess. Retrieved Sept. 16. 2007.
<[Http://www.terebess.hu/english/tao/tamgibbs.html](http://www.terebess.hu/english/tao/tamgibbs.html)>

¹³ See also: Wang, Xiaolin. *Cultural Differentiation: On Shen and Xin in Chinese and Japanese*. Hong Kong City University. Retrieved Sept. 16. 2007.

<[Http://www.cityu.edu.hk/ccs/Newsletter/newsletter3/HomePage/CulturalDiff/CulturalDiff.html](http://www.cityu.edu.hk/ccs/Newsletter/newsletter3/HomePage/CulturalDiff/CulturalDiff.html)>

Hardacre, Helen. *Shinto and the State, 1868-1988*. Princeton: Princeton University Press 1989.

Naofusa, Hirai. “Shinto”. Translated from Japanese by Helen Hardacre. In: *Mircea Eliade, Victor Turner, et. al. (eds.) Encyclopedia of Religion*. New York: Macmillan Press, 1987. Pp. 56-67.

At the beginning of the Japanese culture tradition stand Shinto, the indigenous religion of Japan, and Buddhism, the Indian religion that reached Japan in the sixth century from Korea and China. Shinto (Japanese: 神道) is the native religion of Japan involving the worship of *kami*, a term which can be translated as ‘god’, ‘ghost’, ‘nature spirit’, or ‘spiritual presence’. Some *kami* are very local and can be regarded as the spirit of a particular place. Others represent major natural objects and processes. The word *shinto* was created by combining two Chinese characters (神道, *shin dao*). The first character can also be read as ‘*kami*’ in Japanese. The second character means ‘way’ or ‘path,’ and is the character also used for the word ‘Taoism.’ Shinto literally means ‘the way of the kami.’ 500 B.C. Shinto was originally a mixture of cults for worshipping nature, divination techniques, and practice of shamanism. Divine origins were ascribed to the imperial family and Shinto established itself as an official religion of Japan, along with Buddhism. But in Japanese and Korean culture the cults based upon Shinto/Shindo beliefs are quite different; the Korean one doesn’t include the emperor.

The majority of the population of Japan follows Shinto or Buddhism. Shinto was the earliest Japanese religion. The word Shinto, ‘*the way of the kami* (gods or spirits)’, came into use only after the 6th century, when the Japanese sought to distinguish their own tradition from the foreign religions. In its origins Shinto was the religion of people who were sensitive to the spiritual forces of the world.¹⁴ Two 8th-century works, the *Kojiki* (*Record of Ancient Matters*) and the *Nihon shoki* (*Chronicles of Japan*) include the story of the creation of the Japanese islands by the divine couple Izanagi and Izanami. A subsequent birth of numerous gods and goddesses exists. The Sun Goddess Amaterasu was chief among them and the descent of representatives of the Sun Goddess' line to rule the islands. Japanese Shinto exists in four main forms or traditions: *Koshitsu Shinto* (Shinto of the Imperial House) involves rituals performed by the emperor, who the Japanese Constitution defines to be the symbol of the state and of the unity of the people. *Jinja Shinto* (Shrine Shinto) is the largest Shinto group and original form of the religion with roots dating back into pre-history. *Kyoha Shinto* (Sectarian Shinto) (*aka Shuha Shinto*) consists of 13 sects, which were founded by individuals since the start of the 19th century. *Minzoku* (Folk Shinto) is not a separate Shinto group and has no formal central organization or creed.¹⁵

Shinto deities are referred to as *kami*. A *kami* may be anything that is “extraordinary and that inspires awe or reverence.”¹⁶ Among the variety of *kami* in Shinto are *kami* related to natural

¹⁴ Watt, Paul. “Shinto and Buddhism: Wellsprings of Japanese Spirituality”. In: Asia Society's Focus on Asian Studies. Vol. II. No. 1. Asian Religions. Fall 1982. Pp. 21-23.

Other works on Shintoism:

Basic literature is: Picken, Stuart D. B. *Essentials of Shinto. An Analytical Guide to Principal Teachings*. Westport, Conn.: Greenwood Press, 1994. Pp. 20ff.

Picken, Stuart D. B. *Historical Dictionary of Shinto*. Lanham, Md.: Scarecrow Press, 2002. Bibliography Pp. 253 – 283.

¹⁵ Cf.: Unearthing the Secrets of Singapore Shinto Shrine - Syonan Jinja (Part 7 of 20). A Comprehensive Reference of Shinto. What is Shinto?. Singapore Paranormal Investigators. Retrieved Dec. 12. 2006.

<[Http://www.spi.com.sg/spi_files/shinto_shrine/what_is_shinto.htm](http://www.spi.com.sg/spi_files/shinto_shrine/what_is_shinto.htm)>

Nelson, John K. *Enduring Identities. The Guise of Shinto in Contemporary Japan*. Honolulu: University of Hawaii Press 2000. Pp. 32ff.

The Living Way: Kyososama No Goitsuwa. Stories of Kurozumi Munetada, a Shinto Founder Narrated by Tadaaki Kurozumi and Isshi Kohmoto. Translated by Sumio Kamiya. Edited by Willis Stoesz. Walnut Creek: AltaMira Press 1999.

Lokowandt, Ernst. *Shinto. Eine Einführung. Eine Publikation der OAG Deutsche Gesellschaft für Natur- und Völkerkunde Ostasiens*, Tokyo. München: Iudicium 2001.

¹⁶ *Contemporary Japan: A Teaching Workbook*. Columbia University, East Asian Curriculum Project. Asia for Educators. Columbia University. Retrieved Sept. 16. 2007.

objects and creatures like the spirits of mountains, seas, rivers, rocks, trees or animals. There are guardian *kami* for areas and clans. Other *kami* are human beings including emperors. Japanese Shinto religious texts discuss the ‘High plain of heaven’ and the ‘Dark Land’, which is a land of the dead.¹⁷ Ancestors are revered and worshipped. Shinto recognizes many sacred places like mountains and springs. Shrine is dedicated to a specific *kami*. *Origami* (‘Paper of the spirits’) is a Japanese folk art in which paper is folded into beautiful shapes. Shinto creation stories tell us about the history and lives of the *kami* (deities).¹⁸ Humans become *kami* after they die and are revered by their families as ancestral *kami*. Some prominent rocks are worshipped as *kami*. Among them was the divine couple Izanagi-no-mikoto and Izanami-no-mikoto, who gave birth to the Japanese islands. Amaterasu Omikami, the sun goddess, was one of their daughters and is the ancestress of the imperial family and is regarded as the chief deity. Her brother Susano came down from heaven and roamed throughout the earth.¹⁹ The *kami* –just like the *shin*- have less similarity with the gods of monotheistic religions. There are no concepts comparable to the monotheistic beliefs in a god. *Mushin* (*mu*: nothing; *shin*: spirit) in meditation is the state of no thought. *Zanshin* (*zan*: ‘to remain’) is the term used for a mental connection between two persons. The word *shin* in Japanese is sometimes translated as a synonym for ‘soul’ in English. Buddhism uses the terms heart/mind (*shin*, *i*) or consciousness (*shiki*). Shinto was less transmitted through orality, but by cults, festivals, and rituals.

