

SHINTO

The Kojiki and Nihon Shoki

The oldest surviving historical records of Japan, containing the mythology surrounding the origins of the Japanese islands, the kami (spirits/deities), and the imperial lineage. Presents the complete Kojiki (Basil Hall Chamberlain, 1919) and the complete Nihon Shoki (W.G. Aston, 1896).

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Contents

Kojiki, Book I

- Sect. I.—The Beginning Of Heaven And Earth
- Sect. II.—The Seven Divine Generations
- Sect. III.—The Island Of Onogoro
- Sect. IV.—Courtship Of The Deities The Male-Who-Invites And The Female Who-Invites
- Sect. V.—Birth Of The Eight Islands
- Sect. VI.—Birth Of The Various Deities
- Sect. VII.—Retirement Of Her Augustness The Princess-Who-Invites
- Sect. VIII.—The Slaying Of The Fire-Deity
- Sect. IX.—The Land Of Hades
- Sect. X.—The Purification Of The August Person
- Sect. XI.—Investiture Of The Three Deities; The Illustrious August Children
- Sect. XII.—The Crying And Weeping Of His Impetuous-Male-Augustness
- Sect. XIII.—The August Oath
- Sect. XIV.—The August Declaration Of The Division Of The August Male Children And The August Female Children
- Sect. XVI.—The Door Of The Heavenly Rock-Dwelling
- Sect. XVII.—The August Expulsion Of His-Impetuous-Male-Augustness
- Sect. XIX.—The Palace Of Suga
- Sect. XX.—The August Ancestors Of The Deity-Master-Of-The-Great Land
- Sect. XXI.—The White Hare Of Inaba
- Sect. XXII.—Mount Tema
- Sect. XXIII.—The Nether-Distant-Land
- Sect. XXIV.—The Wooing Of The Deity-Of-Eight-Thousand-Spears
- Sect. XXV.—The Cup Pledge
- Sect. XXVI.—The Deities The August Descendants Of The Deity Master-Of-The-Great-Land
- Sect. XXVIII.—The August-Luck-Spirit-The-August-Wondrous-Spirit
- Sect. XXIX.—The August Children Of The Great-Harvest-Deity And Of The Swift-Mountain-Deity
- Sect. XXX.—The August Deliberation For Pacifying The Land
- Sect. XXXI.—The Heavenly-Young-Prince
- Sect. XXXII.—Abdication Of The Deity Master-Of-The-Great-Land
- Sect. XXXIII.—The August Descent From Heaven Of His Augustness The August Grandchild
- Sect. XXXIV.—The August Reign In Himuka Of His Augustness Prince Rice-Ear-Ruddy-Plenty
- Sect. XXXV.—The Duchess Of Saru
- Sect. XXXVI.—The Deity Prince Of Saruta At Azaka
- Sect. XXXVII.—The Curse Of The Deity Great-Mountain-Possessor

Sect. XXXVIII.—The August Child-Bearing Of Princess-Blossoming Brilliantly-Like-The-Flowers-Of-The-Trees

Sect. XXXIX.—The August Exchange Of Luck

Sect. XL.—The Palace Of The Ocean-Possessor

Sect. XLI.—Submission Of His Augustness Fire-Shine

Sect. XLIII.—The August Children Of His Augustness Cormorant-Thatch-Meeting-Incompletely

Kojiki, Book II

Sect. XLIV.—Reign Of The Emperor Jim-Mu (Part I.--His Progress Eastward, And Death Of His Elder Brother)

Sect. XLV.—Emperor Jim-Mu (Part II.--The Cross-Sword Sent Down From Heaven)

Sect. XLVI.—Emperor Jim-Mu (Part III.--The Gigantic Crow And Gods With Tails)

Sect. XLVII.—Emperor Jim-Mu (IV.--The Ukashi Brethren)

Sect. XLVIII.—Emperor Jim-Mu (Part V.--The Earth-Spider Of The Cave Of Osaka)

Sect. XLIX.—Emperor Jim-Mu (Part. VI.--The Prince Of Tomi And The Shiki Brethren)

Sect. L.—Emperor Jim-Mu (Part VII.--The Empire Pacified)

Sect. LI.—Emperor Jim-Mu (Part. VIII.--He Weds)

Sect. LII.—Emperor Jim-Mu (Part. IX--Troubles Which Followed His Decease)

Sect. LIII.—Emperor Jim-Mu (Part X.--Genealogies)

Sect. LIV.—Emperor Jim-Mu (Part XI.--His Age And Place Of Burial). His Augustness Kamu-Nuna-Kaha-Mimi Ruled The Empire. Altogether The August Years Of This Heavenly Sovereign Kamu-Yamato-Ihare-Biko Were One Hundred And Thirty-Seven. His August Mausoleum Is On The Top Of The Kashi Spur On The Northern Side Of Mount Unebi. Footnotes ^188:1 The Author'S Confused Style Must Not Here Mislead The Student. It Is After The Decease Of The Emperor Jim-Mu (Kamu-Yamato-Ihare-Biko), Who Attains To The Age Of A Hundred And Thirty-Seven, That The Emperor Suwi-Zei (Kamu-Nuna-Kaha-Mimi) Begins To Rule. ^188:2 For Unebi See Sect. LI, Note 9. Kashi Signifies "Oak." The Word Rendered "Spur "Is Wo. The Kojiki, Translated By Basil Hall Chamberlain, [1919

Sect. LV.—Emperor Sui-Zei

Sect. LVI.—Emperor An-Nei

Sect. LVII.—Emperor I-Toku

Sect. LVIII.—Emperor Ko-Sho

Sect. LIX.—Emperor Koan

Sect. LX.—Emperor Ko-Rei

Sect. XLI.—Emperor Ko-Gen

Sect. LXII.—Emperor Kai-Kuwa

Sect. LXIII.—Emperor Su-Jin (Part I.--Genealogies)

Sect. LXIV.—Emperor Su-Jin (Part II.--A Pestilence Is Staid By Oho-Tata-Ne-Ko)

Sect. LXV.—Emperor Su-Jin (Part III: Story Of Oho-Tata-Ne-Ko'S Birth)

Sect. LXVI.—Emperor Su-Jin (Part IV.--War With King Take-Hani-Yasu)

Sect. LXVII.—Emperor Su-Jin (Part V.--Peace Restored And Tribute Levied)

Sect. LXVIII.—Emperor Su-Jin (Part VI.--His Age And Place Of Burial)

Sect. LXIX.—Emperor Sui-Nin (Part I.--Genealogies)

Sect. LXX.—Emperor Sui-Nin (Part II. Conspiracy Of King Saho-Biko And The Empress Saho-Bime)

Sect. LXXI.—Emperor Sui-Nin (Part III.--Birth Of Prince Homu-Chi-Wake And Death Of The Conspirators)

Sect. LXXII.—Emperor Sui-Nin (Part IV.--The Dumb Prince Homu-Chi-Wake)

Sect. LXXIII.—Emperor Sui-Nin (Part. V.--His Later Wives.)

Sect. LXXIV.—Emperor Sui-Nin (Part VI.--Taji-Mori Brings Back The Orange From The Eternal Land.)

Sect. LXXV.—Emperor Sui-Nin (Part VII.--His Death And That Of The Empress Hibasu.)

Sect. LXXVI.—Empress Kei-Ko (Part I.--Genealogies)

Sect. LXXVII.—Emperor Kei-Ko (Part II.--The Maidens Ye-Hime And Oto-Hime)

Sect. LXXVIII.—Emperor Kei-Ko (Part III. Various Deeds.)

Sect. LXXIX.—Emperor Kei-Ko (Part IV.--Yamato-Take Slays His Elder Brother)

Sect. LXXX.—Emperor Kei-Ko (Part V.--Yamato-Take Slays The Kumaso Braves)

Sect. LXXXI.—Emperor Kei-Ko (Part VI.--Yamato-Take Slays The Idzumo Bravo). Forthwith Entering The Land Of Idzumo, And Wishing To Slay The Idzumo Bravo, He On Arriving, Forthwith Bound [Himself To Him In

Sect. LXXXII.—Emperor Kei-Ko (Part VII.--Yamato-Take Is Sent To Subdue The East, And Visits His Aunt At Ise)

Sect. LXXXIII.—Emperor Kei-Ko (Part VIII.--Yamato-Take Slays The Rulers Of Sagamu.)

Sect. LXXXIV.—Emperor Kei-Ko (Part IX.--Yamato-Take'S Empress Stills The Waves.) When He Thence Penetrated On, And Crossed The Sea Of Hashiri-Midzu, The Deity Of That Crossing Raised The Waves, Tossing The Ship So That It Could Not Proceed Across. Then [Yamato-Take'S

Sect. LXXXV.—Emperor Kei-Ko (Part X.--Yamato-Take Slays The Deity Of The Ashigara Pass.)

Sect. LXXXVI.—Emperor Kei-Ko (Part XI.--Yamato-Take Dwells In The Palace Of Sakawori.)

Sect. LXXXVII.—Emperor Kei-Ko (Part XII.--Yamato-Take Wooes Princess Miyazu)

Sect. LXXXVIII.—Emperor Kei-Ko (Part XIII.--Yamato-Take Meets The Deity Of Mount Ibuki)

Sect. LXXXIX.—Emperor Kei-Ko (Part XIV.--The Death Of Yamato-Take)

Sect. XC.—Emperor Kei-Ko (Part XV.--Yamato-Take Turns Into A White Bird)

Sect. XCI.—Emperor Kei-Ko (Part XVI.--Yamato-Take'S Butler)

Sect. XCII.—Emperor Kei-Ko (Part XVII.--Yamato-Take'S Descendants)

Sect. XCIII.—Emperor Kei-Ko (Part XVIII. His Age And Place Of Burial)

Sect. XCIV.—Emperor Sei-Mu

Sect. XCV.—Emperor Chiu-Ai (Part I.--Genealogies)

Sect. XCVI.—Emperor Chiu-Ai (Part II.--The Possession Of Korea Divinely Promised)

Sect. XCVII.—Emperor Chiu-Ai (Part III. Preparations For The Conquest Of Korea)

Sect. XCVIII.—Emperor Chiu-Ai (Part IV.--The Empress Jin-Go Conquers Korea)

Sect. XCIX.—Emperor Chiu-Ai (Part V.--The Empress Jin-Go Fishes In Tsukushi)

Sect. C.—Emperor Chiu-Ai (Part VI.--The Empress Jin-Go Subdues Yamato)

Sect. CI.—Emperor Chiu-Ai (Part VIII.--The Heir Apparent Exchanges Names With The Great Deity Izasa-Wake)

Sect. CII.—Emperor Chiu-Ai (Part VIII.--The Empress Jin-Go Presents Liquor To The Heir Apparent)

Sect. CIII.—Emperor Chiu-Ai (Part IX.--His Death And That Of The Empress Jin-Go)

Sect. CIV.—Emperor O-Jin (Part I.--Genealogies)

Sect. CV.—Emperor O-Jin (Part II.--He Divides The Inheritance Between His Three Sons)

Sect. CVII.—Emperor O-Jin (Part IV.--He Grants Princess Kaminaga To His Son Oho-Sazaki)

Sect. CVIII.—Emperor O-Jin (Part V.--Songs Of The Territorial Owners Of Yeshinu)

Sect. CIX.—Emperor O-Jin (Part VI.--Various Deeds)

Sect. CX.—Emperor O-Jin (Part VIII.--Tribute From Korea)

Sect. CXI.—Emperor O-Jin (Part VIII.--The Emperor Intoxicated)

Sect. CXII.—Emperor O-Jin (Part IX.--Troubles Which Followed His Decease)

Sect. CXIII.—Emperor O-Jin (Part X.--Princes Oho-Sazaki And Uji-No-Waki-Iratsuko Cede The Empire To Each Other)

Sect. CXIV.—Emperor O-Jin (Part XI.--Ama-No-Hi-Boko Crosses Over To Japan)

Sect. CXV.—Emperor O-Jin (Part XII.--Descendants Of Ama-No-Hi-Boko, And Treasures Brought By Him.)

Sect. CXVI.—Emperor O-Jin (Part XIII.--The Youth-Of-The-Glow-On-The-Autumn-Mountains And The Youth-Of-The-Haze-On-The-Spring-Mountains)

Sect. CXVII.—Emperor O-Jin (Part XVI.--Genealogies)

Sect. CXVIII.—Emperor O-Jin (Part XV.--His Age And Place Of Burial)

Kojiki, Book III

Sect. CXIX.—Emperor Nin-Toku (Part I.--Genealogies)

Sect. CXX.—Emperor Nin-Toku (Part II.--Various Deeds)

Sect. CXXI.—Emperor Nin-Toku [Part III.--He Remits The Taxes)

Sect. CXXIII.—Emperor Nin-Toku Part V.--The Empress Retires To Yamashiro)

Sect. CXXIV.—Emperor Nin-Toku (Part VI.--He Follows The Empress Into Yamashiro)

Sect. CXXV.—Emperor Nin-Toku (Part VIII.--He Loves Yata-No-Waki-Iratsume)

Sect. CXXVI.—Emperor Nin-Toku (Part VIII.--Death Of King Hayabusa-Wake And Queen Medori)

Sect. CXXVII.—Emperor Nin-Toku (Part VIII.--Queen Medori'S Armlet)

Sect. CXXVIII.—Emperor Nin-Toku (Part IX.--A Wild-Goose Lays An Egg)

Sect. CXXIX.—Emperor Nin-Toku (Part X.--A Vessel Is Made Into A Lute)

Sect. CXXX.—Emperor Nin-Toku (Part XI.--His Age And Place Of Burial)

Sect. CXXXI.—Emperor Ri-Chiu (Part I.--Genealogies)

Sect. CXXXII.—Emperor Ri-Chiu (Part II.--He Is Taken To Iso-No-Kami)

Sect. CXXXIII.—Emperor.--Ri-Chiu (Part III.--His Rebellious Brother And The Latter'S Retainer Sobakari Are Slain)

Sect. CXXXIV.—Emperor Ri-Chiu (Part IV.--Various Deeds)

Sect. CXXXV.—Emperor Ri-Chiu (Part V.--His Age And Place Of Burial)

Sect. CXXXV.—Emperor Han-Zei

Sect. CXXXVII.—Emperor In-Giyo (Part I.--Genealogies)

Sect. CXXXVIII.—Emperor In-Giyo (Part II.--His Sickness Is Cured By A Korean Physician)

Sect. CXXXIX.—Emperor In-Giyo (Part III. He Rectifies The People'S Names)

Sect. CXI.—Emperor In-Giyo (Part IV.--His Age And Place Of Burial)

Sect. CXLII.—Emperor In-Giyo (Part VI.--War Between Prince Karu And Prince Anaho)

Sect. CXLIII.—Emperor In-Giyo (Part VII.--Death Of Prince Karu And Princess So-Tohoshi)

Sect. CXLIV.—Emperor An-Ko (Part I.--He Slays King Oho-Kusaka)

Sect. CXLV.—Emperor An-Ko (Part II.--He Is Slain By King Ma-Yowa)

Sect. CXLVI.—Emperor An-Ko (Part III.--Prince Oho Hatsuse Slays Princes Kuro-Biko And Shiro-Biro)

Sect. CXLVII.—Emperor (Part IV.--Death Of Prince Ma-Yowa And Of The Grandee Tsubura)

Sect. CXLVIII.—Emperor An-Ko (Part V.--Prince Oho-Hatsuse Slays Prince Oshiha)

Sect. CXLIX.—Emperor An-Ko (Part VI.--Flight Of Princes Ohoke And Woke)

Sect. CL.—Emperor Yu-Riyaku, (I.--Genealogies)

Sect. CLI.—Emperor Yu-Riyaku (Part II.--Various Deeds)

Sect. CLII.—Emperor Yu-Riyaku (Part III.--He Wooes Princess Waka-Kusaka-Be)

Sect. CLIII.—Emperor Yu-Riyaku (Part IV.--Story Of The Woman Akawi-Ko)

Sect. CLIV.—Emperor Yu-Riyaku (Part V.--He Makes A Progress To Yeshinu)

Sect. CLV.—Emperor Yu-Riyaku (Part VI.--The Horse-Fly And The Dragon-Fly)

Sect. CLVI.—Emperor Yu-Riyaku (Part VII.--Adventure With A Wild Boar)

Sect. CLVII.—Emperor Yu-Riyaku (Part VIII.--Revelation Of The Great Deity Of Kadzuraki, Lord Of One Word)

Sect. CLX.—Emperor Yu-Riyaku (Part IX.--The Leaf In The Cup)

Sect. CLXI.—Emperor Yu-Riyaku (Part X.--Songs By The Emperor And Princess Wodo)

Sect. CLXII.—Emperor Yu-Riyaku (Part XI.--His Age And Place Of Burial)

Sect. CLXIII.—Emperor Sei-Nei (Part I.--Search For A Successor To Him)

Sect. CLXIV.—Emperor Sei-Nei (Part II.--Princes Ohoke And Woke Are Discovered)

Sect. CLXV.—Emperor Sei-Nei (.--The Grandee Shibi).

Sect. CLXVI.—Emperor Sei-Nei (Part III.--Prince Ohoke Cedes The Empire To Prince Woke)

Sect. CLXVII.—Emperor Ken-Zo (Part I.--The Old Woman Oki-Me)

Sect. CLXVIII.—Emperor Ken-Zo (Part II.--He Slays The Boar-Herd)

Sect. CLXIX.—Emperor Ken-Zo (Part III.--The Emperor Yu-Riyaku'S Mausoleum Is Disfigured)

Sect. CLXX.—Emperor Ken-Zo (Part IV.--His Age And Place Of Burial)

Sect. CLXXI.—Emperor Nin-Ken

Sect. CLXXII.—Emperor Mu-Retsu

Sect. CLXXIII.—Emperor Kei-Tai

Sect. CLXXIV.—Emperor Kan-An

Sect. CLXXV.—Emperor Sen-Kuwa

Sect. CLXXVI.—Emperor Kim-Mei

Sect. CLXXVII.—Emperor Bi-Datsu

Sect. CLXXVIII.—Emperor Yomei

Sect. CLXXIX.—Emperor Su-Jun

Sect. CLXXX.—Empress Sui-Ko

Nihon Shoki, Book I

The Age of the Gods, Part I

Nihon Shoki, Book II

The Age of the Gods, Part II

Nihon Shoki, Book III

The Emperor Kami-yamato Ihare-biko, (Jimmu Tennō)

Nihon Shoki, Book IV

The Emperor Kami-nunagaha-mimi, (Suizei Tennō)

The Emperor Shiki-tsu-hiko-tama-demi, (Annei Tennō)

The Emperor Oho-yamato-hiko-suki-tomo, (Itoku Tennō)

The Emperor Mi-matsu-hiko-kayeshine, (Kōshō Tennō)

The Emperor Yamato-tarashi-hiko-kuni-oshi-bito, (Kōan Tennō)

The Emperor Oho-yamato-neko-hiko-futo-ni, (Kōrei Tennō)

The Emperor Oho-yamato-neko-hiko-kuni-kuru, (Kōgen Tennō)

The Emperor Waka-yamato-neko-hiko-oho-hihi, (Kaikwa Tennō)

Nihon Shoki, Book V

The Emperor Mimaki-iri-biko-i-niye, (Sūjin Tennō)

Nihon Shoki, Book VI

The Emperor Iku-me-iri-hiko-i-sachi, (Suinin Tennō)

Nihon Shoki, Book VII

The Emperor Oho-tarashi-hiko-oshiro-wake, (Keikō Tennō)

The Emperor Waka-tarashi-hiko, (Seimu Tennō)

Nihon Shoki, Book VIII

The Emperor Tarashi-nakatsu-hiko, (Chiui Tennō)

Nihon Shoki, Book IX

Okinaga-tarashi-hime No Mikoto, (Jingō Kōgu)

Nihon Shoki, Book X

The Emperor Homuda, (Ōjin Tennō)

Nihon Shoki, Book XI

The Emperor Ohi-sazaki, (Nintoku Tennō)

Nihon Shoki, Book XII

The Emperor Iza-ho-wake, (Richiu Tennō)

The Emperor Midzuhawake, Hanzei Tennō, Or, Hanshō Tennō

Nihon Shoki, Book XIII

The Emperor Wo-asa-tsuma Wakugo No Sukune, (Ingiō Tennō)

The Emperor Anaho, (Ankō Tennō)

Nihon Shoki, Book XIV

The Emperor Oho-hatsuse Wakatake, (Yū-riaku Tennō)

Nihon Shoki, Book XV

The Emperor Shiraga-take-hiro-kuni-oshi-waka-yamato-neko, (Seinei Tennō)

The Emperor Woke, (Kenzō Tennō)

The Emperor Ohoke, (Ninken Tennō)

Nihon Shoki, Book XVI

The Emperor Wohatsuse Waka-sazaki, (Muretsu Tennō)

Nihon Shoki, Book XVII

N I H O N G I, Book XVII, The Emperor Wohodo, (Keidai Tennō)

Nihon Shoki, Book XVIII

The Emperor Magari No Ohoye (or Ohine) Hiro-kuni Oshi-take Kanahi, (Ankan Tennō)

The Emperor Take-wo Hiro-kuni Oshitate, (Senkwa Tennō)

Nihon Shoki, Book XIX

The Emperor Ame-kuni Oshi-hiraki Hiro-niha, (Kimmei Tennō)

Nihon Shoki, Book XX

The Emperor Nunakura Futo-tama-shiki. (bi-datsu Tennō or Bin-datsu Tennō)

Nihon Shoki, Book XXI

The Emperor Tachibana No Toyohi, (Yōmei Tennō)

The Emperor Hatsusebe, (Sujun Tennō)

Nihon Shoki, Book XXII

The Empress Toyo-mike Kashiki-ya-hime, (Suiko Tennō)

Nihon Shoki, Book XXIII

The Emperor Okinaga Tarashi-hi Hiro-nuka, (Jomei Tennō)

Nihon Shoki, Book XXIV

The Empress Ame Toyo-takara Ikashi-hi Tarashi Hime, (Kōgyoku Tennō)

Nihon Shoki, Book XXV

The Emperor Ame-yorodzu Toyo-hi, (Kōtoku Tennō)

Nihon Shoki, Book XXVI

The Empress Ame-toyo-takara Ikashi-hi Tarashi-hime, (Saimei Tennō)

Nihon Shoki, Book XXVII

The Emperor Ame Mikoto Hirakasu Wake, (Tenchi Tennō)

Nihon Shoki, Book XXVIII

The Empreror Ama No Nunahara Oki No Mabito.—part I, (Temmu Tennō)

Nihon Shoki, Book XXIX

The Emperor Ama No Nuna-hara Oki No Mabito.—part II, (Temmu Tennō)

Nihon Shoki, Book XXX

The Empress Takama No Hara Hiro-no No Hime, (Jitō Tennō)

Kojiki, Book I

Sect. I.—The Beginning Of Heaven And Earth

¹ 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-Centre-of-Heaven, next the High-August-Producing-Wondrous Deity, next the Divine-Producing-Wondrous-Deity. These three Deities were all Deities born alone, and hid their persons. The names of the Deities that were born next from a thing that sprouted up like unto a reed-shoot when the earth, young and like unto floating oil, drifted about medusa-like, were the Pleasant-Reed-Shoot-Prince-Elder Deity, next the Heavenly-Eternally-Standing-Deity. These two Deities were likewise born alone, and hid their persons.

² The five Deities in the above list are separate Heavenly Deities.

Sect. II.—The Seven Divine Generations

¹ The names of the Deities that were born next were the Earthly-Eternally-Standing-Deity, next the Luxuriant-Integrating-Master-Deity. These two Deities were likewise Deities born alone, and hid their persons. The names of the Deities that were born next were the Deity Mud-Earth-Lord next his younger sister the Deity Mud-Earth-Lady; next the Germ-Integrating-Deity, next his younger sister the Life-Integrating-Deity; next the Deity Elder-of-the-Great-Place, next his younger sister the Deity Elder-Lady-of-the-Great-Place; next the Deity Perfect-Exterior, next his younger sister the Deity Oh-Awful-Lady; next the Deity the Male-Who-Invites, next his younger sister the Deity the Female-Who-Invites.

² From the Earthly-Eternally-Standing Deity down to the Deity the Female-Who-Invites in the previous list are what are termed the Seven Divine Generations.

³ (The two solitary Deities above [-mentioned] are each called one generation. Of the succeeding ten Deities each pair of deities is called a generation.)

Sect. III.—The Island Of Onogoro

¹ 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 jewelled spear, they [thus] deigned to charge them. So the two Deities, standing upon the Floating Bridge of Heaven, pushed down the jewelled spear and stirred with it, whereupon, when they had stiffed the brine till 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.

Sect. IV.—Courtship Of The Deities The Male-Who-Invites And The Female Who-Invites

¹ Having descended from Heaven onto this island, they saw to the erection of an heavenly august pillar, they saw to the erection of an hall of eight fathoms. Tunc quaesivit [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 est una pars quae non crevit continua." Tunc dixit Augustus Mas-Qui-Invitat: "Meum corpus crescens crevit, sed est una pars quae crevit superflua. Ergo an bonum erit ut hanc corporis mei partem quae crevit, superflua in tui corporis partem quae non crevit continua inseram, et regiones procreem?" Augusta Femina-Quae-Invitat respondit dicens: "Bonum erit." Tunc dixit Augustus Mas-Qui-Invitat: "Quod

² quum ita sit, ego et tu hanc coelestem augustam, columnam circumeuntes mutuoque occurrentes, augustarum [i.e. privatarum] partium augustam coitionem faciemus." Hac pactione facta, dixit [Augustus Mas-Qui-Invitat]: "Tu a dextera circumeuns occurre; ego a sinistra occurram." Absoluta pactione ubi circumierunt, Augusta Femina-Qui-Invitat primum inquit: "O venuste et amabilis adolescens!" Deinde Augustus Mas-Qui-Invitat inquit: "O venusta et amabilis virgo!" Postquam singuli orationi finem fecerunt, [Augustus Mas-Qui-Invitat] locutus est sorori, dicens: "Non decet feminam primum verba facere." Nihilominus in thalamo [opus procreationis] inceperunt, et filium [nomine] Hirudinem [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.

Sect. V.—Birth Of The Eight Islands

¹ Hereupon the two Deities took counsel, saying: "The children to whom we have now given birth are not good. It will be best to announce this in the august place of the Heavenly Deities." They ascended forthwith to Heaven and enquired of Their Augustnesses the Heavenly Deities. Then the Heavenly Deities commanded and found out by grand divination, and ordered them, saying: "They were not good because the woman spoke first. Descend back again and amend your words." So thereupon descending back, they again went round the heavenly august pillar as before. Thereupon his Augustness the Male-Who-Invites spoke first: "Ah! what a fair and lovely maiden! Afterwards his younger sister Her Augustness the Female-Who-Invites spoke: "Ah! what a fair and lovely youth!" Tali modo quum orationi finem fecerant, auguste coierunt et pepererunt a child the Island of Ahaji, Ho-no-sa-wake. Next they gave birth to the Island of Futa-no in Iyo. This island has one body and four faces, and each face has a name. So the Land of Iyo is called Lovely-Princess; the Land of Sanuki is called Prince-Good-Boiled-Rice; the Land of Aha is called the Princess-of-Great-Food; the Land of Tosa is called Brave-Good-Youth. Next they gave birth to the Islands of Mitsu-go near Oki, another name for which [islands] is Heavenly-Great-Heart-Youth.

² [paragraph continues] This island likewise has one body and four faces and each face has a name. So the land of Tsukushi is called White-Sun-Youth; the Land of Toyo is called Luxuriant-Sun-Youth; the Land of Hi is called Brave Sun-Confronting-Luxuriant-Wondrous-Lord-Youth; the Land of Kumaso is called Brave-Sun-Youth. Next they gave birth to the Island of Iki, another name for which

is Heaven's One-Pillar. Next they gave birth to the Island of Tsu, another name for which is Heavenly-Hand-net-Good-Princess. Next they gave birth to the Island of Sado. Next they gave birth to Great-Yamato-the-Luxuriant-Island-of-the-Dragon-Fly, another name for which is Heavenly-August-Sky-Luxuriant-Dragon-fly-Lord-Youth. The name of "Land-of -the- Eight-Great-Islands" therefore originated in these eight islands having been born first. After that, when they had returned, they gave birth to the Island of Ko[-shima] in Kibi, another name for which [island] is Brave-Sun Direction-Youth. Next they gave birth to the Island of Adzuki, another name for which is Oho-Nu-De-Hime. Next they gave birth to the Island of Oho [-shima], another name for which is Oho-Tamaru-Wake. Next they gave birth to the Island of Hime, another name for which is Heaven's-One-Root. Next they gave birth to the Island of Chika, another name for which is Heavenly-Great-Male. Next they gave birth to the Island[s] of Futa-go, another name for which is Heaven's-Two-Houses, (Six islands in all from the Island of Ko, in Kibi to the Island of Heaven's-Two-Houses).

Sect. VI.—Birth Of The Various Deities

¹ When they had finished giving birth to countries, they began afresh giving birth to Deities. So the name of the Deity they gave birth to was the Deity Great-Male-of-the-Great-Thing; next they gave birth to the Deity Rock-Earth-Prince; next they gave birth to the Deity Rock-Nest-Princess; next they gave birth to the Deity Great-Door-Sun-Youth; next they gave birth to the Deity Heavenly-Blowing-Male; next they gave birth to the Deity Great-House-Prince; next they gave birth to the Deity Youth-of-the-Wind-Breath-the-Great-Male; next they gave birth to the Sea-Deity, whose name is the Deity Great-Ocean-Possessor; next they gave birth to the Deity of the Water-Gates, whose name is the Deity Prince-of-Swift-Autumn; next they gave birth to his younger sister the Deity Princess-of-Swift-Autumn. (Ten Deities in all from the Deity-Great-Male-of-the-Great-Thing to the Deity Princess-of-Autumn.) The names of the Deities given birth to by these two Deities Prince-of-Swift-Autumn and Princess-of-Swift-Autumn from their separate dominions of river and sea were: the Deity Foam-Calm; next the Deity Foam-Waves; next the Deity Bubble-Calm; next the Deity Bubble-Waves; next the Deity Heavenly-Water-Divider; next the Deity Earthly-Water-Divider; next the Deity Heavenly-Water-Drawing-Gourd-Possessor; next the Deity Earthly-Water-Drawing-Gourd-Possessor. (Eight Deities in all from the Deity Foam-Prince to the Deity Earthly-Water-Drawing-Gourd-Possessor.) Next they gave birth to the Deity of Wind, whose name is the Deity Prince-of-Long-Wind. Next they gave birth to the Deity of Trees, whose name is Deity Stem-Elder, next

² they gave birth to the Deity of Mountains, whose name is the Deity Great-Mountain-Possessor. Next they gave birth to the Deity of Moors, whose name is the Deity Thatch-Moor-Princess, another name for whom is the Deity Moor-Elder. (Four Deities in all from the Deity Prince-of Long-Wind to Moor-Elder.) The names of the Deities given birth to by these two Deities, the Deity Great-Mountain-Possessor and the Deity Moor-Elder from their separate dominions of mountain and moor were: the Deity Heavenly-Elder-of-the-Passes; next the Deity Earthly-Elder-of-the-Passes; next the Deity Heavenly-Pass-Boundary, next the Deity Earthly-Pass-Boundary; next the Deity Heavenly-Dark-Door; next the Deity Earthly Dark-Door; next the Deity Great-Vale-Prince; next the Deity Great-Vale-Princess. (Eight Deities in all from the Deity Heavenly-Elder-of-the-Passes to the Deity Great-Vale-Princess.) The name of the Deity they next gave birth to was the Deity Bird's-Rock-

Camphor-tree-Boat, another name for whom is the Heavenly-Bird-Boat. Next they gave birth to the Deity Princess-of-Great-Food. Next they gave birth to the Fire-Burning-Swift-Male-Deity, another name for whom is the Deity Fire-Shining-Prince, and another name is the Deity Fire-Shining-Elder.

Sect. VII.—Retirement Of Her Augustness The Princess-Who-Invites

¹ Through giving birth to this child her august private parts were burnt, and she sickened and lay down. The names of the Deities born from her vomit were the Deity Metal-Mountain-Prince and next the Deity Metal-Mountain-Princess. The names of the Deities that were born from her faeces were the Deity Clay-Viscid-Prince and next the Deity Clay-Viscid-Princess. The names of the Deities that were next born from her urine were the Deity Mitsuhanome and next the Young-Wondrous-Producing-Deity. The child of this Deity was called

² the Deity Luxuriant-Food-Princess. So the Deity the Female-Who-Invites, through giving birth to the Deity-of-Fire, at length divinely retired. (Eight Deities in all from the Heavenly-Bird-Boat to the Deity Luxuriant-Food-Princess.)

³ The total number of islands given birth to jointly by the two Deities the Male-Who-Invites and the Female-Who-Invites was fourteen, and of Deities thirty-five. (These are such as were given birth to before the Deity Princess-Who-Invites divinely retired. Only the Island of Onogoro, was not given birth to, and moreover the Leech-Child and the Island of Aha are not reckoned among the children).

⁴ So then His Augustness the Male-Who-Invites said: Oh! Thine Augustness my lovely younger sister! Oh that I should have exchanged thee for this single child!" And as he crept round her august pillow, and as he crept round her august feet and wept, there was born from his august tears the Deity that dwells at Konomoto near Unewo on Mount Kagu, and whose name is the Crying-Weeping-Female-Deity. So he buried the divinely retired Deity the Female-Who-Invites on Mount Hiba at the boundary of the Land of Idzumo and the Land of Hahaki.

Sect. VIII.—The Slaying Of The Fire-Deity

¹ Then His Augustness the Male-Who-invites, drawing the ten-grasp sabre that was augustly girded on him, cut off the head of his child the Deity Shining-Elder. Hereupon the names of the Deities that were born from the blood that stuck to the point of the august sword

² and bespattered the multitudinous rock-misses were: the Deity Rock-Splitter, next the Deity Root-Splitter, next the Rock-Possessing-Male-Deity. The names of the Deities that were next born from the blood that stuck to the upper part of the august sword and again bespattered the multitudinous rock-masses were: the Awfully-Swift-Deity, next the Fire-Swift-Deity, next the Brave-Awful-Possessing-Male-Deity, another name for whom is the Brave-Snapping-Deity, and another name is the Luxuriant-Snapping Deity. The names of the Deities that were next born from the blood that collected on the hilt of the august sword and leaked out between his fingers were: the Deity Kura-okami and next the Deity Kura-mitsuha.

³ All the eight Deities in the above list, from the Deity Rock-Splitter to the Deity Kura-mitsuha, are Deities that were born from the august sword.

⁴ The name of the Deity that was born from the head of the Deity Shining-Elder, who had been slain was the Deity Possessor-of-the-True-Pass-Mountains. The name of the Deity that next born from his chest was the Deity Possessor-of-Descent-Mountains. The name of the Deity that was next born from his belly was the Deity Possessor-of-the-Innermost-Mountains. The name of the Deity that was next born from his private parts was the Deity Possessor-of-the-Dark-Mountains. The name of the Deity that was next born from his left hand was the Deity Possessor-of-the-Dense[ly-Wooded]-Mountains. The name of the Deity that was next born from his right hand was the Deity Possessor-of-the-Outlying, Mountains. The name of the Deity that was next born from his left foot was the Deity Possessor-of-the-Moorland-Mountains.

⁵ [paragraph continues] The name of the Deity that was next born from his right foot was the Deity Possessor-of-the-Outer-Mountains. (Eight Deities in all from the Deity Possessor-of-the-True-Pass-Mountains to the Deity Possessor-of-the-Outer-Mountains). So the name of the sword with which [the Male-Who-Invites] cut off [his son's head] was Heavenly-Point-Blade-Extended, and another name was Majestic Point-Blade-Extended.