Important features of Shinto cult practice are shrine architecture and the cultivation and preservation of ancient art forms such as *No* theater, calligraphy, and court music (*gagaku*).²⁰ Practicing *Shin* was never concerned with letters or scripture. It considers the scriptures as a guide to the way to explain what has already been experienced. Non-theistic Shin Buddhism is not concerned with prayers. Shinto documents and Shinto scriptures are *The Kojiki* and *The Nihongi*. The *Yengishiki* or Shinto Rituals are also written down.²¹ In the *Koj-iki* (part I. *The Birth of the Deities*) the beginning of heaven and earth is described:

The names of the deities that were born in the Plain of High Heaven when the Heaven and Earth began were the deity Master-of-the-August-Center-of-Heaven; next, the High-August-Producing-Wondrous deity; next, the Divine-Producing-

<<http://afe.easia.columbia.edu/japan/japanworkbook/religion/shinto.htm>>

¹⁷ Robinson, B.A. What is Shinto? An Overview of Shinto. Also published at:

An Overview of Shinto (<http://www.religioustolerance.org>). Taima. Retrieved Dec. 12. 2006.

<[Http://www.taima.org/en/shintoinfo.htm](http://www.taima.org/en/shintoinfo.htm)>

¹⁸ Cf.: Handbuch der Orientalistik. Ed. by Horst Hammitzsch. Part 8: Antoni, Klaus: Shinto und die Konzeption des japanischen Nationalwesens (Kokutai). Der religiöse Traditionalismus in Neuzeit und Moderne Japans. Leiden: Brill 1998. Bibliography Pp. 387-414.

Shinto in History: Ways of the Kami. Ed. by John Breen and Mark Teeuwen. Honolulu: Univ. of Hawaii Press 2000. Pp. 56ff.

¹⁹ What is Shinto? An Overview of Shinto. Religious Tolerance. Retrieved Sept. 16. 2007.

<[Http://www.religioustolerance.org/shinto.htm](http://www.religioustolerance.org/shinto.htm)>

²⁰ Eidmann, Philipp Karl. Is Shin Buddhism the Same as Christianity? Seattlebetsuin. Retrieved Sept. 16. 2007.

<[Http://www.seattlebetsuin.com/Is_Shin_Buddhism_the_same_as_Christianity.htm](http://www.seattlebetsuin.com/Is_Shin_Buddhism_the_same_as_Christianity.htm)>

²¹ Cf: Elvy, Dale. Dark Shinto. Auckland: Harper Collins Publishers 2003.

Nobutaka, Inoue (ed.). Shinto. A Short History. London; New York: Routledge Curzon 2003.

Littleton, Scott C. Shinto: Origins, Rituals, Festivals, Spirits, Sacred Places. Oxford: Oxford University Press 2002.

Satow, Ernest Mason, Florenz, Karl. Ancient Japanese Rituals and the Revival of Pure Shinto. London: Kegan Paul 2002. Pp. 78ff.

See also:

Shinto. The Sacred Art of Ancient Japan. Edited by Victor Harris. London: British Museum 2001.

Kato, Genichi. A Historical Study of the Religious Development of Shinto. Reprint. New York: Greenwood Press 1988.

*Wondrous deity. These three deities were all deities born alone, and hid their persons.*²²

Written down in 712 A.D., the *Kojiki* (*Records of Ancient Matters*) preserves a group of ancient Japanese stories representing the culmination of the Yamato dominance over the islands towards the end of the 7th century. The *Kojiki* begins with the beginning of the world and the birth of gods and goddesses, the creation of the islands, and the descent of the gods and goddesses. In this tale the rulers is linked directly with the gods. In the *Yengishiki* the 'Harvest Ritual' is described:

*I declare in the presence of the sovereign gods of the Harvest, If the sovereign gods will bestow, in many-bundled spikes and in luxuriant spikes, the late-ripening harvest which they will bestow, the late-ripening harvest which will be produced by the dripping of foam from the arms, and by drawing the mud together between the opposing thighs, then I will fulfil their praises by presenting the first-fruits in a thousand ears, and in many hundred ears; raising high the beer-jars, filling and ranging in rows the bellies of the beer-jars, I will present them in juice and in grain.*²³

The *Nihongi* (*The Laws of Rotoku Tenno*, Book XXV) tells how the Emperor Ame-Vorodzu Toyo-Hi honored the religion of Buddha and despised Shinto, the *Way of the Gods*. On the 19th day the Emperor, the Empress Dowager, and the Prince Imperial summoned together the Ministers under the great tsuki tree, and made an oath appealing to the gods of heaven and earth saying:

*Heaven covers us: Earth upbears us: the Imperial way is but one. But in this last degenerate age, the order of Lord and Vassal was destroyed, until Supreme Heaven by Our hands put to death the traitors. Now, from this time forward, both parties shedding their hearts' blood, the Lord will eschew double methods of government, and the Vassal will avoid duplicity in his service of the sovereign! On him who breaks this oath, Heaven will send a curse and earth a plague, demons will slay them, and men will smite them. This is as manifest as the sun and moon.*²⁴

Contemporary Korea participates in the world religions such as Buddhism, Confucianism, Protestantism and Catholicism and Taoism. Next to this it has developed its own spiritual belief system. Koreans traditionally use the combination of Buddhism, Confucianism, and Shamanism. Since the 19th century the Christian religion found a large group of followers. The mountain god *San-shin* has been depicted in human form. *San-shin* became a central figure of all Korean religious culture. *San-shin* is the most common spirit in Korea. Mountain-worship with *San-shin* is even in 21st-century industrialized Korea practiced. The *san-shin* (mountain spirit) has been the main guardian spirit of each village and town. The *san-shin* is also the guardian of the nation as a whole. In temples in Korea a *Sansin gak*, a shrine for the mountain god, exists dedicated to the polar star spirit (*chil soung*). Although male (*paksu*) and female (*mudang*) shamans exist, the majority of the shamans are female carrying during the ritual *kut* the clothes of the other sex while possessed by a spirit.