Sect. IX.—The Land Of Hades

¹ Thereupon [His Augustness the Male Who-Invites], wishing to meet and see his younger sister Her Augustness the Female-Who-Invites, followed after her to the Land of Hades. So when from the palace she raised the door and came out to meet him, His Augustness the Male-Who-Invites spoke, saying: "Thine Augustness my lovely younger sister! the lands that I and thou made are not yet finished making; so come back!" Then Her Augustness the Female-Who-Invites answered, saying:

² [paragraph continues] "Lamentable indeed that thou earnest not sooner! I have eaten of the furnace of Hades. Nevertheless, as I reverence the entry here of Thine Augustness my lovely elder brother, I wish to return. Moreover I will discuss it particularly with the Deities of Hades. Look not at me!" Having thus spoken, she went back inside the palace; and as she tarried there very long, he could not wait. So having taken and broken off one of the end-teeth of the multitudinous and close-toothed comb stuck in the august left bunch [of his hair], he lit one light and went in and looked. Maggots were swarming, and [she was] rotting, and in her head dwelt the Great-Thunder, in her breast dwelt the Fire-Thunder, in her left hand dwelt the Young-Thunder, in her right hand dwelt the Earth-Thunder, in her left foot dwelt the Rumbling-Thunder, in her right foot dwelt the Couchant-Thunder:--altogether eight Thunder-Deities had been born and dwelt there. Hereupon His Augustness the Male-Who-Invites, overawed at the sight, fled back, whereupon his younger sister Her Augustness the Female-Who-Invites said: "Thou hast put me to shame," and at once sent the Ugly-Female-of-Hades to pursue him. So His Augustness the Male-Who-Invites took his black august head-dress and cast it down, and it instantly turned into grapes. While she picked them up and ate them, he fled on; but as she still pursued him, he took and broke the multitudinous and close-toothed comb in the right bunch [of his hair] and cast it down, and it instantly turned into bamboo-sprouts. While she pulled them up and ate them, he fled on. Again later [his Younger sister] sent the eight Thunder-Deities with a thousand and five hundred warriors of Hades to pursue

³ him. So he, drawing the ten-grasp sabre that was augustly girded on him, fled forward brandishing it in his back hand; and as they still pursued, he took, on reaching the base of the Even Pass of

Hades, three peaches that were growing at its base, and waited and smote [his pursuers therewith], so that they all fled back. Then His Augustness the Male-Who-Invites announced to the peaches: "Like as ye have helped me, so must ye help all living people in the Central Land of Reed-Plains when they shall fall into troublous circumstances and be harassed!"--and he gave [to the peaches] the designation of Their Augustnesses Great-Divine-Fruit. Last of all his younger sister Her Augustness the Princess-Who-Invites came out herself in pursuit. So he drew a thousand-draught rock, and [with it] blocked up the Even Pass of Hades, and placed the rock in the middle; and they stood opposite to one another and exchanged leave-takings; and Her Augustness the Female-Who-Invites said: "My lovely elder brother, thine Augustness! If thou do like this, I will in one day strangle to death a thousand of the folks of thy land." Then His Augustness the Male-Who-Invites replied: "My lovely younger sister, Thine Augustness! If thou do this, I will in one day set up a thousand and five hundred parturition-houses. In this manner each day a thousand people would surely be born." So Her Augustness the Female-Who-Invites is called the Great-Deity-of-Hades. Again it is said that, owing to her having pursued and reached [her elder brother], she is called the Road-Reaching-Great-Deity. Again the rock with which he blocked up the Pass of Hades is called the Great-Deity-of-the-Road-Turning-back,

⁴ and again it is called the Blocking-Great-Deity-of-the-Door-of-Hades. So what was called the Even-Pass-of-Hades is now called the Ifuya-Pass in the Land of Idzumo.

Sect. X.—The Purification Of The August Person

¹ Therefore the Great Deity the Male-Who-Invites said: "Nay! hideous! I have come to a hideous and polluted land,--I have! So I will perform the purification of my august person." So he went out to a plain [covered with] ahagi at a small river-mouth near Tachibana in Himuka in [the island of] Tsukushi, and purified and cleansed himself. So the name of the Deity that was born from the august staff which he threw down was the Deity Thrust-Erect-Come-Not-Place. The name of the Deity that was born from the august girdle which he next threw down was the Deity Road-Long-Space.

² [paragraph continues] The name of the Deity that was born from the august skirt which he next threw down was the Deity Loosen-Put. The name of the Deity that was born from the august upper garment which he next threw down was the Deity Master-of-Trouble. The name of the Deity that was born from the august trousers which he next threw down was the Road-Fork-Deity. The name of the Deity that was born from the august hat which he next threw down was the Deity Master-of-the-Open-Mouth. The names of the Deities that were born from the bracelet of his august left hand which he next threw down were the Deities Offing-Distant, next the Deity Wash-Prince-of-the-Offing, next the Deity Intermediate-Direction-of-the-Offing. The names of the Deities that were born from the bracelet of his august right hand which he next threw down were: the Deity Shore-Distant, next the Deity Wash-Prince-of-the-Shore, next the Deity Intermediate-Direction-of-the-Shore.

³ The twelve Deities mentioned in the foregoing list from the Deity Come-Not-Place down to the Deity Intermediate-Direction-of-the-Shore are Deities that were born from his taking off the things that were on his person.

⁴ Thereupon saying: "The water in the upper reach is [too] rapid; the water in the lower reach is [too] sluggish," he went down and plunged in the middle reach; and, as he washed, there was first born the Wondrous-Deity-of-Eighty-Evils, and next the Wondrous-Deity-of-Great-Evils. These two Deities are the Deities that were born from the filth [he contracted] when he went to that polluted, hideous land. The names of the Deities that were next born to rectify those evils were:

⁵ the Divine-Rectifying-Wondrous Deity, next the Great-Rectifying-Wondrous-Deity, next the Female-Deity-Idzu. The names of the Deities that were next born, as he bathed at the bottom of the water, were: the Deity Possessor-of-the-Ocean-Bottom, and next His Augustness Elder-Male-of-the-Bottom. The names of the Deities that were born as he bathed in the middle [of the water] were: the Deity Possessor-of-the-Ocean-Middle, and next His Augustness Elder-Male-of-the-Middle. The names of the Deities that were born as he bathed at the top of the water were the Deity Possessor-of-the-Ocean-Surface, and next His Augustness Elder-Male-of-the-Surface. These three Ocean-Possessing Deities are the Deities held in reverence as their ancestral Deities by the Chiefs of Adzumi. So the Chiefs of Adzumi are the descendants of His Augustness Utsushi-hi-gana-saku, a child of these Ocean-Possessing Deities. These three Deities His Augustness Elder-Male-of-the-Bottom, His Augustness Elder-Male-of-the-Middle, and His Augustness Elder-Male-of-the-Surface are the three Great Deities of the Inlet of Sumi. The name of the Deity that was born as he thereupon washed his left august eye was the Heaven-Shining-Great-August-Deity. The name of the Deity that was next born as he washed his right august eye was His Augustness, Moon-Night Possessor. The name of the Deity that was next born as he washed his august nose was His Brave-Swift-impetuous-Male-Augustness.

⁶ The fourteen Deities in the foregoing list from the Wondrous-Deity-of-Eighty-Evils down to His Swift-Impetuous-Male-Augustness are Deities born from the bathing of his august person.

Sect. XI.—Investiture Of The Three Deities; The Illustrious August Children

¹ At this time His Augustness the Male-Who-Invites greatly rejoiced, saying; "I, begetting child after child, have at my final begetting gotten. three illustrious children," [with which words,] at once jinglingly taking off and shaking the jewel-string forming his august necklace, he bestowed it on the Heaven-Shining-Great-August-Deity, saying: "Do Thine Augustness rule the Plain-of-High-Heaven." With this charge he bestowed it on her. Now the name of this august necklace was the August-Store-house-Shelf-Deity. Next he said of His Augustness Moon-Night-Possessor: "Do Thine Augustness rule the Dominion of the "Night." Thus he charged him. Next he said to His-Brave-Swift-Impetuous-Male-Augustness: "Do Thine Augustness rule the Sea-Plain."

Sect. XII.—The Crying And Weeping Of His Impetuous-Male-Augustness

¹ So while [the other two Deities] each [assumed his and her] rule according to the command with which [their father] had deigned to charge them, His-Swift-Impetuous-Male-Augustness did not [assume the] rule

² [paragraph continues] [of] the dominion with which he had been charged, but cried and wept till his eight-grasp beard reached to the pit of his stomach. The fashion of his weeping was such as by his weeping to wither the green mountains into withered mountains, and by his weeping to dry up all the rivers and seas. For this reason the sound of bad Deities was like unto the flies in the fifth moon as they all swarmed, and in all things every portent of woe arose. So the Great August Deity the Male-Who-Invites said to His Swift-Impetuous-Male-Augustness: "How is it that, instead of ruling the land with which I charged thee, thou dost wail and weep?" He replied, saying: "I wail because I wish to depart to my deceased mother's land, to the Nether Distant Land." Then the Great August Deity the Male-Who-Invites was very angry and said: "If that be so, thou shall not dwell in this land," and forthwith expelled him with a divine expulsion. So the Great Deity the Male-Who-Invites dwells at Taga in Afumi.

Sect. XIII.—The August Oath

¹ So thereupon His-Swift-Impetuous-Male-Augustness said: "If that be so, I will take leave of the Heaven-Shining-Great-August-Deity, and depart." [With these words] he forthwith went up to Heaven, whereupon all the mountains and rivers shook, and every land and country quaked. So the Heaven-Shining-Great-August-Deity, alarmed at the noise, said: "The reason of the ascent hither of His Augustness my elder brother is surely no good intent. It is only that he wishes to wrest my land from me." And she forthwith, unbinding her august hair, twisted it into august bunches; and both into the left and into the right august bunch, as likewise into her august head-dress and likewise on to her left and her right august arm, she twisted an augustly complete [string] of curved jewels eight feet

² [paragraph continues] [long],--of five hundred jewels, and slinging on her back a quiver holding a thousand [arrows], and adding [thereto] a quiver holding five hundred [arrows], she likewise took and slung at her side a mighty and high [-sounding] elbow-pad, and brandished and stuck her bow upright so that the top shook, and she stamped her feet into the hard ground up to her opposing thighs, kicking away [the earth] like rotten snow, and stood valiantly like unto a mighty man, and waiting, asked: "Wherefore ascendest thou hither?" Then His-Swift-Impetuous-Male-Augustness replied, saying: "I have no evil intent. It is only that when the Great-August-Deity [our father] spoke, deigning to enquire the cause of my wailing and weeping, I said 'I wail because I wish to go to my deceased mother's land,'--whereupon the Great-August-Deity said: 'Thou shalt not dwell in this land,' and deigned to expel me with a divine expulsion. It is therefore solely with the thought of taking leave of thee and departing, that I have ascended hither. I have no strange intentions." Then the Heaven-Shining-Great-August-Deity said: "If that be so, whereby shall I know the sincerity of thine intentions?" Thereupon His-Swift-Impetuous-Male-Augustness replied, saying: "Let each of us swear, and produce children." So as they then swore to each other from the opposite banks of the Tranquil River of Heaven. the august names of the Deities that were born from the mist [of her breath] when, having first begged His-Swift-Impetuous-Male-Augustness to hand her the ten-grasp sabre which was girded on him and broken it into three fragments, and with the jewels making a jingling sound having brandished and washed them in the True-Pool-Well of

³ [paragraph continues] Heaven, and having crunchingly crunched them, the Heaven-Shining-Great-Deity blew them away, were Her Augustness Torrent-Mist-Princess, another august name for whom

is Her Augustness Princess-of-the-Island-of-the Offing; next Her Augustness Lovely-Island-Princess, another august name for whom is Her Augustness Good-Princess; next Her Augustness, Princess-of-the-Torrent. The august name of the Deity that was born from the mist [of his breath] when, having begged the Heaven-Shining. Great-August-Deity to hand him the augustly complete [string] of curved jewels eight feet [long],--of five hundred jewels,--that was twisted in the left august bunch [of her hair], and with the jewels making a jingling sound having brandished and washed them in the True-Pool. Well of Heaven, and having crunchingly crunched them, His-Swift-Impetuous-Male-Augustness blew them away, was His Augustness Truly-Conquer-I-Conqueror-Conquering-Swift-Heavenly-Great-Great-Ears. The august name of the Deity that was born from the mist [of his breath] when again, having begged her to hand him the jewels that were twisted in the right august bunch [of her hair], and having crunchingly crunched them, he blew them away, was His Augustness Ame-no-hohi. The august name of the Deity that was born from the mist [of his breath] when again, having begged her to hand him the jewels that were twisted in her august head-dress, and having crunchingly crunched them, he blew them away, was His Augustness Prince-Lord-of-Heaven. The august name of the Deity that was born from the mist [of his breath] when again, having begged her to hand him the jewels that were twisted on her left august arm, and having crunchingly crunched them,

⁴ he blew them away, was His Augustness Prince-Lord-of-Life. The august name of the Deity that was born from the mist [of his breath] when again, having begged her to hand him the jewels that were twisted on her right august arm, and having crunchingly crunched them, he blew them away, was His-Wondrous-Augustness-of-Kumanu. (Five Deities in all).

Sect. XIV.—The August Declaration Of The Division Of The August Male Children And The August Female Children

¹ Hereupon the Heavenly Shining-Great-August-Deity said to His-Swift-Impetuous-Male-Augustness: "As for the seed of the five male Deities born last, their birth was from things of mine; so undoubtedly they are my children. As for the seed of the three female Deities born first, their birth was from a thing of thine; so doubtless they are thy children." Thus did she declare the division. So Her Augustness Torrent-Mist-Princess, the Deity born first, dwells in the Inner temple of Munakata. The next, Her Augustness Lovely-Island-Princess, dwells in the middle temple of Munakata. The next, Her Augustness Princess-of-the-Torrent, dwells in the outer temple of Munakata. These three Deities are the three Great Deities held in reverence by the Dukes of Munakata. So His Augustness Brave-Rustic-Illuminator, child of His Augustness Ame-no-hohi, one of the five children born afterwards (this is the ancestor of the Rulers of the Land of Idzumo, of the Rulers of the Land of Musashi, of the Rulers of the Upper Land of Unakami, of the Rulers of the Lower Land of Unakami, of the Rulers of the Land of Izhimu, of the Departmental Suzerains of the Island of Tsu and of the Rulers of the Land of Tohotsu-Afumi). The next, His Augustness Prince-Lord-of-Heaven (is the Ancestor of the Rulers of the Land of Ofushi-kafuchi, of the Chiefs of Nukatabe-no-yuwe, of the Rulers of the Land of Ki, of the Suzerains of Tanaka in Yamato, of the Rulers of the Land of Yamashiro, of the Rulers of the Land of Umaguta, of the Rulers of the Land of Kine in Michi-no-

Shiri, of the Rulers of the Land of Suhau, of the Rulers of Amuchi, in Yamato, of the Departmental Suzerains of Takechi, of the Territorial Lords of Kamafu, and of the Rulers of Sakikusabe).

Sect. XVI.—The Door Of The Heavenly Rock-Dwelling

¹ So thereupon the Heaven-Shining-Great-August-Deity, terrified at the sight, closed [behind her] the door of the Heavenly Rock-Dwelling, made it fast, and retired. Then the whole Plain of High Heaven was obscured and all the Central Land of Reed-Plains darkened. Owing to this, eternal night prevailed. Hereupon the voices of the myriad Deities were like unto the flies in the fifth moon as they swarmed, and a myriad portents of woe all arose. Therefore did the eight hundred myriad Deities assemble in a divine assembly in the bed of the Tranquil River of Heaven, and bid the Deity Thought-Includer, child of the High-August-Producing-Wondrous-Deity think of a plan, assembling the long-singing birds of eternal night and making them sing, taking the hard rocks of Heaven from the river-bed of the Tranquil River of Heaven, and taking the iron from the Heavenly Metal-Mountains, calling in the smith Ama-tsu-ma-ra, charging Her Augustness I-shi-ko-ri-do-me

² to make a mirror, and charging His Augustness jewel-Ancestor to make an augustly complete [string] of curved jewels eight feet [long],--of five hundred jewels, --and summoning His Augustness Heavenly-Beckoning-Ancestor-Lord and His Augustness Great-Jewel, and causing them to pull out with a complete pulling the shoulder [-blade] of a true stag from the Heavenly Mount Kagu, and take cherrybark from the Heavenly Mount Kagu, and perform divination, and pulling up by pulling its roots a true cleyera japonica with five hundred [branches] from the Heavenly Mount Kagu, and taking and putting upon its upper branches the augustly complete [string] of curved jewels eight feet [long],--of five hundred jewels,--and taking and tying to the middle branches the mirror eight feet [long], and taking and hanging upon its lower branches the white pacificatory offerings and the blue pacificatory offerings, His Augustness Grand-jewel taking these divers things and holding them together with the grand august Offerings, and His Augustness Heavenly-Beckoning-Ancestor-Lord prayerfully reciting grand liturgies, and the Heavenly Hand-Strength-Male-Deity standing hidden beside the door, and Her Augustness Heavenly-Alarming Female hanging [round her] the heavenly clubmoss of the Heavenly Mount Kagu as a sash, and making the heavenly spindle-tree her head-dress, and binding the leaves of the bamboo-grass of the Heavenly Mount Kagu in a posy for her hands, and laying a soundingboard before the door of the Heavenly Rock-Dwelling, and stamping till she made it resound and doing as if possessed by a Deity, and pulling out the nipples of her breasts, pushing down her skirt-string usque ad privates

³ partes. Then the Plain of High Heaven shook, and the eight hundred myriad Deities laughed together. Hereupon the Heaven-Shining-Great-August-Deity was amazed, and, slightly opening the door of the Heavenly Rock-Dwelling, spoke thus from the inside: "Methought that owing to my retirement the Plain of Heaven would be dark, and likewise the Central Land of Reed-Plains would all be dark: how then is it that the Heavenly-Alarming-Female makes merry, and that likewise the eight hundred myriad Deities all laugh?" Then the Heavenly-Alarming-Female spoke saying: "We rejoice and are glad because there is a Deity more illustrious than Thine Augustness." While she was thus speaking, His Augustness Heavenly-Beckoning-Ancestor-Lord and His Augustness Grand-jewel pushed forward the mirror and respectfully showed it to the Heaven-Shining-Great-August-Deity,

whereupon the Heaven-Shining-Great-August-Deity, more and more astonished, gradually came forth from the door and gazed upon it, whereupon the Heavenly-Hand-Strength-Male-Deity, who was standing hidden, took her august hand and drew her out, and then His Augustness Grand-jewel drew the bottom-tied rope along at her august back, and spoke, saying: "Thou must not go back further in than this!" So when the Heaven-Shining-Great-August-Deity had come forth, both the Plain of High Heaven and the Central-Land-of-Reed-Plains of course again became light.