²² The Koj-iki. Translated by Basil H. Chamberlain. Sacred Texts. Retrieved Dec. 12. 2006.
<[Http://www.sacred-texts.com/shi/kojiki.htm](http://www.sacred-texts.com/shi/kojiki.htm)>

²³ The Yengishiki. Comparative Religion. Retrieved Sept. 16. 2007.
<[Http://www.comparative-religion.com/shinto/yengishiki/](http://www.comparative-religion.com/shinto/yengishiki/)>

²⁴ The Nihongi (excerpts). Translated by W. G. Ashton. Comparative Religion. Retrieved Sept. 16. 2007.
<[Http://www.comparative-religion.com/shinto/nihongi/nihongi2.php](http://www.comparative-religion.com/shinto/nihongi/nihongi2.php)>

The Koryeo dynasty (918-1392) was in Korea the golden age of Buddhist culture.²⁵ In Korea *shin* (*shin*) comprises faithfulness, ghosts or gods. *shin son* (*shin son*) are the immortals. For the 'ghost eye' the term *shin an* (*신안*) is used. Related to the *shin*-ghosts are demon spirits called *ma-shin* (*마신*). *shin kyo* (*신교*) is the teaching of the spirits. *Shindo* (*신도*) is the *spiritual world* or *spiritual way*. Tales (*seol hwa*) consists of myth (*shin hwa*), legend (*cheon seol*), and folktale (*min dam*). The term *shin* can refer to a spirit, ghost, monster, and semi-god as well as a god that reside in heaven. The Korean narrative *shin hwa* focuses almost exclusively on national-foundation myths (*keon guk shin hwa*). *Shin hwa* and *cheon seo* both served the interests of the political interests and social interests. In the *Korean Buddhist Canon Catalogue* we find the term *shin so kjong* *신세경* in the translation by Tan-wu-lan of the Eastern Chin dynasty (東晉) (A.D. 381-395) in *Pravaraasutra* and *Hsin sui ching*: 新歲經 *신세경*.²⁶ *Shin Yok Dae Bang Kwang Pul Hwa Ap Kyong Uymui* (*신역대방광불화엄경음의*) was written by Hui-yüan, disciple of the Hua-yen master, Fa-tsang (A.D. 643-712) of the Tang dynasty (唐), in Ching-fa Monastery (淨法寺).²⁷ The text and transcription is as follows:

Hsin i ta fang kuang fo hua yen ching yin.

新譯大方廣佛華嚴經音義
신역대방광불화엄경음의²⁸

shin-pyon po-gwon mun was edited compiled with a preface by Yugi (有璣) in the Yi dynasty (李朝) (A.D. 1707-?). There we find the Chinese and Korean terms:

Sin-pyon po-gwon mun.
新編普勸文
shin-pyon po-gwon mun²⁹

In the pantheon of the *shins* in Korea the *shin* in *shin hwa* are the gods who live in the heavens ruling over the earth. The other *shin* also called *chap shin*. *Chap* has the meaning 'various'. They live on the earth and interact with humans as ghosts, faeries, guardian spirits, and monsters. Korean shamans are similar in many ways to those found in Siberia, Mongolia, and Manchuria. In the Lesson 94 *Ways of Contemplation East and West - Xuan Zang, Fa Zang, Jing Jing* written by the Jesuit Yves Raguin in the 20th century as term for spiritual penetration *shentong* (神通) is used:

²⁵ Cf. Suk-Jay, Yim; Janelli, Roger L.; Janelli Yim, Dawnhee. "Korean Religion". In: *The Religious Traditions of Asia*. (2002). Pp. 333-346

Religion and Society in Contemporary Korea. Ed. by Lewis R. Lancaster and Richard K. Payne, with the assistance of Karen M. Andrews. Berkeley, CA: Institute of East Asian Studies, University of California 1997. Pp. 56-59.

²⁶ *Korean Buddhist Canon Catalogue*. Edited by Lewis R. Lancaster in Collaboration with Sung-bae Park. Vol. 653. K 872 (XX:1242) (T. 62) (H. 63). Retrieved Sept. 16. 2007.

<[Http://www.hm.tyg.jp/~acmuller/descriptive_catalogue/files/k0872.html](http://www.hm.tyg.jp/~acmuller/descriptive_catalogue/files/k0872.html)>

²⁷ *Korean Buddhist Canon Catalogue*. Edited by Lewis R. Lancaster in Collaboration with Sung-bae Park. Vol. 990 K 1064 (XXXII:340). Retrieved Sept. 16. 2007.

<[Http://www.hm.tyg.jp/~acmuller/descriptive_catalogue/files/k0872.html](http://www.hm.tyg.jp/~acmuller/descriptive_catalogue/files/k0872.html)>

²⁸ *Korean Buddhist Canon Catalogue*. Edited by Lewis R. Lancaster in Collaboration with Sung-bae Park. Vol. 990 K 1064(XXXII:340). Retrieved Sept. 16. 2007.

<[Http://www.hm.tyg.jp/~acmuller/descriptive_catalogue/files/k1064.html](http://www.hm.tyg.jp/~acmuller/descriptive_catalogue/files/k1064.html)>

²⁹ *Korean Buddhist Canon Catalogue*. Edited by Lewis R. Lancaster in Collaboration with Sung-bae Park. Vol. 990 K 0059(XXXII:340). Retrieved Sept. 16. 2007.

<[Http://www.hm.tyg.jp/~acmuller/descriptive_catalogue/files/ks0059.html](http://www.hm.tyg.jp/~acmuller/descriptive_catalogue/files/ks0059.html)>

复次，岑稳僧伽！我在诸天，我在诸地；或于神道，或于人间；同类异类，有识无识。诸善缘者，我皆护持。诸恶报者。我皆救拔。然于救护，实无所闻，同于虚空，离功德相。

The doctrine is very clear and radical: no good deeds on which you could rely, no merit, no fame which would come from your actions, no desire which would limit your aspirations. By teaching people the doctrine of “non-virtue” and “non-reputation” wuwen 无闻, we will help others to attain the state of spiritual penetration” shentong 神通。 This will lead them to understand the correct truth.”³⁰

Paintings falling within the tradition of the talisman drawings – locally known as *bujeok* - in Korean shamanism were made by a historical person called Sahng-jeh-nim who lived in the late 19th and early 20th centuries in Korea. A *bujeok* is a talisman made of red writing on a slip of yellow or white paper. They are also available in pre-manufactured form or custom made for specific purposes. The creation and use of the *bujeok* constitute an important detail of Korean shamanic folk culture. Until the end of the 19th century shamanistic processes, such as ceremonies took place all over Korea. Sahng-jeh-nim is biographically is described in the *Dojeon*. Sahng-jeh-nim declared his profession as ‘doctor’, but, in accordance with the descriptions in the *Dojeon*, we find many elements of shamanism and this description is related to Eastern medicine. The drawings were dedicated to the *shin*. The characters of one of the paintings contain *shin*:

*Cheon – chi – chi – chung – hang – shim – ya
Go – dong – seo – nam – buk -shin – ui – eo – shim
The center of heaven and earth is the mind.
The north, south, east, and west of the universe
and the human body depends upon the mind.³¹*

Neither Shindo nor Shinto have developed a theology or written documents. They do not have an own moral code. Shintoists generally follow the code of Confucianism. Both Shindo and Shinto are derivates from the Chinese characters *shin tao* (‘way of the god’). Their common elements are:

1. Oral tradition or late written documents
2. Cult of animistic believes

³⁰ Raguin, Yves. Lessons. Lesson 94. Ways of Contemplation East and West. Xuan Zang, Fa Zang, Jing Jing. Edited by Taipei Ricci Institute. Retrieved Sept. 16. 2007.

<[Http://210.208.162.224:1980/gb/www.riccibase.com/docfile/rel-cw94.htm](http://210.208.162.224:1980/gb/www.riccibase.com/docfile/rel-cw94.htm)>

³¹ English Dojoen. Daewon Publishing. Seoul: 2004.

Choi, Chung Moo. “Hegemony and Shamanism. The State, the Elite, and Shamans in Contemporary Korea.” In: Religion and Society in Contemporary Korea. Ed. by Lewis R. Lancaster and Richard K. Payne. Berkeley, CA: Institute of East Asian Studies, University of California, 1997). Pp. 19-48.

Guisso, Richard W. L. and Chai-shin Yu. Eds. Shamanism. The Spirit World of Korea. Studies in Korean religions and culture. Berkeley, Calif. 1988.

Kim, Tae Gon. ‘The realities of Korean shamanism’. In: Hoppal, M. and O. von Sadvoszky (ed.): Korean cultural heritage. Presented by the Korean Foundation. Ed. by Son Chu-wan. Part 2. Thought and religion. Seoul 1996.

Full article with illustrations available at:

Haase, Fee-Alexandra. The Drawings of JeungSanDo’s Sahng-jeh-nim in the Dojeon and the Bujeok Talisman in Korean Shamanism. Centre de Recherches sur les Etudes Asiatiques. Retrieved Sept. 16. 2007.

<[Http://stateless.freehosting.net/AA4FeeAHaaseShamanismInKorea.htm](http://stateless.freehosting.net/AA4FeeAHaaseShamanismInKorea.htm)>

3. No founding
4. A loose connection to other spiritual thoughts
5. Adoration of nature

Both *Shinto* and *Shindo* movements are original ethnic movements based on national and ethnic origin coming from ethnic folk beliefs. In Korea it is performed in syncretistic surroundings and performed together with other religious movements and Confucianism. In Japan *Shinto* is bound to the traditional system of the emperor. In Korea it is joined with Confucianism for social ruling. The concepts of *Shinto*, *Shendao* and *Shinto* are belief system of animistic supernatural powers in humans, animals and material substance. They are universal covering areas, which are in Western cultural concepts separated in different fields.

Central and Far East Asian Shamanism and *Shin* The Central Asian Concepts of Duality in Various Ethnic Groups

Altaic Shamanism

Not all folks and ethnic groups adapted the major world religions Buddhism, Islam, and Christianity. The Altai territory is a mountainous area in southern Siberia bordering on eastern Kazakhstan, China's Xinjiang province, and Mongolia. Altai people have never been and are not today people belonging to one race. The native ethnic group of the territory descended from the Jungars, a fusion of various Turkic tribes with the west Mongolian Oirots. The original religion of the Altaians was a shamanistic polytheism. The Altaians have come into contact with three major world religions Buddhism, Islam, and Christianity.³²

In Central Asia terms of the the three spiritual concepts of Turkic languages (*din*), Arabic *jinn*, and Chinese *shin* were used. As local forms of worshipping they were known independently from major religious practice or integrated into major monotheistic religion and spiritual concepts. The Central Asian Turkic languages have two major roots for concepts of spirits. Proto-Turkic root **din* has the meaning spirit, breath, rest, to rest, to pant, and to breathe. Old Turkic *tin*, Karakhanid *tin*, Turkish *tin*, *din-le-*, Tatar *tin*, Middle Turkic *tin-*, Uzbek *tin*, Uighur *tin*, Azerbaidzhan *dinč*, and equivalents in Turkmen, Khakassian, Shor, Oyrat, Halaj *tinč*, Chuvash, Yakut, Dolgan, Tuva, Tofalar, Kirghiz, Kazakh, Noghai, Bashkir Balkar *tin*, Gagauz *din-ne-n-*, Karaim, Karakalpak, and Kumyk exist. The Proto-Turkic root **jek* has the meanings demon, evil spirit, bad, evil, to hate, despise, and to scold. Related are Old Turkic *jek*, Karakhanid *jek*, Tatar *jik*, Middle Turkic *jek*, Uzbek *jekir-*, Uighur *jäklä-*, Turkmen *jekir-*, Shor *ček*, Oyrat *jek*, and Kirghiz *jek*, Kazakh *žek* and *žekir-*, Noghai *jekir*, Bashkir *jek* and *jeker*, Karaim *jek*, Karakalpak *žek* and *žekir*, and Kumyk *jekir* have the same root.³³ In Turkmen spirit is *araq*, *hausalah*, *himmat*, *jaan*, *jii*, *kaleyjah*, *nafs*, and *ruh*. Spiritual means *diini*, *ghaer*, *maaddi*, *ruhi*, and *ruhani*. Spirituality is *ruhaniyat* and spirits *baadah*.³⁴ In Kurdish *derun biçik meek* are feelings in spirit or soul. *Reh*, *derûn*, *rih*, and *ruh* is spirit. A *cin* is a good or bad spirit.³⁵ Sanskrit and Buddhism were known at least as eastwards as the area

³² Filatov, Sergei. "Altaiskii Burkhanizm". In: *Religiia i Obshchestvo: Ocherki Religioznoi Zhizni Sovremennoi Rossii* [Religion and Society: Essays on the Religious Life of Contemporary Russia] Moscow: Letnii Sad, 2002, pp. 233-246. Johnson's Russia List. Retrieved September 22, 2007.

<[Http://www.cdi.org/russia/johnson/6571-8.cfm](http://www.cdi.org/russia/johnson/6571-8.cfm)>

³³ The Tower of Babel. Etymological Database. Retrieved Sept. 16. 2007.

<[Http://starling.rinet.ru](http://starling.rinet.ru)>

³⁴ Turkmen/English English/Turkmen Dictionary. Chaihana. Retrieved September 22, 2007.