Sect. XVII.—The August Expulsion Of His-Impetuous-Male-Augustness

¹ Thereupon the eight hundred myriad Deities took counsel together, and imposed on High-Swift-Impetuous-Male-Augustness a fine of a thousand tables, and likewise cut his beard, and even caused the nails of his fingers and toes to be pulled out, and expelled him with a divine expulsion. Again he begged food of the Deity Princess-of-Great-Food. Then the Princess-of-Great-Food took out all sorts of dainty things from her nose, her mouth, and her fundament, and made them up into all sorts [of dishes], which she offered to him. But His-Swift-Impetuous-Male-Augustness watched her proceedings, considered that she was offering up to him filth, and at once killed the Deity Princess-of-Great-Food. So the things that were born in the body of the Deity who had been killed were [as follows]: in her head were born silkworms, in her two eyes were born rice-seeds, in her two ears was born millet, in her nose were born small beans, in her private parts was born barley, in her fundament were born large beans. So His Augustness the Deity-Producing-Wondrous-Ancestor caused them to be taken and used as seeds.

Sect. XIX.—The Palace Of Suga

¹ So thereupon His Swift-Impetuous-Male-Augustness sought in the land of Idzumo for a place where he might build a palace. Then he arrived at a place [called] Suga, and said: "On coming to this place my august heart is pure," --and in that place he built a palace to dwell in. So that place is now called Suga. When this Great Deity first built the palace of Suga, clouds rose up thence. Then he made an august song. That song said:

² "Eight clouds arise. The eight-fold fence of Idzumo makes an eight-fold fence for the spouses to retire [within]. Oh! that eight-fold fence."

³ Then he called the Deity Foot-Stroking-Elder and said: "Thee do I appoint Headman of my palace;" and moreover bestowed on him the name of Master-of-the-Temple-of-Inada-Eight-Eared-Deity-of-Suga.

Sect. XX.—The August Ancestors Of The Deity-Master-Of-The-Great Land

¹ Quare, quum incepit in thalamo [opus procreationis] cum Mira-Hera-Inada, procreavit Deum nomine Eight-Island Ruler. And again, having wedded the Divine-Princess-of-Great-Majesty,

daughter of the Deity Great-Mountain-Possessor, he begot children: the Great-Harvest Deity and the August-Spirit-of-Food. The elder brother the Deity Eight-Island-Ruler wedded Princess-Falling-Like-the-Flowers-of-the-Trees, daughter of the Deity Great-Mountain-Possessor, and begot a child: the Deity Fuha-no-moji-Ku-nu-su-nu. This Deity wedded Princess Hikaha, daughter of the Deity Okami, and begot a child: Water-Spoilt-Blossom-of-Fuka-buchi. This Deity wedded the Deity Ame-no-tsudohi-chi-ne, and begot a child: the Deity Great-Water-Master. This Deity wedded the Deity Grand-Ears daughter of the Deity Funu-dzu-nu, and begot a child: the Deity Heavenly-Brandishing-Prince-Lord. This Deity wedded the Young-Princess-of-the-Small-Country, daughter of the Great-Deity-of-the-Small-Country, and begot a child: the

² [paragraph continues] Deity Master-of-the-Great-Land, another name for whom is the Deity Great-Name-Possessor, and another name is the Deity-of-the-Reed-Plains, and another name is the Deity of Eight-Thousand-Spears, and another name is the Deity-Spirit-of-the-Living-Land. In all there were five names.

Sect. XXI.—The White Hare Of Inaba

¹ So this Deity Master-of-the-Great-Land had eighty Deities his brethren; but they all left the land to the Deity Master-of-the-Great-Land. The reason for their leaving it was this: Each of these eighty Deities had in his heart the wish to marry the Princess of Yakami in Inaba, and they went together to Inaba, putting their bag on [the back of] the Deity Great-Name-Possessor, whom they took with them as an attendant. Hereupon, when they arrived at Cape Keta, [they found] a naked hare lying down. Then the eighty Deities spoke to the hare, saying: "What thou shouldest do is to bathe in the sea-water here, and lie on the slope of a high mountain exposed to the blowing of the wind." So the hare followed the instructions of the eighty Deities, and lay down. Then, as the sea-water dried, the skin of its body all split with the blowing of the wind, so that it lay weeping with pain. But the Deity Great-Name-Possessor, who came last of all, saw the hare, and said: "Why liest thou weeping?" The hare replied, saying: "I was in the Island of Oki, and wished to cross over to this land, but had no means of crossing over. For this reason I deceived the crocodiles of the sea, saying: 'Let you

² and me compete, and compute the numbers of our [respective] tribes. So do you go and fetch every member of your tribe, and make them all lie in a row across from this island to Cape Keta. Then I will tread on them, and count them as I run across. Hereby shall we know whether it or my tribe is the larger.' Upon my speaking thus, they were deceived and lay down in a row, and I trod on them and counted them as I came across, and was just about to get on land, when I said: 'You have been deceived by me.' As soon as I had finished speaking, the crocodile who lay the last of all seized me and stripped off all my clothing. As I was weeping and lamenting for this reason, the eighty Deities who went by before [thee] commanded and exhorted me, saying: 'Bathe in the salt water, and lie down exposed to the wind.' So, on my doing as they had instructed me, my whole body was hurt." Thereupon the Deity Great-Name-Possessor instructed the hare, saying: "Go quickly now to the river-mouth, wash thy body with the fresh water, then take the pollen of the sedges [growing] at the river-mouth, spread it about, and roll about upon it, whereupon thy body will certainly be restored to its original state." So [the hare] did as it was instructed, and its body became as it had been originally. This was the White Hare of Inaba. It is now called the Hare Deity. So the hare said to the Deity

Great-Name-Possessor: "These eighty Deities shall certainly not get the Princess of Yakami. Though thou bearest the bag, Thine Augustness shall obtain her."

Sect. XXII.—Mount Tema

¹ Thereupon the Princess of Yakami answered the eighty Deities, saying: "I will not listen to your words. I mean to marry the Deity Great-Name-Possessor." So the eighty Deities, being enraged, and wishing to slay the Deity Great-Name-Possessor, took counsel together, on arriving at the foot of Tema in the land of Hahaki, and said [to him]: "On this mountain there is a red boar. So when we drive it down, do thou wait and catch it. If thou do not wait and catch it, we will certainly slay thee." Having [thus] spoken, they took fire, and burnt a large stone like unto a boar, and rolled it down. Then, as [they] drove it down and [he] caught it, he got stuck to and burnt by the stone, and died. Thereupon Her Augustness his august parent cried and lamented, and went up to Heaven, and entreated His Divine-Producing-Wondrous-Augustness, who at once sent Princess Cockle-Shell and Prince Clam to bring him to life. Then Princess Cockle-Shell triturated and scorched [her shell], and Princess Clam carried water and

² smeared [him] as with mother's milk, whereupon he became a beautiful young man, and wandered off. Hereupon the eighty Deities, seeing [this], again deceived him, taking him with them into the mountains, where they cut down a large tree, inserted a wedge in the tree, and made him stand in the middle, whereupon they took away the wedge and tortured him to death. Then on Her Augustness his august parent again seeking him with cries, she perceived him, and at once cleaving the tree, took him out and brought him to life, and said to him: "If thou remain here, thou wilt at last be destroyed by the eighty Deities." Then she sent him swiftly off to the august place of the Deity Great-House-Prince in the land of Ki. Then when the eighty Deities searched and pursued till they came up to him, and fixed their arrows [in their bows], he escaped by clipping under the fork of a tree, and disappeared.

Sect. XXIII.—The Nether-Distant-Land

¹ [The Deity Great-House-Prince spoke to him] saying: "Thou must set off to the Nether-Distant-Land where dwells His Impetuous-Mate-Augustness. That Great Deity will certainly counsel thee." So on his obeying her command and arriving at the august place of His Impetuous-Male-Augustness, the latter's daughter the Forward-Princess came out and saw him, and they exchanged glances and were married, and [she] went in again, and told her father, saying: "A very beautiful Deity has come." Then the Great Deity went out and looked, and said: "This is the Ugly-Male-Deity-of-the-Reed-Plain," and at once calling him in, made him sleep in the snake-house. Hereupon his wife, Her Augustness the Forward-Princess, gave her husband a snake-scarf, saying: "When the snakes are about to bite thee, drive them away by waving this scarf thrice." So, on his doing as she had instructed, the snakes became quiet, so that he came forth after calm slumbers. Again on the night of the next day [the Impetuous-Male-Deity] put him into the centipede and wasp-house; but as she again gave him a centipede and wasp-scarf, and instructed him as before, he came forth calmly.

Again [the Impetuous-Male-Deity] shot a whizzing barb into the middle of a large moor, and sent him to fetch the arrow and, when he had entered the moor, at once set fire to the moor all round. Thereupon, while he [stood] knowing no place of exit, a mouse came and said: "The inside is hollow-hollow; the outside is narrow-narrow." Owing to its speaking thus, he trod on the place, where, upon he fell in and hid himself, during which time the

² fire burnt past. Then the mouse brought out in its mouth and presented to him the whizzing barb. The feathers of the arrow were brought in their mouths by all the mouse's children. Hereupon his wife the Forward-Princess came bearing mourning-implements, and crying. Her father the Great Deity, thinking that [the Deity Great-Name-Possessor] was already dead and done for, went out and stood on the moor, whereupon [the Deity Great-Name-Possessor] brought the arrow and presented it to him, upon which [the Great Deity], taking him into the house and calling him into an eight-foot spaced large room, made him take the lice off his head. So, on looking at the head [he saw that] there were many centipedes [there]. Thereupon, as his wife gave to her husband berries of the muku tree and red earth, he chewed the berries to pieces, and spat them out with the red earth which he held in his mouth, so that the Great Deity believed him to be chewing up and spitting out the centipedes, and, feeling fond [of him] in his heart, fell asleep. Then [the Deity Great-Name-Possessor], grasping the Great Deity's hair, tied it fast to the various rafters of the house, and, blocking up the floor of the house with a five hundred draught rock, and taking his wife the Forward Princess on his back, then carried off the Great Deity's great life-sword and life-bow-and-arrows, as also his heavenly speaking-lute, and ran out. But the heavenly speaking-lute brushed against a tree, and the earth resounded. So the Great Deity, who was sleeping, started at the sound, and pulled down the house. But while he was disentangling his hair which was tied to the rafters, [the Deity Great-Name-Possessor] fled a long way. So then, pursuing after him to the Even Pass

³ of Hades, and gazing on him from afar, he called out to the Deity Great-Name-Possessor, saying: "With the great life-sword and the life-bow-and-arrows which thou earnest, pursue thy half-brethren till they crouch on the august slopes of the passes, and pursue them till they are swept into the reaches of the rivers, and do thou, wretch! become the Deity Master-of-the-Great-Land; and moreover, becoming the Deity Spirit-of-the-Living-Land, and making my daughter the Forward-Princess thy consort, do thou make stout the temple-pillars at the foot of Mount Uka in the nethermost rock-bottom, and make high the cross-beams to the Plain-of-High-Heaven, and dwell [there], thou villain!" So when, bearing the great sword and bow, he pursued and scattered the eighty Deities, he did pursue them till they crouched on the august slope of every pass, he did pursue them till they were swept into every river, and then he began to make the land. Quamobrem Hera Yamaki, secundum anterius pactum, [cum eo] in thalamo coivit. So he brought her with him; but, fearing his consort the Forward Princess, she stuck into the fork of a tree the child that she had borne, and went back. So the child was called by the name of the Tree-Fork-Deity, and another name was the Deity-of-August-Wells.

Sect. XXIV.—The Wooing Of The Deity-Of-Eight-Thousand-Spears

¹ This Deity-of-Eight-Thousand-Spears, when he went forth to woo the Princess of Nuna-kaha, in the land of Koshi, on arriving at the house of the Princess of Nuna kaha sang, saying:

² "[I] His Augustness the Deity-of-Eight-Thousand-Spears, having been unable to find a spouse in the Land of the Eight islands, and having heard that in the far off Land of Koshi there is a wise maiden, having heard that there is a beauteous maiden, I am standing [here] to truly woo her, I am going backwards and forwards to woo her. Without having yet untied even the cord of my sword, without having yet untied even my veil, I push back the plank-door shut by the maiden; while I am standing [here], I pull it forward. While I am standing [here], the nuye sings upon the green mountain, and [the voice of] the true bird of the moor, the pheasant, resounds; the bird of the yard, the cock, crows. Oh! the pity that [the] birds should sing! Oh! these birds! Would that I could beat them till they were sick! Oh! swiftly-flying heaven-racing messenger, the tradition of the thing, too, this!"

³ Then the Princess of Nuna-kaha, without yet opening the door, sang from the inside saying:--

⁴ "Thine Augustness the Deity-Of-Eight-Thousand-Spears! Being a maiden like a drooping plant, my heart is just a bird on a sand-bank by the shore; it will now indeed be a dotterel. Afterwards it will be a gentle bird; so as for thy life, do not deign to die. Oh! swiftly-flying heaven-racing messenger! the tradition of the thing, too, this!"

⁵ [Second Song of the Princess.]

⁶ When the sun shall hide behind the green mountains, in the night [black as] the true jewels of the moor will I come forth. Coming radiant with smiles like the morning sun, [thine] arms white as rope of paper-mulberry-bark shall softly pat [my] breast soft as the melting snow; and patting [each other] interlaced, stretching out and pillowing [ourselves] on [each other's] jewel-arms,-- true jewel-arms,-- and with outstretched legs, will we sleep. So speak not too lovingly, Thine Augustness the Deity-of-Eight-Thousand-Spears! The tradition of the thing, too, this!"

⁷ Quamobrem ea nocte non coierunt, sed sequentis diei nocte auguste coierunt.

Sect. XXV.—The Cup Pledge

¹ Again this Deity's Chief Empress, Her Augustness the Forward-Princess, was very jealous. So the Deity her husband, being distressed, was about to go up from Idzumo to the Land of Yamato; and as he stood attired, with one august hand on the saddle of his august horse and one august foot in the august stirrup, he sang, saying:

² "When I take and attire myself so carefully in my august garments black as the true jewels of the moor, and, like the birds of the offing, look at my breast,--though I raise my fins, [I say that] these are not good, and cast them off on the waves on the beach. When I take and attire myself so carefully in my august garments green as the kingfisher, and, like the birds of the oiling, look at my breast,--though I raise my fins, [I say that] these, too, are not good, and cast them off on the waves on the beach. When I take and attire myself so carefully in my raiment dyed in the sap of the dye-tree, the pounded madder sought in the mountain fields, and, like the birds of the offing, look at my breast,--though I raise my fins, [I say that] they are good. My dear young sister. Thine Augustness! Though thou say that thou wilt not weep,--if like the flocking birds, I flock and depart, if, like the led birds, I am led away and depart, thou wilt hang down thy head like a single eulalia upon the mountain and

thy weeping shall indeed rise as the mist of the morning shower. Thine Augustness [my] spouse like the young herbs! The tradition of the thing, too, this!"

³ Then his Empress, taking a great august liquor-cup, and drawing near and offering it to him, sang, saying:--

⁴ "Oh! Thine Augustness the Deity-of-Eight-Thousand-Spears! [Thou], my [dear] Master-of-the-Great-Land indeed, being a man, probably hast on the various island-headlands that thou seest, and on every beach headland that thou lookest on, a wife like the young herbs. But as for me alas! being a woman, I have no man except thee; I have no spouse except thee. Beneath the fluttering of the ornamented fence, beneath the softness of the warm coverlet, beneath the rustling of the cloth coverlet, [thine] arms white as rope of paper-mulberry bark softly patting [my] breast soft as the melting snow, and patting [each other] interlaced, stretching out and pillowing [our selves] on [each others arms],--true jewel arms, and with outstretched legs, will we sleep. Lift up the luxuriant august liquor!"

⁵ She having thus sung, they at once pledged [each other] by the cup with [their hands] on [each other's] necks, and are at rest till the present time. These are called divine words.

Sect. XXVI.—The Deities The August Descendants Of The Deity Master-Of-The-Great-Land

¹ So this Deity Master-of-the-Great-Land wedded Her Augustness Torrent-Mist-Princess, the Deity dwelling in the inner temple of Munakata. and begot children: the Deity Aji-shiki-taka-hiko-ne, next his younger sister Her Augustness High-Princess, another name for whom is Her Augustness Princess Under-Shining. This Deity Aji-shiki-taka-hiko-ne is he who is now called the Great August Deity of Kamo. Again the Deity Master-of-the-Great-Land wedded Her Augustness Princess Divine-House-Shield and begot a child: the Deity Thing-Sign-Master. Again he wedded the Deity Bird-Ears, daughter of the Deity Eight-Island-Possessor, and begot

² a child: the Deity Bird-Growing-Ears. This Deity wedded Hina-teri-nakata-bichi-wo-ikochini, and begot a child: the Deity Land-Great-Wealth. This Deity wedded the Deity Ashi-nadaka, another name for whom is Princess-Eight-Rivers-and-Inlets, and begot a child: the Deity Swift-Awful-Brave-Sahaya-Land-Ruler. This Deity wedded Princess Luck-Spirit, daughter of the Deity Heavenly-Awful-Master, and begot a child: the Deity Awful-Master-Prince. This Deity wedded Princess Hina-rashi, daughter of the Deity Okami, and begot a child: the Deity Tahiri-kishi-marumi. This Deity wedded the Deity Princess-Life-Spirit-Luck-Spirit, daughter of the Deity Waiting-to-See-the-Flowers-of-the-Holly, and begot a child: the Deity Mira-na-mi. This Deity wedded Princess Awo-numa-oshi, daughter of the Master-of-Shiki-yama, and begot a child: the Deity Nunoshi-tomi-tori-naru-mi. This Deity wedded the Young-Day-Female-Deity, and begot a child: the Deity Heavenly-Hibara-Great-Long-Wind-Wealth. This Deity wedded the Deity Toho-tsu-ma-chi-ne, daughter of the Deity Heavenly-Pass Boundary, and begot a child: the Deity Toho-tsu-yama-zaki-tarashi.