<[Http://www.chaihana.com/dicet.txt](http://www.chaihana.com/dicet.txt)>

³⁵ Kurdish-English Dictionary. DCLCI. Retrieved September 22, 2007.

of the Turfan Oasis in East Turkestan. At the Turfan oasis several Buddhist texts in Sanskrit were discovered. In Punjabi spirited means *diler*, *sargarm*, *joshwala*, and *himmati*. Spiritedness is *dileri*, *sargarmi*, *josh*, *himmat*, and *jurat*. Spiritless is *dil chhota*, *sust*, *udas*, *bedil*, *sasdil*, and *dil dhatta*. Spiritlessness is *bedili* and *susti*. Spiritual is *ruhani*, *atmak*, and *atamik*.

Turkish *akıl*, *can*, *cin*, *hayalet*, *hortlak*, *perl*, *ruh*, *tin*, *zeka*, and *zihin* comprise the concept of spirits. *Cin* includes the meanings *jinn*, genie, demon, and spirit. *Tin* comprises psyche, soul, and spirit. *Zihin* comprises consciousness, mind, intellect, mentality, mind, intelligence, memory, understanding, capacity, or power to comprehend. The *Kul Tegin Inscriptions* are an example for the worshipping of the earth and sky. The *Kul Tegin Inscriptions* erected in 732 in Mongolia say: "When the blue sky above and the reddish-brown earth below were created, between the two, human beings were created... my ancestors Bumin Kagan and Istami Kagan became rulers." It tells how the Turks were seduced by the "soft words and soft materials" of the Chinese.³⁶

Bezertinov mentioned that the ancient Turks believed in the seventeen deities Tengri, Yer-Sub, Umai, Erlik, Earth, Water, Fire, Sun, Moon, Star, Air, Clouds, Wind, Storm, Thunder and Lightning, Rain and Rainbow. Mongols believed that 99 deities –among them Tengris–ruled the universe. The Turkic peoples name the Sky god almost identically: Tatars as Tengri, Altais as Tengri and Tengeri, Turks as Tanrı, Khakases as Tigr, Chuvashes as Tura, Yakuts as Tangara, Karachai-Balkars as Teyri, Kumyks as Tengiri, Mongols as Tengeri. Yer (earth) and Tengri (a spirit of the sky) the Turks perceived as the two sides of a single beginning, not opposing each other, but mutually complimentary.³⁷ The Turk Togan wrote in his *Memoirs* (Istanbul, 1969) of Central Asia on Ibrahim Kackinbay' practice of Shamanism: "Ibrahim, two years my senior, was the son of Alagoyan Basi village Imam Semseddin Kackinbay. Semseddin and had served alongside with my paternal uncle Veli Molla, who also was very tall, in the Bashkurt cavalry Regiment and participated in the Syr Darya campaign of the Russian army against Khokand, under the command of the aforementioned Major Yusuf. [...] I wrote to him, requesting his help to pursue the missing herds from his direction, while we would be searching from ours. In his response, rather than plainly stating 'of course I shall', he wrote a piece in the following manner: "A human should regard his friend a sultan, and himself a slave/ His friend a spirit, and himself a body/ If the friend were to ask for his bork {fur cap}, one must be prepared to present his head/ And if asked for his life, be ready to give it up." In fact, he searched the mountains for several days with his servants, some eighty kilometers from us, finding our herds, escorted them all the way to our village."³⁸ Like in Far Asia in Central Asia people worship trees, especially isolated ones, rocks, and mountains with an unusual shape. The soul-turned-spirit in the tree then became the master-spirit (*ejin*) of that place.³⁹ This is a similarity to Korea worshipping *sam-shin*. Koryo-saram is the name which

<[Http://www.dcklci.com/dictionary/search.php](http://www.dcklci.com/dictionary/search.php)>

³⁶ Alpamysh. Central Asian Identity Under Russian Rule. By H. B. Paksoy. Association for the Advancement of Central Asian Research Monograph Series. Hartford, Connecticut: First AACAR Edition, 1989. European University Institute. Retrieved September 22, 2007.

<[Http://vlib.iue.it/carrie/texts/carrie_books/paksoy-1/chapter_1.html](http://vlib.iue.it/carrie/texts/carrie_books/paksoy-1/chapter_1.html)>

³⁷ Bezertinov, Rafael. Tengrianizm. Religion of Turks and Mongols. Naberezhnye Chelny, 2000. Chapter III Deities. Pp. 71-95. Aton. Retrieved September 22, 2007.

<[Http://aton.ttu.edu/OLD_TURK_DEITIES.asp](http://aton.ttu.edu/OLD_TURK_DEITIES.asp)>

³⁸ Togan, Z. V. *Memoirs* (Istanbul, 1969). Uysal-Walker Archive of Turkish Oral Narrative. Uysal Walker Türk Öyküleri Sandığı'na Geri Dönüş. Southwest Collection. Special Collections Library. Texas Tech University, Lubbock, Texas. ATON. Retrieved September 22, 2007.

<[Http://www.aton.ttu.edu/togan_memoirs.asp](http://www.aton.ttu.edu/togan_memoirs.asp)>

³⁹ Caroline Humphrey and Urgunge Onon Religion. University Washington. Retrieved September 22, 2007.

<[Http://depts.washington.edu/silkroad/culture/religion/religion.html](http://depts.washington.edu/silkroad/culture/religion/religion.html)>

ethnic Koreans in the Post-Soviet states use to refer to themselves. Approximately 500,000 ethnic Koreans reside in the now independent states of Central Asia. There are also large Korean communities in southern Russia around Volgograd, the Caucasus, and southern Ukraine. The majority of Koryo-saram in Central Asia resides in Uzbekistan and Kazakhstan. They kept the *shin* believe in their culture.

Uzbekistan and China between the Islamization and Shamanism

Practice of an Islamized shamanism among certain Central Asian people in modern times, mostly in rural area is known under various names such as Bakhshilik, Emchi, and Darguer.⁴⁰ The Central Asian concepts depend on the ethnic groups of the people. The groups that adapted Islam also took the concept of the *jinn*. The groups not converted to Islam kept the shamanistic concept. Another type of groups kept both the spiritual local terminology and the Islamic concept of the *jinn*. Uzbek shamanism was mixed with Islamic belief in *jinn*. Johan Rasanayagam wrote that since Uzbekistan gained its independence following the collapse of the Soviet Union, Islam “has re-entered the public sphere and people there have joined the rest of the Muslim world in contemplating reflexively what it means to be Muslim. This form of healing is an encounter with spirit agents, constitutes a particular mode of access to divine knowledge and power through which people validate their own particular concepts of Muslim selfhood.”⁴¹ In Uzbekistan, a pre-Islamic belief in the spirit world is alive. In the popular form of Islam as practiced by the people, the spirit world belongs to everyday reality. An *otin* is a traditional Uzbek healer. Schnoller mentioned that in Uzbekistan pre-Islamic spiritual traditions and the Muslim faith exist side by side. There is the shamanic tradition associated with the ancient beliefs of the nomadic Turkic peoples, for example, or the old, nearly extinct Iranian faith of Zoroastrianism with its fire cult. With the Arab conquest and Islamization the belief in the *jinn* was transmitted.⁴² According to the demonology of central Asia *jinn* are here considered negative. Schmoller mentioned that in Tashkent guide booklets offer advice on how to protect oneself against *jinn* and demons. They explain the kind of places one should beware of “in order to avoid encountering *jinn* like in dirty places such as toilets and places where camels sleep, topping the list. Anyone unlucky enough to anger a *jinni* by accidentally treading on it or splashing it with hot water runs the risk, the guide explains, of having it take possession of their body.”⁴³

In Tibet we find the typical shamanistic duality of female and male spiritual principles (cf. *yin* and *yang*) and the *shin*. In Tibetan *Bkor dre* is a spirit attached to monastic funds. *Sku bgegs chags* is a disease caused by evil spirits. *Khor bai lha samsaric* are gods and spirits. *Go cha'i lha yab* drug are six male armor-like male spirits. *Go cha'i lha yum* drug are six female armor-like male spirits. *Gdams ngag* is an instruction, oral instruction, advice, direction, precepts, spiritual advice, and spiritual instruction. A *mi ma yin* and *mi min syn* is a spirit and nonhuman. *Gshin* is as *shin* a type of spirit; others are the *yama* type or simply consciousness of a human who has passed away but is still lingering in the *bardo state*. *Gshin poi bla* is the

⁴⁰ Zarcone, Thierry. Religious Syncretism in Contemporary Central Asia: How Sufism and Shamanism Intertwines. Retrieved September 22, 2007.

<<http://www.asiajournal.to.kg/en/issues/1999/01/zarcone.html>>

⁴¹ Rasanayagam, Johan. Healing with spirits and the formation of Muslim selfhood in post-Soviet Uzbekistan. In: Journal of the Royal Anthropological Institute. Vol.12.Issue 2, June 2006, pp. 377-393

⁴² Schmoller, Jesko. Usbek Spiritual World. Translated from the German by Ron Walker. Qantara.de. Retrieved September 22, 2007.

<http://www.qantara.de/webcom/show_article.php/_c-478/_nr-668/i.html?PHPSESSID=5>

⁴³ Schmoller, Jesko. Usbek Spiritual World. Translated from the German by Ron Walker. Qantara.de. Retrieved September 22, 2007.

<http://www.qantara.de/webcom/show_article.php/_c-478/_nr-668/i.html?PHPSESSID=5>

ghost soul, the ghost spirit, and a spirit-ghost.⁴⁴ Tibetan *ki ki* means shout, cry, hortative utterance in the invocation of spirits and gods. *Kui shing* are evil spirits derived from the Chinese. *Klu naga* is a serpent spirit, deity, serpent, and snake. *Klu mo nagini* are female spirits of the water. *Dkar phyogs pa'i lha* are spirits of the light quarter and good spirits. *Dkar phyogs lha* are good spirits. In the Shamanistic Nuosu (*Liangshan Yi*) ritual a female *sunyit* heals a baby in Sichuan province in China described as follows by foreign visitors. "The quality of her wa-sa makes the a female *sunyit* prone to fire shots during the rituals for chasing the ghosts away, and it also helps for her being very popular with the cadres, who often invite her to perform at their houses calling in chanting: "Devils from the north and the south, devils from every direction, do not come again persecute this household...Curses, turn back towards the direction you come from [...]"⁴⁵

Of course from a linguistic perspective the question is, if *jinn* and *shin* are related terms and have a common etymology. Here the Central Asian languages give us an interesting answer. In this area was shamanism practiced and also with the Islamisation the vocabulary of the Islam and the Arabic language spread across this area. Chinese Muslims in Central Asia have both vocabularies from Arabic and Chinese culture.⁴⁶ Hui designates Muslim Chinese speakers. Huis anywhere are referred to by Central Asian Turks and Tajiks as Dungans located mainly in Kyrgyzstan, southern Kazakhstan, and Uzbekistan. A *Quran* with Chinese translation recorded in both Arabic and Chinese scripts exist. Sinophone Muslims developed a number of distinct written traditions. One of these is known as Chinese madrasa language *jingtang yu*, which is written Chinese with a vocabulary of Islamic terms. During the Yongle reign (1403-1425) the emperor Chengzu (Zhu Di) issued an edict in support of an Islamic institution in Quanzhou in Chinese, Persian and Mongolian, the three main languages of the Mongol court.⁴⁷ In Chinese *jinn* is 神靈, while spirit is 精神 and both characters mean spirit or ghost. Even the single character 神 has the meaning *shin*.⁴⁸ The Chinese *Quran* uses in sura 72 for *al-jinn* the character 精靈 (*zeng ling, jing ling*) meaning in contemporary English wizard and numen: 精靈奉至仁至慈的真主之名. In contemporary esoteric texts we find a mixture of the dual Chinese *ying* and *yang* concept and the Eastern *jinn*. In *Reality of Chi* is written by an anonymous person: "I have been a practitioner of the martial arts for several years, and that also includes spontaneous Chi Kung. The Chi they utilize is not a harmonious, benevolent, all prevailing, invisible energy/force which flows binds and permeates throughout the universe, but rather a sentient life form unto themselves (nor are they discarnate spirits of the dead as is commonly believed in the west) which religions around the world and communities & civilizations throughout history have commonly termed spirits, jinns or demons."⁴⁹

⁴⁴ Tibetan-English-Dictionary of Buddhist Teaching & Practice: Rangjung Yeshe Translations & Publications. Diamondway-Buddhism. Retrieved September 22, 2007.

<[Http://www.diamondway-buddhism.org/default.asp?col=01&t=dictionresult.htm](http://www.diamondway-buddhism.org/default.asp?col=01&t=dictionresult.htm)>

⁴⁵ Vermander, Benoit. A Nuosu (Liangshan Yi) Ritual. E-Renlai Magazine. The Shamaness and the Baby.

Spiritual Computing: A spiritual treasure map: The Shamaness and the Baby. Erenlai. Retrieved Sept. 16. 2007.

<[Http://www.erenlai.com/index.php?aid=175&lan=3/](http://www.erenlai.com/index.php?aid=175&lan=3/)>

⁴⁶ Israeli, Raphael. The Muslim Revival in 19th Century China. In: *Studia Islamica*, No. 43 (1976). Pp. 119-138

⁴⁷ 'China's Islamic Heritage'. China Heritage Newsletter (Australian National University) No. 5, March 2006.

China Heritage Quarterly. Retrieved Sept. 16. 2007.