³ From the above-mentioned Deity Eight-Island-Ruler down to the Deity Toho-tsu-yama-zaki-tarashi are called the Deities of seventeen generations.

Sect. XXVIII.—The August-Luck-Spirit-The-August-Wondrous-Spirit

¹ Thereupon the Deity Master-of-the-Great-Land lamented himself, and said: "How shall I alone be able to make this land? Together with what Deity can I make this land?" At this time there came a Deity illuminating the sea. This Deity said: "If thou wilt lay me to rest well, I can make it together with thee. If not, the land cannot be made." Then the Deity Master-of-the-Great-Land said: "If that be so, what is the manner of reverently laying thee to rest?" He replied, saying: "Reverently worship me on Yamato's green fence, the eastern mountain's top." This is the Deity who dwells on the top of Mount Mimoro.

Sect. XXIX.—The August Children Of The Great-Harvest-Deity And Of The Swift-Mountain-Deity

¹ So the Great-Harvest-Deity wedded the Princess [of?] Inu, daughter of the Divine-Life-Producing-Wondrous-Deity, and begot children: the Deity August-Spirit-of-the-Great-Land; next the Deity of Kara; next the Deity Sohori; next the Deity White-Sun; next the Sage-Deity. (Five Deities). Again he wedded the Refulgent-Princess, and begot children: the Deity Great-Refulgent-Mountain-Dwelling-Grandee, next the August-Harvest-Deity. Again he wedded Princess Ame-shiru-karu-midzu, and begot children: the Deity Oki-tsu-hiko, next Her Augustness Oki-tsu-hime, another name for whom is the Deity Great Furnace-Princess --this is the Deity of the Furnace held in reverence by all people--next the Deity Great-Mountain-Integrator, another name for whom is the Deity-Great-Master-of-the-Mountain-End: this Deity dwells on Mount Hiye in the land of Chika-tsu-Afumi, and is likewise the Deity dwelling at Matsu-no-wo in Kadzunu, who uses the whizzing barb. Next the Deity-of-the-Fire-in-the-Yard; next the Deity Asahi; next the Deity Hahigi; next the Deity Refulgent-Mountain-Dwelling-Grandee; next the Deity Swift-Mountain-Dwelling; next the High Deity-of-the-Fire-in-the-Yard; next the Great-Earth-Deity, another name for whom is the Deity August-Ancestor-of-Earth. (Nine Deities)

² In the above paragraph the children of the Great-Harvest-Deity, from the Deity August-Spirit-of-the-Great-Land down to the Great-Earth-Deity, are altogether sixteen Deities.

³ The Deity Swift-Mountain-Dwelling wedded the Deity Princess-of-Great-Food, and begot children: the Deity Young-Mountain-Integrator; next the Young-Harvest-Deity; next his younger sister the Young-Rice-Transplanting-Female-Deity; next the Water-Sprinkling-Deity; next the Deity-of-the-High-Sun-of-Summer, another name for whom is the Female-Deity-of-Summer; next the Autumn-Princess; next the Deity Stem-Harvest; next the Deity Lord-Stem-Tree-Young-House-Rope.

⁴ In the above paragraph the children of the Deity Swift-Mountain-Dwelling, from the Deity Young-Mountain-Integrator down to the Deity Lord-Young-House-Rope, are altogether eight Deities.

Sect. XXX.—The August Deliberation For Pacifying The Land

¹ The Heaven-Shining-Great-August-Deity commanded, saying: "The Luxuriant-Reed-Plains-the-Land-of-Fresh-Rice-ears-of-a-Thousand-Autumns,--Of Long-Five-Hundred-Autumns is the land

which my august child His Augustness Truly-Conqueror-I-Conquer-Conquering-Swift-Heavenly-Great-Great-Ears shall govern." Having [thus] deigned to charge him, she sent him down from Heaven. Hereupon His Augustness Heavenly-Great-Great-Ears, standing on the Floating Bridge of Heaven, said: "The Luxuriant-Reed-Plains-the-Land-of-Fresh-Rice-ears-of-a-Thousand-Autumns,--of Long-Five-Hundred-Autumns is painfully uproarious,--it is." With this announcement, he immediately re-ascended, and informed the Heaven-Shining-Great-August-Deity. Then the High-August-Producing-Wondrous-Deity and the Heaven-Shining-Great-August-Deity commanded the eight hundred myriad Deities to assemble in a divine assembly in the bed of the Tranquil River of Heaven, and caused the Deity Thought-Includer to think [of a plan], and said: "This Central Land of Reed-Plains is the land with which we

² have deigned to charge our august child as the land which he shall govern. So as he deems that violent and savage Earthly Deities are numerous in this land, which Deity shall we send to subdue them?" Then the Deity Thought-Includer and likewise the eight hundred myriad Deities took counsel and said: "The Deity Ame-no-ho-hi is the one that should be sent." So they sent the Deity Ame-no-ho-hi; but he at once curried favour with the Deity Master-of-the-Great-Land, and for three years brought back no report.

Sect. XXXI.—The Heavenly-Young-Prince

¹ Therefore the High-August-Producing-Wondrous-Deity and the Heaven-Shining-Great-August-Deity again asked all the Deities, saying. "The Deity Ame-no-ho-hi, whom we sent down to the Central Land of Reed-Plains, is long of bringing back a report. Which Deity were it best to send on a fresh mission?" Then the Deity Thought-Includer replied, saying: "The Heavenly-Young-Prince, son of the Deity Heaven's-Earth-Spirit should be sent." So they bestowed on him the Heavenly feathered arrows, and sent him. Thereupon the Heavenly-Young-Prince, descending to that land, at once wedded Princess Under-Shining, daughter of the Deity Master-of-the-Great-Land, and moreover, planning how he might gain [possession of] the land, for eight years brought back no report. So then the High-August-Producing-Wondrous-Deity and the Heaven-Shining-Great-August-Deity again asked all the Deities, [saying]: "The Heavenly-Young-Prince is long of bringing back a report. Which Deity shall we send on a fresh mission to enquire the cause of the Heavenly-Young-Prince's long tarrying?" Thereupon all the Deities and likewise the Deity Thought-Includer replied, saying: "The pheasant the Name-Crying-Female should be sent," upon which [the High-August-Producing-Wondrous-Deity and the Heaven-Shining-Great-August-Deity] charged [the pheasant], saying: "What thou shalt go and ask the Heavenly-Young-Prince is this: 'The reason for which thou wast sent to the Central Land of Reed-Plains was to subdue and pacify the savage Deities of that land. Why for eight years bringest thou back no report?'" So then the Crying-Female,

² descending from Heaven, and perching on the multitudinous [-ly-branching] cassia-tree at the Heavenly-Young-Prince's gate, told him everything according to the mandate of the Heavenly Deities. Then the Heavenly-Spying-Woman, having heard the bird's words, spoke to the Heavenly-Young-Prince, saying: "The sound of this bird's cry is very bad. So thou shouldest shoot it to earth." On her [thus] urging him, the Heavenly-Young-Prince at once took the heavenly vegetable wax-tree bow and the heavenly deer-arrows bestowed on him by the Heavenly Deities, and shot the pheasant

to death. Then the arrow, being shot up upside down through the pheasant's breast, reached the august place where the Heaven-Shining-Great-August-Deity and the High-Integrating-Deity were sitting in the bed of the Tranquil River of Heaven. This "High-integrating-Deity" is another name for the High-August-Producing-Wondrous-Deity. So, on the High-Integrating-Deity taking up the arrow and looking at it [he saw that] there was blood adhering to the feathers of the arrow. Thereupon the High-Integrating-Deity, saying: "This arrow is the arrow that was bestowed on the Heavenly-Young-Prince," showed it to all the Deities, and said: "If this be an arrow shot at the evil Deities by the Heavenly-Young-Prince in obedience to our command, let it not hit him. If he has a foul heart, let the Heavenly-Young-Prince perish by this arrow." With these words, he took the arrow and thrust it back down through the arrow's hole, so that it hit the Heavenly-Young-Prince on the top of his breast as he was sleeping on his couch, so that he died. (This is the origin of [the saying] Beware of a returning arrow.) Moreover the pheasant returned not. So this is the

³ origin of the modern proverb which speaks of 'the pheasant as sole messenger.' So the sound of the wailings of the Heavenly-Young-Prince's wife Princess Under-Shining, re-echoing in the wind, reached Heaven. So the Heavenly-Young-Prince's father, the Deity Heaven's-Earth-Spirit, and his wife and children who were in heaven, hearing it, came down with cries and lamentations, and at once built a mourning-house there, and made the wild goose of the river the head-hanging bearer the heron the broom-bearer, the kingfisher the person of the august food, the sparrow the pounding-woman, the pheasant the weeping woman; and, having thus arranged matters, they disported themselves for eight days and eight nights, At this time the Deity Ajishiki-taka-hiko-ne came and condoled on the mourning for the Heavenly-Young-Prince, whereupon the Heavenly-Young-Prince's father and wife who had come down from Heaven bewailed themselves, saying: "My child is not dead, no! My lord is not dead, no!" and with these words clung to his hands and feet, and bewailed themselves and lamented. The cause of their mistake was that the two Deities closely resembled each other in countenance: so therefore they made the mistake. Thereupon the Deity Ajishi-ki-taka-hiko-ne was very angry, and said: "It was only because he was my dear friend that I came to condole. Why should I be likened to an unclean dead person?"--and with these words he drew the ten-grasp sabre that was augustly girded on him, and cut down the mourning-house, and kicked away [the pieces] with his feet. This was on what is called Mount Mourning at the source of the River Awimi in the land of Minu. The great sword with which he cut

⁴ [paragraph continues] [the mourning-house to pieces] was called by the name of Great-Blade-Mower, another name by which it was called being the Divine-Keen-Sabre. So when the Deity Ajishiki-toba-hiko-ne flew away in his anger, his younger sister Her Augustness the High-Princess in order to reveal his august name, sang, saying:

⁵ "Oh! 'tis the Deity Aji-shiki-Taka-Hiko-Ne traversing two august valleys with the refulgence of august assembled hole-jewels, of the august assembled jewels worn round her neck by the Weaving Maiden in Heaven!"

⁶ This Song is of a Rustic Style.

Sect. XXXII.—Abdication Of The Deity Master-Of-The-Great-Land

¹ Hereupon the Heaven-Shining-Great-August-Deity said: "Which Deity were it best to send on a fresh mission?" Then the Deity Thought-Includer and likewise all the Deities said: "He who is named the Deity Majestic-Point-Blade-Extended and dwells in the Heavenly Rock-Dwelling by the source of the Tranquil River of Heaven, is the one that should be sent: or if not this Deity, then this Deity's child, the Brave-Awful-Possessing-Male-Deity, might be sent. Moreover, owing to this Deity Heavenly-Point-Blade-Extended having blocked up and turned back the waters of the Tranquil River of Heaven, and to his dwelling with the road blocked up, other Deities cannot go [thither]. So the Heavenly-Deer-Deity should be sent specially to ask him." So then the Heavenly-Deer-Deity was sent to ask the Deity Heaven-Point-Blade-Extended, who replied, saying: "I will obey, and will respectfully serve you. Nevertheless on this errand ye should send my child, the Brave-Awful-Possessing-Male-Deity," --[and with these words] immediately offered [his son to Heaven-Shining-Great-August-Deity]. So the Deity Heavenly-Bird-Boat was attached to the Brave-Awful-Possessing-Male-Deity, and they were sent off. Therefore these two Deities, descending to the little shore of Inasa in the land of Idzumo, drew their swords ten hand-breadths long, stuck them upside down on the crest of a wave, seated themselves cross-legged on the points of the swords, and asked the Deity Master-of-the-Great-Land, saying "The Heaven-Shining-Great-August-Deity and the High-Integrating-Deity

² have charged us and sent us to ask, [saying]: 'We have deigned to charge our august child with thy dominion, the Central Land of Reed-Plains, as the land which he should govern. So how is thy heart?'" He replied, saying: "I am unable to say. My child the Deity Eight-Fold-Thing-Sign-Master will be the one to tell you; but he is gone to Cape Miho to pursue birds and catch fish, and has not yet returned." So then the Deity Bird-Boat was sent to summon the Deity Eight-Fold-Thing-Sign-Master, who, on being graciously asked, spoke to the Great Deity his father, saying: "I will obey. [Do thou] respectfully present this land to the august child of the Heavenly Deity;"--and thereupon he trod on [the edge of] his boat so as to capsize it, clapped his heavenly departing hands in the fence of green branches, and disappeared. So then they asked the Deity Master-of-the-Great-Land, saying: "Thy son the Deity Thing-Sign-Master has now spoken thus. Hast thou other sons who should speak?" Hereupon he spoke again, saying: "There is my other son, the Deity Brave-August-Name-Firm. There is none beside him." While he was thus speaking, the Deity Brave-August-Name-Firm came up, bearing on the tips of his fingers a thousand-draught rock, and said: "Who is it that has come to our land, and thus secretly talks? If that be so, I should like to have a trial of strength. So I should like to begin by taking thine august hand." So on his letting him take his august hand, his touch at once turned it into an icicle, and again his touch turned it into a sword-blade. So then he was frightened and drew back. Then on the Brave-Awful-Possessing-Male-Deity wishing to take the hand of the Deity

³ [paragraph continues] Brave-August-Name-Firm, and asking permission to take it in return, he grasped and crushed it as if it were taking a young reed, and cast it aside, upon which [the Deity Brave-August-Name-Firm] fled away. So when [the Brave-Awful-Possessing-Male-Deity] pursuing after him, came up with him at the Sea of Suha in the land of Shinanu, and was about to slay him, the Deity Brave-August-Name-Firm said: "I will obey. Slay me not. I will go to no other place but this, neither will I go against the command of my father the Deity Master-of-the-Great-Land. I will not go

against the words of the Deity Eight-Fold-Thing-Sign-Master. I Will yield up this Central Land of Reed-Plains according to the command of the august child of the Heavenly Deities." So they returned again, and asked the Deity Master-of-the Great-Land [saying]: "Thy children the two Deities the Deity Thing-Sign-Master and the Deity Brave-August-Name-Firm have said that they will follow and not go against the commands of the august child of the Heavenly Deities. So how is thy heart?" Then he replied, saying: According as the two Deities my children have said, I too will not go against them. In accordance with the [heavenly] command, I will at once yield up this Central Land of Reed-Plains. But as to my place of residence, if ye will make stout the temple pillars on the nethermost rock-bottom, and make high the cross-beams to the Plain of High Heaven like the rich and perfect august nest where the august child of the Heavenly Deities rules the succession of Heaven's sun, and will deign to establish me, I will hide in the eighty (less than a hundred) road-windings, and wait on him. Again, as for my children the hundred and eighty Deities, if the

⁴ [paragraph continues] Deity Eight-Fold-Thing-Sign-Master will be the Deities, august rear and van and will respectfully serve them, there will be no disobedient Deities." Having thus spoken [he hid himself. So in accordance with his word,] they built a heavenly august abode on the shore of Tagishi in the land of Idzumo; and the Deity Wondrous-Eight-Spirits, grandson of the Deity Of Water-Gates, was made butler to offer up the heavenly august banquet, when, having said prayers, the Deity Wondrous-Eight-Spirits turned into a cormorant, went down to the bottom of the sea, took in his mouth red earth from the bottom, made eighty heavenly platters, and, cutting sea-weed stalks, made a fire-drill mortar, and made a fire-drill pestle out of stalks of komo, and drilled out fire, saying: "This fire which I have drilled will I burn until, in the Plain of High Heaven, the soot on the heavenly new lattice of the gable of His Augustness the Wondrous-Divine-Producer-the-August-Ancestor hang down eight hand-breadths; and as for what is below the earth, I will bake down to the nethermost rock-bottom, and,--the fishing sailors, who spread their thousand-fathom ropes of paper-mulberry and angle, having with many shouts drawn in and landed the large-mouthed small-finned perch,--I will offer up the heavenly true fish-food so that the split bamboos bend." So the Brave-Awful-Possessing-Male-Deity re-ascended [to Heaven], and reported how he had subdued and pacified the Central Land of Reed-Plains.

Sect. XXXIII.—The August Descent From Heaven Of His Augustness The August Grandchild

¹ Then the Heaven-Shining-Great-August-Deity and the High-Integrity-Deity commanded and charged the Heir Apparent His Augustness Truly-Conqueror-I-Conquer-Swift-Heavenly-Great-Great-Ears

² [paragraph continues] [saying: The Brave-Awful-Possessing-Male-Deity] says that he has now finished-pacifying the Central Land of Reed-Plains. So do thou, in accordance with our gracious charge, descend to and dwell in and rule over it." Then the Heir Apparent His Augustness Truly-Conqueror-I-Conquer-Conquering-Swift-Heavenly-Great-Ears replied, saying: "While I have been getting ready to descend, there has been born [to me] a child whose name is His August ness Heaven-Plenty-Earth-Plenty-Heaven's-Sun-Height-Prince-Rice-ear-Ruddy-Plenty. This child should be sent down." [As for this august child, he was augustly joined to Her Augustness Myriad-Looms-

Luxuriant-Dragon-fly-Island-Princess, daughter of the High-Integrating-Deity, and begot children: His Augustness-Heavenly-Rice-ear-Ruddy and next His Augustness Prince-Rice-ear-Ruddy-Plenty.] Therefore, in accordance with these words, they laid their command on His Augustness Prince Rice-ear-Ruddy-Plenty, deigning to charge him with these words: "This Luxuriant Reed-Plain-Land-of-Fresh-Rice-ears is the land over which thou shalt rule." So [he replied]: "I will descend from Heaven according to your commands." So when His Augustness-Prince-Rice-ear-Ruddy-Plenty was about to descend from Heaven, there was at the eight-forking road of Heaven a Deity whose refulgence reached upwards to the Plain of High Heaven and downwards to the Central Land of Reed-Plains. So then the Heaven-Shining-Great-August Deity and the High-Integrating Deity commanded and charged the Heavenly-Alarming-Female-Deity [saying]: Though thou art but a delicate female, thou art a Deity who conquers in facing Deities. So be thou the

³ one to go and ask thus: "This being the road by which our august child is about to descend from Heaven, who is it that is thus there?" So to this gracious question he replied, saying "I am an Earthly Deity named the Deity Prince of Saruta. The reason for my coming here is that, having heard of the [intended] descent of the august child of the Heavenly Deities, I have come humbly to meet him and respectfully offer myself as His Augustness's vanguard." Then joining to him His Augustness Heavenly-Beckoning-Ancestor-Lord, His Augustness Grand-Jewel, Her Augustness Heavenly-Alarming-Female, Her Augustness I-shi-ko-ri-do-me, and His Augustness Jewel-Ancestor, in all five chiefs of companies, they sent him down from Heaven. Thereupon they joined to him the eight-foot [long] curved jewels and mirror that had allured [the Heaven-Shining-Great-August-Deity from the Rock-Dwelling,] and, also the Herb-Quelling-Great-Sword, and likewise the Deity Thought-Includer, the Hand-Strength-Male-Deity, and the Deity Heavenly-Rock-Door-Opener of Eternal Night, and charged him thus: "Regard this mirror exactly as if it were our august spirit, and reverence it as if reverencing us." Next did they say: "Let the Deity Thought-Includer take in hand our affairs, and carry on the government." These two Deities are worshipped at the temple of Isuzu. The next, the Deity of Luxuriant-Food. is the Deity dwelling in the outer temple of Watarahi. The next, the Deity Heavenly-Rock-Door-Opener, another name for whom is the Wondrous-Rock-True-Gate-Deity, and another name for whom is the Luxuriant-Rock-True-Gate-Deity, --this Deity of the August Gate. The next, the Deity Hand-Strength-Male,

⁴ dwells in Sanagata. Now His Augustness the Heavenly-Beckoning-Ancestor-Lord (is the ancestor of the Nakatomi Chieftains); His Augustness Grand Jewel (is the ancestor of the Imibe Headmen); Her Augustness the Heavenly-Alarming-Female (is the ancestress of the Duchesses of Saru); Her Augustness I-shi-ko-ri-do-me (is the ancestress of the Mirror-Making Chieftains); His Augustness-jewel-Ancestor (is the ancestor of the Jewel-Ancestor Chieftains).

Sect. XXXIV.—The August Reign In Himuka Of His Augustness Prince Rice-Ear-Ruddy-Plenty

¹ So then [the Heaven-Shining-Great-August-Deity and the High-Integrating-Deity] commanded His Augustness Heaven's-Prince-Rice-ear-Ruddy-Plenty; and he, leaving the Heavenly Rock-Seat, pushing asunder the eight-fold heavenly spreading clouds, and dividing a road with a mighty road-dividing, set off floating shut up in the Floating Bridge of Heaven, and descended from Heaven onto

the peak of Kuzhifuru which is Takachiho in Tsu-kushi. So His Heavenly Great Wondrous Augustness and His Augustness Heaven's-Round-Eyes, both taking on their backs the Heavenly rock-quivers, taking at their side the large mallet-headed swords, taking in their hands the Heavenly vegetable-wax-tree bow, and clasping under their arms the Heavenly true deer-arrows, stood in his august van in respectful attendance. So His Heavenly-Great-Wondrous-Augustness (is the ancestor of the Kume Lords) Thereupon he said: "This place is opposite to the "land of Kara." One comes straight across to the august Cape of Kasasa; and it is a land whereon the morning sun shines straight, a land which the evening sun's sunlight illumines. So this place is an exceedingly good place." Having thus spoken, he made stout the

² temple-pillars on the nethermost rock-bottom, and made high the cross-beams to the Plain of High Heaven, and dwelt there.

Sect. XXXV.—The Duchess Of Saru

¹ So then he charged Her Augustness the Heavenly-Alarming-Female [saying]: "Do thou, who wast the one to make known this Great Deity Prince of Saruta who respectfully served as my august vanguard, respectfully escort him [back]; and do thou likewise bear the august name of that Deity, and respectfully serve me." Wherefore the Duchesses of Saru bear the name of the Male Deity the Prince of Saruta, and the women are Duchesses of Saru.

Sect. XXXVI.—The Deity Prince Of Saruta At Azaka

¹ Now when this Deity Prince of Saruta dwelt at Azaka, he went out fishing, and had his hand caught by a hirabu shell-fish, and was drowned in the brine of the sea. So the name by which he was called when he sank to the bottom was the Bottom-Touching-August-Spirit; the name by which he was called when the sea-water gurgled up was the Gurgling-up-August-Spirit; the name by which he was called when the bubbles formed was the Bubble-Bursting-August-Spirit. Thereupon [Her Augustness the Heavenly-Alarming-Female], having escorted [back] the Deity Prince of Saruta, came back, and at once drove together all the things broad of fin and the things narrow of fin, and asked them, saying: "Will ye respectfully serve the august son of the "Heavenly Deities? "--upon which all the fishes declared that they would respectfully serve him. Only the beche-de-mer said nothing. Then Her Augustness the Heavenly-Alarming-Female spoke to the beche-de-mer, saying: "Ah! this mouth is a mouth that gives no reply!"--and [with these words] slit the mouth with her stiletto. So at the present day the beche-de-mer has a slit mouth. Wherefore [from august reign to] august reign, when the offerings of the first-fruits of Shima are presented [to the Emperor], a portion of them is granted to the Duchesses of Saru.

Sect. XXXVII.—The Curse Of The Deity Great-Mountain-Possessor

¹ Hereupon His Augustness Heaven's-Sun-Height-Prince-Rice-ear-Ruddy-Plenty met a beautiful person at the august cape of Kasasa, and asked her whose daughter she was. She replied, saying: "I

am a daughter of the Deity-Great-Mountain-Possessor, and my name is the Divine-Princess-of-Ata, another name by which I am called being Princess-Blossoming-Brilliantly-Like-the-Flowers-of-the-Trees." Again he asked: "Hast thou

² any brethren?" She replied, saying: "There is my elder sister, Princess-Long-as-the-Rocks." Then he charged her, [saying]: "Ego sum cupidus coiendi tecum. Tibi quomodo videtur?" She replied, saying: "I am not able to say. My father the Deity Great-Mountain-Possessor will say." So he sent a request [for her] to her father the Deity Great-Mountain-Possessor, who, greatly delighted, respectfully sent her off, joining to her her elder sister Princess Long-as-the-Rocks, and causing merchandise to be carried on tables holding an hundred. So then, owing to the elder sister being very hideous, [His Augustness Prince-Rice-ear-Ruddy-Plenty] was alarmed at the sight of her, and sent her back, only keeping the younger sister Princess-Blossoming-Brilliantly-Like-the-Flowers-of-the-Trees, whom he wedded for one night. Then the Deity-Great-Mountain-Possessor was covered with shame at Princess Long-as-the-Rocks being sent back, and sent a message [to His Augustness Prince-Rice-ear-Ruddy-Plenty], saying: "My reason for respectfully presenting both my daughters together was that, by sending Princess-Long-as-the-Rocks, the august offspring of the Heavenly Deity, though the snow fall and the wind blow, might live eternally immovable like unto the enduring rocks, and again that by sending Princess-Blossoming-Brilliantly-Like-the-Flowers-of-the-Trees, [they] might live flourishingly like unto the flowering of the blossoms of the trees: to insure this, I offered them. But owing to thy thus sending back Princess Long-as-the-Rocks, and keeping only Princess-Blossoming-Brilliantly-Like-the-Flowers-of-the-Trees, the august offspring of the Heavenly Deity shall be but as frail as the flowers of the trees. So it is for this

³ reason that down to the present day the august lives of Their Augustnesses the Heavenly Sovereigns are not long.

Sect. XXXVIII.—The August Child-Bearing Of Princess-Blossoming Brilliantly-Like-The-Flowers-Of-The-Trees

¹ So later on Princess-Blossoming-Brilliantly-Like-the-Flowers-of-the-Trees waited on [His Augustness Prince Rice-ear-Ruddy-Plenty, and said: "I am pregnant, and now the time for my delivery approaches. "It is not fit for me to be delivered of the august offspring of Heaven privately; so I tell thee." Then [His Augustness Prince Rice-ear-Ruddy-Plenty] said: "Princess-Blossoming-Brilliantly! what! pregnant after one night! It cannot be my child. It must surely be the child of an Earthly Deity." Then she replied, saying: "If the child with which I am pregnant be the child of an Earthly Deity,

² my delivery will not be fortunate. If it be the august child of the Heavenly Deity, it will be fortunate;"--and thereupon she built a hall eight fathoms [long] without doors, went inside the hall and plastered up [the entrance] with earth; and when the time came for her delivery, she set fire to the hall and was delivered. So the name of the child that was born when the fire was burning most fiercely was His Augustness Fire-Shine (this is the ancestor of the Hayabito, Dukes of Ata); the name of the child born next was His Augustness Fire-Climax; the august name of the child born next was

His Augustness Fire-Subside, another name for whom is His Augustness Heaven's-Sun-Height-Prince-Great-Rice-ears-Lord-Ears (three Deities in all).

Sect. XXXIX.—The August Exchange Of Luck

¹ So His Augustness Fire-Shine was a prince who got his luck on the sea, and caught things broad of fin and things narrow of fin. His Augustness Fire-Subside was a prince who got his luck on the mountains, and caught things rough of hair and things soft of hair. Then His Augustness Fire-Subside said to his elder brother His Augustness Fire-Shine: "Let us mutually exchange,

² and use each other's luck." [Nevertheless], though he thrice made the request, [his elder brother] would not accede [to it]; but at last with difficulty the mutual exchange was obtained. Then His Augustness Fire-Subside, undertaking the sea-luck, angled for fish, but never got a single fish; and moreover he lost the fish-hook in the sea. Thereupon his elder brother His Augustness Fire-Shine asked him for the fish-hook, saying: "A mountain-luck is a luck of its own, and a sea-luck is a luck of its own. Let each of us now restore [to the other] his luck." To which the younger brother His Augustness Fire-Subside replied, saying: "As for thy fish-hook, I did not get a single fish by angling with it; and at last I lost it in the sea." But the elder brother required it of him [the more] urgently. So the younger brother, breaking his ten grasp sabre that was augustly girded on him, made [of the fragments] five hundred fish-hooks as compensation; but he would not take them. Again he made a thousand fish-hooks as compensation; but he would not receive them, saying: "I still want the real original fish-hook."

Sect. XL.—The Palace Of The Ocean-Possessor

¹ Hereupon, as the younger brother was weeping and lamenting by the sea-shore, the Deity Salt-Possessor came and asked him, saying: "What is the cause of the Sky's-Sun-Height's weeping and lamentation?" He replied, saying: "I had exchanged a fish-hook with my elder brother, and have lost that fish-hook; and as he asks me for it, I have given him many fish-hooks as compensation; but he will not receive them, saying, 'I still want the original fish-hook.' So I weep and lament for this." Then the Deity Salt-Possessor said: "I will give good counsel to Thine Augustness;"--and there-with built a stout little boat without interstices, and set him in the boat, and instructed him, saying: "When I shall have pushed the boat off, go on for some time. There will be a savoury august road; and if thou goest in the boat along that road, there will appear a palace built like fishes' scales,--which is the palace of the Deity, Ocean-Possessor. When thou reachest the august gate of that deity['s palace], there will be a multitudinous[-ly branching] cassia-tree above the well at its side. So if thou sit on the top of that tree, the Sea-Deity's daughter will see thee, and counsel thee." So following [these] instructions, [His Augustness Fire-Subside] went a little [way], and everything happened as [the Deity Salt-Possessor] had said; and he forthwith climbed the cassia-tree, and sat [there]. Then when the hand-maidens of the Sea-Deity's daughter Luxuriant-Jewel-Princess, bearing jewelled vessels, were about to draw water, there was a light in the well. On looking up, there was a beautiful young man. They thought it very strange.

² [paragraph continues] Then His Augustness Fire-Subside saw the handmaidens, and begged to be given some water. The handmaidens at once drew some water, put it into a jewelled vessel, and respectfully presented it to him. Then, without drinking the water, he loosened the jewel at his august neck, took it in his mouth, and spat it into the jewelled vessel. Thereupon the jewel adhered to the vessel, and the handmaidens could not separate the jewel [from the vessel]. So they took it with the jewel adhering to it, and presented it to Her Augustness Luxuriant-Jewel-Princess. Then, seeing the jewel, she asked her hand-maidens, saying: "Is there perhaps some one outside the gate?" They replied, saying: "There is some one sitting on the top of the cassia-tree above our well. It is a very beautiful young man. He is more illustrious even than our king. Lo, as he begged for water, we respectfully gave him water; but, without drinking the water, he spat this jewel into [the vessel]. As we were not able to separate this [from the other], we have brought [the vessel] with [the jewel] in it to present to thee." Then Her Augustness Luxuriant-Jewel-Princess, thinking it strange, went out to look, and was forthwith delighted at the sight. They exchanged glances, after which she spoke to her father, saying: "There is a beautiful person at our gate." Then the Sea-Deity him-self went out to look, and saying: "This person is the Sky's-Sun-Height, the august child of the Heaven's-Sun-Height," led him into the interior [of the palace], and spreading eight layers of rugs of sea-asses skins, and spreading on the top other eight layers of silk rugs, and setting him on the top of them, arranged merchandise on tables holding an hundred, made an august banquet,

³ and forthwith gave him his daughter Luxuriant-Jewel-Princess in marriage. So he dwelt in that land for three years. Hereupon His Augustness Fire-Subside thought of what had gone before, and heaved one deep sigh. So Her Augustness Luxuriant-Jewel-Princess, hearing the sigh, informed her father, saying: "Though he has dwelt three years [with us], he had never sighed; but this night he heaved one deep sigh. What may be the cause of it?" The Great Deity her father asked his son-in-law saying: "This morning I heard my daughter speak, saying: 'Though he has dwelt three years [with us], he had never sighed; but this night he heaved one deep sigh.' What may the cause be? Moreover what was the cause of thy coming here?" Then [His Augustness Fire-Subside] told the Great Deity exactly how his elder brother had pressed him for the lost fish-hook. Thereupon the Sea-Deity summoned together all the fishes of the sea, great and small, and asked them, saying: "Is there perchance any fish that has taken this fish-hook?" So all the fishes replied: "Lately the tahi has complained of something sticking in its throat preventing it from eating; so it doubtless has taken [the hook]." On the throat of the tahi being thereupon examined, there was the fish-hook [in it]. Being forthwith taken, it was washed and respectfully presented to His Augustness Fire-Subside, whom the Deity Great-Ocean-Possessor then instructed, saying: "What thou shalt say when thou grantest this fish-hook to thine elder brother [is as follows]: 'This fish-hook is a big hook, an eager hook, a poor hook, a silly hook.' Having [thus] spoken, bestow it with thy back hand. Having done thus,--if thine elder brother make high

⁴ fields, do Thine Augustness make low fields; and if thine elder brother make low fields, do Thine Augustness make high fields. If thou do thus, thine elder brother will certainly be impoverished in the space of three years, owing to my ruling the water. If thine elder brother, incensed at thy doing thus, should attack thee, put forth the tide-flowing jewel to drown him. If he express grief, put forth the tide-ebbing jewel to let him live. Thus shalt thou harass him." With these words, [the Sea-Deity] gave [to His Augustness Fire-Subside] the tide-flowing jewel and the tide-ebbing jewel,--two in all,--and forthwith summoned together all the crocodiles, and asked them, saying: "The Sky's-Sun-Height,

august child of the Heaven's-Sun-Height, is now about to proceed out to the Upper-Land. Who will in how many days respectfully escort him, and bring back a report?" So each according to the length of his body in fathoms spoke, fixing [a certain number of] days,—one of them, a crocodile one fathom [long], saying: "I will escort him, and come back in one day." So then [the Sea-Deity] said to the crocodile one fathom [long]: "If that be so, do thou respectfully escort him. While crossing the middle of the sea, do not alarm him!" Forthwith he seated him upon the crocodile's head, and saw him off. So [the crocodile] respectfully escorted him home in one day, as he had promised. When the crocodile was about to return, [His Augustness Fire-Subside] untied the stiletto which was girded on him, and, setting it on the crocodile's neck, sent [the latter] back. So the crocodile one fathom [long] is now called the Deity Blade-Possessor.

Sect. XLI.—Submission Of His Augustness Fire-Shine

¹ Hereupon [His Augustness Fire-Subside] gave the fish-hook [to his elder brother], exactly according to the Sea-Deity's words of instruction. So thenceforward [the elder brother] became poorer, and poorer, and, with renewed savage intentions, came to attack him. When he was about to attack [His Augustness Fire-Subside, the latter] put forth the tide-flowing jewel to drown him; on

² his expressing grief, he put forth the tide-ebbing jewel to save him. When he had thus been harassed, he bowed his head, [*1a] saying: "I [*2a] henceforward will be Thine Augustness's guard by day and night, and respectfully serve thee." So down to the present day his various posturings when drowning are ceaselessly served up. [*3a]

Sect. XLIII.—The August Children Of His Augustness Cormorant-Thatch-Meeting-Incompletely

¹ His Augustness Heaven's-Sun-Height-Prince-Wave-limit-Brave-Cormorant-Thatch-Meeting-Incompletely wedded his maternal aunt Her Augustness Jewel-Good-Princess, and begot august children named: His Augustness Five-Reaches; next His Augustness Boiled-Rice; next His Augustness August-Food-Master; next His Augustness Young-August-Food-Master, another name for whom is His Augustness Luxuriant-August-Food-Master, and another name is His Augustness Divine-Yamato-Ihare-Prince. So His Augustness August-Food-Master, treading on the crest of the waves, crossed over to the Eternal Land. His Augustness Boiled-Rice went into the Sea-Plain, it being his deceased mother's land.

Kojiki, Book II

Sect. XLIV.—Reign Of The Emperor Jim-Mu (Part I.--His Progress Eastward, And Death Of His Elder Brother)

¹ The two Deities His Augustness Kamu-yamato-ihare-biko and his elder brother His Augustness Itsu-se, dwelling in the palace of Takachiho. took counsel, saying: "By dwelling in what place shall we [most] quietly carry on the government of the Empire? It were probably best to go east." Forthwith they left Himuka on their progress to Tsukushi. So when they arrived at Usa in the Land of Toyo, two of the natives, whose names were Usa-tsu-hiko and Usa-tsu-hime built a

² palace raised on one foot, and offered them a great august banquet. Removing thence, they dwelt for one year at the palace of Wokoda in Tsukushi. Again making a progress up from that land, they dwelt seven years at the palace of Takeri in the land of Agi. Again removing, and making a progress up from that land, they dwelt eight years at the palace of Takashima in Kibi. So when they made their progress up from that land, they met in the Hayasuhi Channel a person riding towards them on the carapace of a tortoise, and raising his wings as he angled. Then they called to him to approach, and asked him, saying: "Who art thou?" He replied, saying: "I am an Earthly Deity. " Again they asked him, saying: "Knowest thou the sea-path?" He replied, saying: "I know it well." Again they asked him, saying: "Wilt thou follow and respectfully serve us?" He replied, saying: "I will respectfully serve you." So they pushed a pole across to him, drew him into the august vessel, and forthwith conferred on him the designation of Sawa-ne-tsu-hiko (This is the ancestor of the Rulers of the land of Yamato.) So when they went up from that land they passed the Namihaya Crossing, and brought up at the haven of Shirakata. At this time Nagasune-biko of Tomi raised an army, and waited to go out to fight [against them]. Then they took the shields that had been put in the august vessel, and disembarked. So they called that place by the name of Tate-dzu. It is what is now called the Tadetsu of Kusaka. Therefore when fighting with the Prince of Tomi, His Augustness Itsu-se was pierced in his august hand by the Prince of Tomi's hurtful arrow. So then he said: "It is not right for me, an august

³ child of the Sun-Deity, to fight facing the sun. It is for this reason that I am stricken by the wretched villain's hurtful hand. I will henceforward turn round, and smite him with my back to the sun." Having [thus] decided, he, on making a progress round from the southern side, reached the sea of Chinu, and washed the blood on his august hand: so it is called the sea of Chinu. Making a progress round from thence, and arriving at the river-mouth of Wo in the land of Ki, he said: "Ah! that I should die stricken by the wretched villain's hand!" and expired as a valiant man. So that river-mouth was called the river mouth of Wo. The Mausoleum, too, is on Mount Kama in the land of Ki.

Sect. XLV.—Emperor Jim-Mu (Part II.--The Cross-Sword Sent Down From Heaven)

¹ So when His Augustness Kamu-yamato-ihare-biko made a progress round from thence, and reached the village of Kumanu, a large bear came out of the mountain, and forthwith disappeared into it. Then His Augustness Kamu-yamato-ihare-biko suddenly fainted away, and his august army likewise all fainted and fell prostrate. At this time Takakurazhi (this is the name of a person) of Kumanu came bearing one cross-sword to the place where the august-child of the Deity was lying prostrate, and presented it to him, upon which the august child of the Heavenly Deity forthwith rose up, and said: "How long I have slept!" So when he accepted the cross-sword, the savage Deities of the mountains of Kumanu all spontaneously fell cut down. Then the whole august

² army, that had been bewildered and had fallen prostrate, awoke and rose up. So the august child of the Heavenly Deity asked him how he had got the cross-sword. Takakurazhi replied, saying: "I was told in a dream that

³ the two Deities the Heaven-Shining-Great-Deity and the High Integrating Deity commanded and summoned the Brave-Awful-Possessing-Male-Deity, and charged him [thus]: 'The Central Land of Reed-Plains is painfully uproarious,--it is. Our august children must be ill at ease. As [therefore] the Central Land of Reed-Plains is a land which thou specially subduedst, thou the Brave-Awful-Possessing-Male-Deity shalt descend [thither].' Then he replied, saying: 'I will not descend [myself], but I have the cross-sword wherewith I specially subdued the land. (The name by which this sword is called is the Deity Thrust-Snap; another name by which it is called is the Deity Awful-Snap, and another name for it is the August-Snap-Spirit, This sword dwells in the temple of the Deity of Isonokami) The manner in which I will send this sword down will be to perforate the ridge of [the roof of] Takakurazhi's stone-house, and drop it through. (So the Brave-Awful-Possessing-Male-Deity instructed me, saying: 'I will perforate the ridge of [the roof of] thy store-house, and drop this sword through.) So do thou, with the good eyes of morning, take it and present it to the august child of the Heavenly Deity.' So, on my searching my store-house early next morning in accordance with the instructions of the dream, there really was a cross-sword there. So I just present this cross-sword to thee."

Sect. XLVI.—Emperor Jim-Mu (Part III.--The Gigantic Crow And Gods With Tails)

¹ "Then His Augustness the Great-High-Integrating-Deity again commanded and taught, saying: "August son of the Heavenly Deity! make no progress hence into the interior. The savage Deities are very numerous. I will now send from Heaven a crow eight feet [long]. So that crow eight feet [long] shall guide thee. Thou must make thy progress following after it as it goes." So on [His Augustness Kamu-yamato-ihare-biko] making his progress following after the crow eight feet [long] in obedience to the Deity's instructions, he reached the lower course of the Yeshinu river, where there was a person catching fish in a weir. Then the august child of the Heavenly Deity asked, saying: "Who art thou?" He replied, saying: "I am an Earthly Deity and am called by the name of Nihe-

motsu no Ko." (This is the ancestor of the Cormorant-Keepers of Aha.) On [His Augustness Kamu-yamato-ihare-biko] making his progress thence, a person with a tail came out of a well. The well shone. Then [His Augustness] asked: "Who art thou?" He

² replied, saying: "I am an Earthly Deity, and my name is Wi-hika." This is the ancestor of the Headmen of Yeshinu). On his forthwith entering the mountains, His Augustness Kamu-yamato-ihare-biko again met a person with a tail. This person came forth pushing the cliffs apart. Then [His Augustness Kamu-yamato-ihare-biko] asked: "Who art thou?" He replied, saying; "I am an Earthly Deity, and my name is Iha-oshi-waku no Ko. I heard [just] now that the august son of the Heavenly Deity was making his progress. So it is for that that I have come to meet thee." (This is the ancestor of the Territorial Owners of Yeshinu). Thence [His Augustness Kamu-yamato-ihare-biko] penetrated over on foot to Uda. So they say: "The Ugachi of Uda."

Sect. XLVII.—Emperor Jim-Mu (IV.--The Ukashi Brethren)

¹ So then there were in Uda two persons, Ukashi the Elder Brother and Ukashi the Younger Brother. So

² [paragraph continues] [His Augustness Kamu-yamato-ihare-biko] sent the crow eight feet [long] in advance to ask these persons, saying: "The august child of the Heavenly Deity has made a progress [hither]. Will ye respectfully serve him?" Hereupon Ukashi the Elder Brother waited for and shot at the messenger with a whizzing barb to make him turn back. So the place where the whizzing barb fell is called Kabura-zaki. Saying that he intended to wait for and smite [His Augustness Kamu-yamato-ihare-biko], he [tried to] collect an army. But being unable to collect an army he said deceitfully that he would respectfully serve [His Augustness Kamu-yamato-ihare-biko], and built a great palace, and in that palace set a pitfall, and waited. Then Ukashi the Younger Brother came out to [His Augustness Kamu-yamato-ihare-biko] beforehand, and made obeisance, saying: "Mine elder brother Ukashi the Elder Brother has shot at and turned back the messenger of the august child of the Heavenly Deity, and, intending to wait for and attack thee, has [tried to] collect an army; but, being unable to collect it, he has built a great palace, and set a gin within it, intending to wait for and catch thee. So I have come out to inform [thee of this]." Then the two persons His Augustness Michi-no-Omi, ancestor of the Ohotomo Chieftains, and His Augustness Ohokume, ancestor of the Kume Lords, summoned Ukashi the Elder Brother and reviled him, saying: "Into the great palace which thou hast built to respectfully serve [His Augustness Kamu-yamato-ihare-biko], be thou the first to enter, and declare plainly the manner in which thou intendest respectfully to serve him; "--and forthwith grasping the hilts of their cross-swords, playing with their spears, and fixing arrows [in

³ their bows], they drove him in, whereupon he was caught in the gin which he himself had set, and died. So they forthwith pulled him out, and cut him in pieces. So the place is called Uda-no-Chihara. Having done thus, [His Augustness Kamu-yamato-ihare-biko] bestowed on his august army the whole of the great banquet presented [to him] by Ukashi the Younger Brother. At this time he sang, saying:

⁴ "The woodcock, for which I laid a wood-cock-snare and waited in the high castle of Uda, strikes not against it; but a valiant whale strikes against it. If the elder wife ask for fish, slice off a little like

the berries of the stand soba; if the younger wife ask for fish, slice off a quantity like the berries of the vigorous sasaki."

⁵ "Ugh! pfui! dolt! This is saying thou rascal. Ah! pfui! dolt! This is laughing [him] to scorn."

⁶ So Ukashi the Younger Brother (he is the ancestor of the Water Directors of Uda).

Sect. XLVIII.—Emperor Jim-Mu (Part V.--The Earth-Spider Of The Cave Of Osaka)

¹ When [His Augustness Kamu-yamato-ihare-biko] made his progress, and reached the great cave of Osaka, earth-spiders with tails, [namely] eighty bravoos, were in the cave awaiting him. So then the august son of the Heavenly Deity commanded that a banquet be bestowed on the eighty bravoos. Thereupon he set eighty butlers, one for each of the eighty bravoos, and girded each of them with a sword, and instructed the butlers, saying: "When ye hear me sing, cut [them down] simultaneously." So the Song by which he made clear to them to set about smiting the earth-spiders said:

² "Into the great cave Osaka people have entered in abundance, and are [there]. Though people have entered in abundance, and are [there], the children of the augustly powerful warriors will smite and finish them with [their] mallet-headed [swords], [their] stone-mallet [swords]: the children of the augustly powerful warriors, with [their] mallet-headed [swords], [their] stone-mallet [swords], would now do well to smite."

³ Having thus sung, they drew their swords, and simultaneously smote them to death.

Sect. XLIX.—Emperor Jim-Mu (Part. VI.--The Prince Of Tomi And The Shiki Brethren)

¹ After this, when about to smite the Prince of Tomi, he sang, saying:

² "The children of the augustly powerful army will smite and finish the one stem of smelly chive in the millet-field,--the stem of its root, both its root and shoots."

³ Again he sang:

⁴ "The ginger, which the children of the augustly powerful army planted near the hedge, resounds in the mouth. I shall not forget it. I will smite and finish it."

⁵ Again he sang, saying:

⁶ "Like the turbinidae creeping round the great rock in the sea of Ise [on which blows] the divine wind, [so] will we creep round, and smite and finish them."

⁷ Again when he smote Shiki the Elder Brother and Shiki the Younger Brother, the august army was temporarily exhausted. Then he sang, saying:

⁸ "As we fight placing our shields in a row, going and watching from between the trees on Mount Inasa, oh! we are famished. Ye keepers of cormorants, the birds of the island, come now to our rescue!"

Sect. L.—Emperor Jim-Mu (Part VII.--The Empire Pacified)

¹ So then His Augustness Nigi-hayabi waited on and said to the august child of the Heavenly Deity: "As I heard that [thou], the august child of the Heavenly Deity, hadst descended from Heaven, I have followed

² down to wait on thee." Forthwith presenting to him the heavenly symbols, he respectfully served him. So His Augustness Nigi-hayabi wedded the Princess of Tomi, sister of the Prince of Tomi, and begot a child, His Augustness Umashi-ma-ji. (He was the ancestor of the Chiefs of the Warrior-Clan, of the Grandees of Hodzumi; and of the Grandees of the Neck-Clan). So having thus subdued and pacified the savage Deities, and extirpated the unsubmissive people, [His Augustness Kamu-yamato-ihare-biko] dwelt at the palace of Kashibara near Unebi and ruled the Empire.

Sect. LI.—Emperor Jim-Mu (Part. VIII.--He Weds)

¹ So when he dwelt in Himuka, [His Augustness Kamu-yamato-ihare-biko] wedded Princess Ahira, younger sister of the Duke of Wobashi in Ata, and begot children: there were two, --His Augustness Tagishi-mimi, next His Augustness Kisu-mimi. But when he sought for a beautiful maiden to make her his Chief Empress, His Augustness Oho-kume said: "There is here a beauteous maiden who is called the august child of a Deity. The reason why she is called the august child of a Deity is that the Princess Seya-datara, daughter of Mizokuhi of Mishima, was admired on account of her beauty by the Great-Master-of-Things the Deity of Miwa, qui, quum pulchra puella oletum fecit, in sagittam rubro [colore] fucata[m] se convertit, et ab inferiori parte cloacae [ad usum] faciendi oleti virginis privatas partes transfixit. Tunc pulchra virgo consternata est, et surrexit, et trepide fugit. Statim sagittam attulit, et juxta thalamum posuit. Subito [sagitta] formosus adolescens facta est, qui cito pulchram puellam sibi in matrimonio junxit, et filiam procreavit nomine Hoto-tarara-i-susugi-hime; et est nomen alternativum Hime-tatara-i-suke-yori-hime. (Id est posterior mutatio nominis, quoniam abhorruit facere mentionem privatarum partium). So therefore she is called the august child of a Deity. Hereupon seven beauteous maidens were out playing on the moor of Takasazhi, and I-suke-yori-hime was among them. His Augustness Ohokume,

² seeing I-suke-yori-hime, spoke to the Heavenly Sovereign in a Song, saying:

³ "Seven maidens on the moor of Takasazhi in Yamato:--which shall be interlaced?"

⁴ Then I-suke-yori-hime was standing first among the beauteous maidens. Forthwith the Heavenly Sovereign, having looked at the beauteous maidens, and knowing in his august heart that I-suke-yori-hime was standing in the very front, replied by a Song, saying:

⁵ "Even [after nought but] a fragment[ary glimpse], I will intertwine the lovely [one] standing in the very front.

⁶ Then His Augustness Ohokume informed I-suke-yori-hime of the Heavenly Sovereign's decree, whereupon she, seeing the slit sharp eyes of His Augustness Ohokume, sang in her astonishment, saying:

⁷ "

⁸ ?

⁹ ?

¹⁰ "

¹¹ ?

¹² ?

¹³ "Wherefore the slit sharp eye?

¹⁴ Then His Augustness Ohokume replied by a Song, saying:

¹⁵ "My slit sharp eyes [are] in order to find the maiden immediately."

¹⁶ So the maiden said that she would respectfully serve [the Heavenly Sovereign]. Hereupon the house of Her Augustness I-suke-yori-hime was on [the back of] the River Sawi. The Heavenly Sovereign made a progress to the abode of I-suke-yori-hime, and augustly slept [there] one night. (The reason why that river was called the River Sawi was that on the River's banks the mountain-lily-plant grew in abundance. So the name of the mountain-lily-plant was taken, and the designation
¹⁷ of River Sawi [bestowed]. The name by which the mountain-lily-plant was originally called was sawi). Afterwards, when I-suke-yori-hime came and entered into the palace, the Heavenly Sovereign sang augustly saying:

¹⁸ "In a damp hut on the reed-moor having spread layer upon layer of sedge mats, we two slept!

¹⁹ The names of the august children thus born were: His Augustness Hiko-ya-wi, next His Augustness Kamu-ya-wi-mimi, next His Augustness Kamu-nuna-kaha-mimi" (Three Deities.)

Sect. LII.—Emperor Jim-Mu (Part. IX--Troubles Which Followed His Decease)

¹ So when, after the decease of the Heavenly Sovereign, the elder half-brother, His Augustness Tagishi-mimi, wedded the Empress I-suke-yori-hime, he plotted how he might slay his three younger brethren, pending which their august parent I-suke-yori-hime lamented, and made [the plot] known to her august children by a Song. The song said:

² "From the River Sawi the clouds have risen across, and the leaves of the trees have rustled on Mount Unebi: the wind is about to blow."

³ Again she sang, saying:

⁴ "Ah! What rest on Mount Unebi as clouds in the day-time, will surely blow as wind at night-fall, [whence] the rustling of the leaves!"

⁵ When hereupon her august children, hearing and knowing [of the danger], were alarmed and forthwith were about to slay Tagishi-mimi, His Augustness Kamu-nuna-kaha-mimi said to his elder brother His Augustness Kamu-ya-wi-mimi: "Thy dear Augustness, [do thou] take a weapon, and go in and slay Tagishi-mimi." So he took a weapon and went in, and was about to slay him. But his arms and legs trembled so, that he was

⁶ unable to slay him. So then the younger brother His Augustness Kamu-nuna-kaha-mimi begged [to be allowed] to take the weapon which his elder brother held, and went in and slew Tagishi-mimi. So again, in praise of his august name, he was called His Augustness Take-nuna-kaha-mimi. Then His

Augustness Kamu-ya-wi-mimi resigned [in favour of] the younger brother His Augustness Take-nuha-kaha-mimi, saying: "I could not slay the foeman; but Thine Augustness was at once able to slay him. So, though I be the elder brother, it is not right that I should be the superior. Wherefore do Thine Augustness be the superior, and rule [all] beneath the Heaven. I will assist Thine Augustness, becoming a priest, and respectfully serving thee."