<[Http://www.chinaheritagequarterly.org/editorial.php?issue=005A](http://www.chinaheritagequarterly.org/editorial.php?issue=005A)>

⁴⁸ Chinese-English Dictionary. GigaMedia, Taiwan. Retrieved September 22, 2007.

<[Http://cdict.giga.net.tw/q/Jinn](http://cdict.giga.net.tw/q/Jinn)>

⁴⁹ Anonymous. The Truth about Spontaneous Chi Kung. (Jinns / Demonic Possession). Retrieved September 22, 2007.

<[Http://www.dangerofchi.org/](http://www.dangerofchi.org/)>

The Middle East and the *Jinn*

The root-verb *janna* means 'covered with darkness'.⁵⁰ *Jinn* is a pre-Islamic word for an unseen being. Genie is an Anglicization of the original Arabic term *jinn* through sources in Latin or French or even Spanish. The Latin word *genius* stands for a spirit. These spirits were commonly believed to be responsible for diseases and for manias. The Arabic word for madness is *majnoon* ('possessed by jinn'). It has a phonetic similarity with the Proto-Altaic root **maji* has the meaning protecting spirit. Related are Turkic **baj*. Tungus-Manchu **maji-n*, and Japanese **mi*. Turkic **baj* is an interesting common Altaic religious term hard to distinguish from **baj* ('rich'). Related to Proto-Tungus-Manchu **maji-n* is Evenki *majin*, Even *majis*, Negidal *majin*, and Nanai *majin*.⁵¹

In pre-Islamic Arabian mythology and in Islam *jinn*s are a race of spirits. 'Genie' is the English term in translations used for the Arabic 'jinn'. Types of *jinn* include the *ghul* (night shade, which can change shape), the *silā* (that cannot change shape) and the *ifrit*. Muslim practitioners commonly fear or seek the help of *jinn*. It is a common belief that *jinn*s can possess a human.⁵² Iblis (satan) was according to the *Quran* one of the *jinn* and committed ungodliness against Allah (*Quran* 18:50). Islam knows as other spiritual beings such as angels, demons, *jinn*, and demons. In chapter 14 *The Anti-Semite* of the *Quran* is said that Allah is the god who said he turned Jews into 'swine and apes'. The *Quran* says: "Remember, Children of Israel, the favor which I bestowed on you, and made you exalted among the nations of the world, preferring you to men and jinn." (*Quran*, Sura 2:47).⁵³ According to Quranic interpretation they were called *jinn* as keepers of paradise (*al-jannah*).⁵⁴ The *Quran* and the *The Book of One Thousand and One Nights Arabian Nights* popularized *jinn*. The concept is known in Central Asia and Turkic languages preserved the concept of *jinn*. 'Genie' is the English term falsely associated with the Arabic 'jinn'. Muslims believe that *jinn* are real beings and said to be creatures with free will made of smokeless fire by god. In the *Quran* the *jinn* are frequently mentioned. *Jinn* are beings much like humans possessing the ability to be good and bad. According to the majority of Islamic scholars evidence exists in the *Quran* that the devil was never actually an angel, but a *jinn*. Moslems made the *jinn* supernatural beings created of fire (*Quran*, Sura 15:27). From the same root as *jinn junun*, (madness) and '*majnun*' (madman) derive. The *Quran* mentions the authority of Allah over the *jinn* in its statement ascribed to Mohammad (*Quran*, Sura 59:16): 'They [the Jews] are like Satan when he tells man, 'Not to believe,' When (man) denies, Satan says, 'I have nothing to do with you. I fear Allah, the Lord of men and jinn!' Jinn is also used in contemporary Israeli slang. Jinn

⁵⁰ Shamoun, Sam. Qur'an Incoherence and Contradiction. Is Satan an Angel or a Jinn? Analyzing the Quran's Confusing Statements. Answering Islam. Retrieved Sept. 16. 2007.

<[Http://answering-islam.de/Shamoun/allah_adam_angels.htm](http://answering-islam.de/Shamoun/allah_adam_angels.htm)>

⁵¹ The Tower of Babel. Etymological Database. Retrieved Sept. 16. 2007.

<[Http://starling.rinet.ru](http://starling.rinet.ru)>

⁵² Savage-Smith, Emilie (ed.). Magic and Divination in Early Islam (The Formation of the Classical Islamic World). New York: Ashgate Publishing 2004.

⁵³ Zeeshan, Hasan. Satan and "The Satanic Verses". First published in Bangladesh in the November 2, 2003 issue of the daily New Age. Retrieved Sept. 16. 2007.

<[Http://www.geocities.com/zeeshanhasan/satan.html](http://www.geocities.com/zeeshanhasan/satan.html)>

⁵⁴ Shamoun, Sam. Qur'an Incoherence and Contradiction. Is Satan an Angel or a Jinn? Analyzing the Quran's Confusing Statements. Answering Islam. Retrieved Sept. 16. 2007.

<[Http://answering-islam.de/Shamoun/allah_adam_angels.htm](http://answering-islam.de/Shamoun/allah_adam_angels.htm)>

are the spirits talked about in the *Bible*; they can be good or evil.⁵⁵ The Seal of Solomon is said to have given Sulayman power over the *jinn*. Types of *jinn* in the Middle East include the *ghul*, the *sila*, the *afrit*, and *marid*. Arabs believed that the *jinn* were spirits of fire. The feminine form of *jinn* is *jinniyah* or *jinneyeh*. Ibn Taymeeyah wrote in his essay on the *jinn*:

Chapter Three: Demonic Visions

*Those involved in incantations and oaths often swear by some devils to help them against others. Sometimes the evil Jinn fulfill their request but frequently they do not, especially when the Jinn against whom help is sought is honored among them. Neither the one chanting incantations nor his incantations have any power to force the devils to help them.*⁵⁶

Outlook: Cultural Limits

North African spiritual concepts were absorbed by Islam.⁵⁷ In Hausa *fatalwaa*, *haazikanci*, *iska*, *ruhi*, and *zuciya* mean spirit. Derived from Arabic is for ghost *aljan*.⁵⁸ In *Quran* Sura *Al-Jinn* in Swahili the word *majini* is used for *jinn*. We find shamanistic native forms of worshipping spirits in African culture. At the end of the 19th century African cultural products related to local spirituality were called ‘fetish’. At the end of the 19th century Nassau wrote in an account of his life in Africa that the ‘fetish worshipper’ in West Africa makes a clear distinction between the reverence with which he regards a certain material object and the worship he renders to the spirit for the time being inhabiting it. For Nassau the ability to conjure a free wandering spirit into the narrow limits of a small material object and to compel and subordinate its power to the aid of some designated person or persons and for a specific purpose is part of the *uganga*. Nassau described the use of fetish when traveling through West Africa. Two Ogowe chiefs, near whose villages was anchored the small river steamer *Pioneer*, on which Nassau was passenger in 1875, came aboard and in drinking a glass of liquor with the captain, one of them held up a piece of white cloth before his mouth, in order that strangers' eyes might not see him swallow. That was for Nassau probably his *orunda*: “Perhaps also, the hiding of his drinking may have bad reference to the common fear of another's ‘evil eye’.” The word ‘orunda’ means for Nassau originally ‘prohibited from human use’.⁵⁹ Here exists no linguistic relation between the names of spirits and the Arabic concepts of Islamic spirits.⁶⁰

⁵⁵ For the influence of *jinn* for the Bible see: 2 Chronicles 20:22.