Sect. LIII.—Emperor Jim-Mu (Part X.--Genealogies)

¹ So His Augustness Hiko-ya-wi (is the ancestor of the Chieftains of Mamuta, and of the Chieftains of Teshima.) His Augustness Kamu-ya-wi-mimi (is the ancestor of the Grandees of Oho, of the Chieftains of the Tribe of Chihisako, of the chieftains of the Tribe of Sahahi, of the Dukes Hi, of the Dukes of Ohokida, of the Dukes of Aso, of the Chieftains of the Granaries of Tsukushi, of the Grandees of the Sazaki Tribe, of the Rulers of the Tribe of Sazaki, of the Rulers of Wo-Hatsuse, of the Suzerains of Tsuke, of the Rulers of the land of Iyo, of the Rulers of the land of Shinanu, of the Rulers of the land of Ihaki in Michinoku, of the Rulers of the Land of Naka in Hitachi, of the Rulers of the land of Nagasa, of the Suzerains of Funaki in Ise, of the Grandees of Niha in Wohari, and of the Grandees of Shimada.)

Sect. LIV.—Emperor Jim-Mu (Part XI.--His Age And Place Of Burial). His Augustness Kamu-Nuna-Kaha-Mimi Ruled The Empire. Altogether The August Years Of This Heavenly Sovereign Kamu-Yamato-Ihare-Biko Were One Hundred And Thirty-Seven. His August Mausoleum Is On The Top Of The Kashi Spur On The Northern Side Of Mount Unebi. Footnotes ^188:1 The Author'S Confused Style Must Not Here Mislead The Student. It Is After The Decease Of The Emperor Jim-Mu (Kamu-Yamato-Ihare-Biko), Who Attains To The Age Of A Hundred And Thirty-Seven, That The Emperor Suwi-Zei (Kamu-Nuna-Kaha-Mimi) Begins To Rule. ^188:2 For Unebi See Sect. LI, Note 9. Kashi Signifies "Oak." The Word Rendered "Spur "Is Wo. The Kojiki, Translated By Basil Hall Chamberlain, [1919

¹ , at sacred-texts.com

Sect. LV.—Emperor Sui-Zei

¹ His Augustness Kamu-nuna-kaha-mimi dwelt at the palace of Takawoka in Kadzuraki, [*1a] and ruled the Empire. This Heavenly Sovereign wedded Kaha-mata-bime, [*2a] ancestress of the Departmental Lords of Shiki, [*3a] and begot an august child: His Augustness Shiki-tsu-hiko-tama-

demi (one Deity), The Heavenly Sovereign's august years were forty-five. His august mausoleum is on the Mound of Tsukida.

Sect. LVI.—Emperor An-Nei

¹ His Augustness Shiki-tsu-hiko-tama-de-mi dwelt in the palace of Ukiana at Kata-shiha, [*1b] and ruled the Empire. This Heavenly Sovereign wedded Akuto-hime, [*2b] daughter of the Departmental Lord Haye, [*3b] elder brother of Kaha-mata-bime, and begot august children: His Augustness

² [paragraph continues] Toko-ne-tsu-hiko-irone, next His Augustness Oho-yamato-hiko-suki-tomo, next His Augustness Shiki-tsu-hiko. Of the august children of this Heavenly Sovereign,--three Deities,--His Augustness Oho-yamato-hiko-suki-tomo [was he who afterwards] ruled the Empire. There were two Kings, children of the next [brother], His Augustness Shiki-tsu-hiko. One child (was the ancestor of the Territorial Lords of Suchi in Iga, of the Territorial Lords of Nabari, and of the Territorial Lords of Minu); one child, His Augustness Wa-chi-tsumi, dwelt in the palace of Miwi in Ahaji. So this King had two daughters: the name of the elder was Hahe-irone, and another name for her was Her Augustness Princess Oho-yamato-kuni-are: the name of the younger was Hahe-irodo. The Heavenly Sovereign's august years were forty-nine. Augustness mausoleum est in privatis partibus Montis Unebi.

Sect. LVII.—Emperor I-Toku

¹ His Augustness Oho-yamato-hiko-suki-tomo dwelt in the palace of Sakahiwo at Karu, and ruled the Empire. This Heavenly Sovereign wedded her Augustness Princess Futo-ma-waka, another name for whom was Her Augustness Princess Ihi-bi, ancestress of the Departmental Lords of Shiki, and begot august children: His Augustness Mi-ma-tsu-hiko-wake-shine, next His Augustness Tagishi-hiko (two Deities). So His Augustness Mi-ma-tsu-hiko-kawe-shine [was he who afterwards] ruled the Empire. The next His Augustness Tagishi-hiko (was the ancestor of the Lords of Chinu, of the Lords of Take in Tajima, and of the Territorial Lords of Ashiwi). The Heavenly Sovereign's august years were forty-five. His august mausoleum is above the Vale of Manago by Mount Unebi.

Sect. LVIII.—Emperor Ko-Sho

¹ His Augustness Mi-ma-tsu-hiko-kawe-shine dwelt at the palace of Waki-no-kami in Kadzuraki, and ruled the Empire. This Heavenly Sovereign wedded Her Augustness Princess Yoso-taho, younger sister of Oki-tsu-yoso ancestor of the Chiefs of Wohari, and begot august children: His Augustness Ame-oshi-tarashi-hiko, and next His Augustness Oho-yamato-tarashi-hiko-kuni-oshi-bito (two Deities). Now the younger brother, His Augustness Tarashi-hiko-kuni-oshi-bito [was he who afterwards] ruled the Empire. The elder brother His Ame-oshi-tarashi-hiko (was the ancestor of the Grandees of Kasuga, the Grandees of Ohoyake, the Grandees of Ahata, the Grandees of Wonu; the Grandees of Kaki-no-moto, the Grandees of Ichihwi; the Grandees of Ohosaka, the Grandees of Ana, the Grandees of Taki: the Grandees of Haguri, the Grandees of Chita, the Grandees of Muza;

the Grandees of Tsunuyama, the Dukes of Ihitaka in Ise, the Dukes of Ichishi, and the Rulers of the Land of Chika-tsu-Afumi).

² The Heavenly Sovereign's august years were ninety-three. His August mausoleum is on Mount Hakata at Waki-no-kami.

Sect. LIX.—Emperor Koan

¹ His Augustness Oho-yamato-tarashi-hiko-kuni-oshi-bitō dwelt in the palace of Akidzushima at Muro in Kadzuraki, and ruled the Empire. This Heavenly Sovereign wedded his niece Her Augustness Princess Oshika, and begot august children: His Augustness Oho-kibi-no-moro-susumi, next His Augustness, Oho-yamato-ne-ko-hiko-futo-ni (two Deities). So His Augustness Oho-yamato-ne-ko-hiko-futo-ni [was he who afterwards] ruled the Empire. The heavenly Sovereign's august years were one hundred and twenty-three. His august mausoleum is on the Mound of Tamade.

Sect. LX.—Emperor Ko-Rei

¹ His Augustness Oho-yamato-ne-ko-hiko-futo-ni dwelt at the Palace of Ihodo at Kuruda, and ruled the Empire. This Heavenly Sovereign wedded Her Augustness Princess Kuhashi, daughter of Ohome, ancestor of the Departmental Lords of Tohochi, and begot an august child: His Augustness Oho-yamato-ne-ko-hiko-kuni-kuru (one Deity). Again he wedded Princess Chiji-haya-ma-waka of Kasuga, and begot an august child: Her Augustness Princess Chiji-haya (one Deity). Again wedding Her Augustness Princess Oho-yamato-kuni-are, he begot august children: Her Augustness Yamato-to-mo-so-bime, next His Augustness Hiko-sashi-kata-wake; next His Augustness Hiko-isa-seri-biko, another name for whom is His Augustness Oho-biki-tsu-hiko: next Yamato-to-bi-haya-waka-ya-hime (four Deities). Again he wedded Haheirodo, younger sister of Her Augustness Princess Are, and begot august children,--His Augustness Hiko-same-ma, next His Augustness Waka-hiko-take-kibi-tsu-hiko (two Deities). The august children of this Heavenly Sovereign [numbered] in all eleven Deities (five kings and three queens). So His Augustness Oho-yamato-ne-ko-hiko-kuni-kuru [was he who afterwards] ruled the Empire. The two Deities His Augustness Oho-kibi-tsu-hiko and His Augustness Waka-take-kibi-tsu-hiko together set sacred jars at the front of the River Hi in Hari-ma; and, making Harima the mouth of the road, subdued and pacified the Land of Kibi. So His Augustness Oho-kibi-tsu-hiko (was the ancestor of the Grandees of Kamu-tsu-michi in Kibi) The next, His Augustness Waka-hiko-take-kibi-tsu-hiko (was the ancestor of the Grandees of Shimo-tsu-michi in

² [paragraph continues] Kibi and of the Grandees of Kasa). The next His Augustness Hiko-same-ma (was the ancestor of the Grandees of Uzhika in Harima). The next, His Augustness Hiko-sashi-kata-wake (was the ancestor of the Grandees of Tonami in Koshi, of the Grandees of Kunisaki in the Land of Toyo, of the Dukes of Ihobara, and of the Maritime Suzerains of Tsunuga). The Heavenly Sovereign's august years were one hundred and six. His august mausoleum is at Umasaka at Kotawoka.

Sect. XLI.—Emperor Ko-Gen

¹ His Augustness Oho-yamato-ne-ko-hiko -kuni-kuru dwelt in the palace of Sakaki-bara at Karu, and ruled the Empire. This heavenly Sovereign wedded Her Augustness Utsu-shiko-me, younger sister of His Augustness Utsu-shiko-wo, ancestor of the Grandees of Hodzumi, and begot august children: His Augustness Oho-biko, next His Augustness Sukuna-biko-take-wi-goro; next His Augustness Waka-yamato-ne-ko-hiko-oho-bibi (three Deities).

² [paragraph continues] Again, wedding Her Augustness I-gaka-shiko-me, daughter of His Augustness Utsu-shiko-wo, he begot an august child: His Augustness Hiko-futu-oshi-no-makoto. Again, wedding Princess Haniyasu, daughter of Awotama of Kafuchi, he begot an august child: His Augustness Take-hani-yasu-biko (one Deity). The august children of this Heavenly Sovereign [numbered in all five Deities]. So His Augustness Waka-yamato-ne-ko-hiko-oho-bibi [was he who afterwards] ruled the Empire. The children of his elder brother, His Augustness Oho-biko, were His Augustness Take-numa-kaha-wake (ancestor of the Grandees of Abe); next His Augustness Hiko-inakoshi-wake (This was the ancestor of the Butler Grandees.) His Augustness Hiko-futu-oshi-no-mikoto wedded Princess Takachina of Kadzuraki, young sister of Cho-nabi, ancestor of the Chiefs of Wohari, and begot a child: the Noble Umashi Uchi. (This was the ancestor of the Grandees of Uchi in Yamashiro.) Again, wedding Princess Yama-shita-kage, younger sister of Udzu-hiko, ancestor of the Rulers of the Lord of Ki, he begot a child, the Noble Take-Uchi The children of this Noble Take-Uchi [numbered] in all nine (seven males and two females),-- namely] the Noble of Hata-no-Yashiro, [who] (was the ancestor of the Grandees of Hata, of the Grandees of Hayashi, of the Grandees of Hami, of the Grandees of Hoshikaha, of the Grandees of Afumi, and of the Dukes of the Hatsuse Tribe); next the Noble Kose-no-Wo-Kara [who] (was the ancestor of the Grandees of Kose, of the Grandees of the Sazaki Tribe, and of the Grandees of the Karu Tribe); next the Noble Soga no Ishikaha [who] (was the ancestor of the Grandees of Soga, of the Grandees of Kahanobe, of the Grandees of Tanaka, of the Grandees of Takamuko, of the Grandees of Woharida of the Grandees of Sakurawi, and of the Grandees of Kishida); next the Noble Heguri-no-Tsuku,

³ [paragraph continues] [who] (was the ancestor of the Grandees of Heguri, of the Grandees of Sawara, and of the Uma-mi-kuhi Chiefs) next the Noble Kino-Tsunu [who] (was the ancestor of the Grandees of Ki, of the Grandees of Tsumu; and of the Grandees of Sakamoto) next Princess Mato of Kume; next Princess Nu-no-iro; next Kadzuraki-no-Nagaye-no-sotsu-biko [who] (was the ancestor of the Grandees of Tamade, of the Grandees of Ikuha, of the Grandees of Ikuye and of the Grandees of Agina), moreover [there was] the Noble Waku-go (the ancestor of the Grandees of Yenuma). This Heavenly Sovereign's august years were fifty-seven. His august mausoleum is on the mound in the middle of the Pool of Tsurugi.

Sect. LXII.—Emperor Kai-Kuwa

¹ His Augustness Waka-yamato-ne-ko-hiko-oho-bibi dwelt in the palace of Izakaha at Kasuga, and ruled the Empire. This Heavenly Sovereign wedded the Princess of Takanu, daughter of Yugori the Great Departmental Lord of Taniha, and begot an august child: His Augustness Hiko-yumusumi, (one Deity). Again he wedded his step-mother, Her Augustness I-gaka-shiko-me, and begot august

children: His Augustness Mima-kiri-biko-iniwe; next Her Augustness Mima-tsu-hime (two Deities). Again he wedded Her Augustness Oke-tsu-hime, younger sister of His Augustness Hiko-kuni-oketsu, ancestor of the Grandees of Wani, and begot an august child: King Hiko-imasu (one Deity). Again, wedding Princess Washi, daughter of the Noble Kadzuraki-no-tarumi, he begot an august child,-- King Take-tayo-hadzura-wake (one Deity); The august children of this Heavenly Sovereign [numbered] in all five Deities (four Kings and one Queen), So His Augustness Mi-maki-iri-biko-iniwe [was he who afterwards] ruled the Empire. The children of his elder brother, King Hiko-yumusumi were: King Oho-tsutsuki-tari-ne; next King Sanugi-tari-ne (two Kings). There were five Deities daughters of these two Kings. Next King Hiko-imasu wedded the Princess of Yena in Yamashiro, another name for whom was Kari-bata-tobe, and begot children: King Oho-mata; next King Wo-mata; next King Noble [of?] Shibumi (three Deities). Again, wedding Saho-no-oho-kurami-tome, daughter of Take-kuni-katsu-tome, of Kasuga, he begot children: King Saho-biko; next King Wo-zaho; next Her Augustness Saho-bime, another name for whom is Sahaji-hime

² [paragraph continues] (Her Augustness Saho-bime here mentioned was consort of the Heavenly Sovereign Ikume); and King Muro-biko, (four Deities). Again, wedding Okinaga-no-midzu-yori-hime, daughter of the Heavenly Deity Mikage, who is held in reverence by the deacons of Mikami in Chika-tsu-Afumi, he begot children: King Tatatsu-michi-no-ushi, Prince of Taniha; next King Midzuho-no-ma-wa-ka; next King Kamu-oho-ne, another name for whom is King Yatsuri-iri-biko; next Midzuho-no-i-ho-yori-hime; next Mimi-tsu-hime; (three Deities). Again, wedding his mother's younger sister Her Augustness Woke-tsu-hime, he begot children: King Ma-wata of Oho-tsutsuki in Yamashiro; next King Hiko-osu; next king Iri-ne (two Deities). Altogether the children of King Hiko-imasu [numbered] in all eleven Kings. So the children of the elder brother King Oho, mata were: King Ake-tatsu; next King Unakami (two Deities). This King Ake-tatsu (was the ancestor of the Dukes of the Homuji Tribe in Ise and of the Rulers of Sana in Ise) King Una-kami (was the ancestor of the Dukes of Himeda. The next King Wo-mata (was the ancestor of the Dukes of Magari in Tagima). The next King Noble Shibumi (was the ancestor of the Dukes of Sasa) The next King Saho-biko (was the ancestor of the Chiefs of the Kusaka Tribe and of the Rulers of the Land of Kahi). The next, King Wo-zaho (was the ancestor of the Lords of Kadzunu and the Lords of Kanu in Chika-tsu-Afumi.) The next King Muro-biko (was the ancestor of the Lords of Mimi in Wakasa.). King Michi-no-ushi wedded the Lady Masu of Kahakami in Taniha, and begot children: Her Augustness Princess Hibasu; next Her Augustness Princess Matonu; next Her Augustness Oto-hime; next King Mi-kado-wake (four Deities). This King Mikado-wake (was the ancestor of the Lords of Ho in Mikaha). Prince Midzuho-no-ma-waka, younger brother of this King Michi-no-ushi,

³ [paragraph continues] (was the ancestor of the Suzerains of Yasu in Chika-tsu-Afumi). The next, King Kamu-oho-be (was the ancestor of the [Rulers of] the Land of Minu, of the Rulers of the land of Motosu, and of the Chiefs of the Nagahata Tribe) The next, King Mawaka of Oho-tsutsuki in Yama-shiro wedded Princess Ajisaha of Mone, daughter of his younger brother Irine, and begot a child: King Kami-me-ikadzuchi. This King wedded Princess Takaki, daughter of the Grandee Tohotsu of Taniha and begot a child: King Noble Okinaga. This king wedded the Princess of Takanuka in Kadzuraki, and begot children: Her Augustness Princess Okinaga-tarashi next Her Augustness Sora-tsu-hime; next King Prince Okinaga (three Deities. This King was the ancestor of the Dukes of Homuji in Kibi, and of the Dukes of Aso in Harima). Again King Noble Okinaga wedded Princess Inayori of Kahamata and begot a child: King Oho-tama-saka (This was the ancestor

of the Rulers of the land of Tajima). The above-mentioned Take-toyo-hadzu-