Cf. Carroll, Scott T. “The “Apocalypse of Adam” and Pre-Christian Gnosticism”. In: *Vigiliae Christianae*. Vol. 44. No. 3 (Sept. 1990). Pp. 263-279.

⁵⁶ Bilal Philips, Abu Ameenah. *Visions of the Jinn*. Ibn Taymeeyah's Essay on the Jinn (Demons). Islam. Retrieved Sept. 16. 2007.

<[Http://www.islaam.com/Article.aspx?id=75](http://www.islaam.com/Article.aspx?id=75)>

⁵⁷ Cf. for North African *jinn*-concepts:

Spadola, Emilio. “Jinn, Islam and Media in Morocco”. In: *On Archaeology of Sainthood and Local Spirituality in Islam*. 2004. Pp.142-172.

Badeen, Edward. “Islamic Reinvention of Jinn: Status-Cut and Success Story”. In: *Identidades Marginales*. 2003. Pp. 93-110.

Westermarck, Edward. *Pagan Survivals in Mohammedan Religion*. Jinn, the Evil Eye, the Curse and the Sensitivity of Holiness. London: Trubner 2003.

Wieland, Almut. *Studien zur Ginn-Vorstellung im modernen Ägypten*. Würzburg : Ergon-Verlag 1994.

⁵⁸ Franz Stoiber. *English-to-Hausa*. University Vienna. Retrieved September 22, 2007.

<[Http://www.univie.ac.at/Hausa/oracle/sqlc.cgi](http://www.univie.ac.at/Hausa/oracle/sqlc.cgi)>

⁵⁹ Nassau, Robert Hamill. In *West Africa*. Sacred Texts. Retrieved Sept. 16. 2007.

<[Http://www.sacred-texts.com/afr/fiwa/index.htm](http://www.sacred-texts.com/afr/fiwa/index.htm)>

⁶⁰ Nassau, Robert Hamill. In *West Africa*. Sacred Texts. Retrieved Sept. 16. 2007.

<[Http://www.sacred-texts.com/afr/fiwa/index.htm](http://www.sacred-texts.com/afr/fiwa/index.htm)>

Parallels between *jinn* and *shin* are only functional, a literal tradition and relationship between the two terms cannot be shown. In pre-Islamic Arabic mythology and in Islam *jinn*s are a race of spirits.⁶¹ These spirits were part of non-Islamic literature in the Middle East. For example in the story of Aladdin and the oil lamp of *The Book of One Thousand and One Nights* a *jinn* lives in an oil lamp. The English word derives from French *génie*. The Latin word *genius* and the Arabic word are linguistically not related. In Urdu a *jinn* is as one of the *genii* a male fairy opposed to the female *pari* equivalent to an elf a spirit or a demon. Figuratively it means a headstrong person. The expression *jin utarna* means the act of dispossessing one possessed by a *jinn* and to remove the evil influence of a *jinn*. *Jin pakana* means to capture a *jinn*.⁶² Mark S. Smith in *The Origins of Biblical Monotheism: Israel's Polytheistic Background and the Ugaritic Texts* stated that even though Assyria and later Babylon were powerful, the new monotheistic thinking in Israel reasoned its god was not weak. Israel's monotheists now reasoned that Yahweh stood at the top of divine power, and the gods of Mesopotamia were reckoned to be nothing.⁶³ Spirit comprises in Hebrew the expressions נַפְשׁוֹת, קְדוּשָׁה, מְרִיץ, נְשָׁמָה, רוּחַ (נְפֶשׁ), שָׁד, פְּנִינָה, נְטִיָּה, לַכּוֹזָה, and סְפִירָה with the meanings animating force within living beings, soul, holy spirit, supernatural being, ghost, part of a human being associated with the mind, will, and feelings, person as marked by a stated quality. In Jewish writings Azael as a demon is considered a fallen angel (Ethiopian Book of Enoch). A demon is an evil lesser god (Gen. 4:7, 6:1-4; Num 5:14; Judg. 9:25; 1 Sam. 16:14; 1 Kings 22:22; Hos. 4:12). Greek 'daimon' is derived from *daio* (to distribute fortunes) and is a supernatural spirit of a bad nature or in Christian context the devil.⁶⁴ In Greek mythology a *daimon* is an inferior deity, such as a deified hero and an attendant spirit or a genius. In Europe the concept of the *jinn* became popular with the *A Thousand and One Night* story collection and found its field of reception in poetry. As for the culture where the *jinn* and *shin* belief is practiced, we can say that here the monotheistic influence absorbed the belief of the elementary spirits.

⁶¹ Al-Ashqar, Umar Sulaiman. *The World of the Jinn and Devils*. Boulder, CO: Al-Basheer Company for Publications and Translations 1998.

Hentschel, Kornelius. *Geister, Magier und Muslime. Dämonenwelt und Geisteraustreibung im Islam*. München: Diederichs 1997.

Zbinden, Ernst. *Die Djinn des Islam und der altorientalische Geisterglaube*. Bern; Stuttgart: P. Haupt 1953

⁶² Platts, John T.. *A Dictionary of Urdu, Classical Hindi, and English*. London: W. H. Allen & Co. 1884. University Chicago. Retrieved Sept. 16. 2007.

<[Http://dsal.uchicago.edu/cgi-bin/philologic/showrest_?conc.6.1.4775.100.199.platts](http://dsal.uchicago.edu/cgi-bin/philologic/showrest_?conc.6.1.4775.100.199.platts)>

⁶³ Smith, Mark S. *The Origins of Biblical Monotheism: Israel's Polytheistic Background and the Ugaritic Texts*. Oxford, New York: Oxford University Press 2001.

⁶⁴ Strong's Greek Lexicon. Eiyah. Retrieved Sept. 16. 2007.

<[Http://www.eliyah.com/cgi-bin/strongs.cgi?file=greeklexicon&isindex=daimon](http://www.eliyah.com/cgi-bin/strongs.cgi?file=greeklexicon&isindex=daimon)>

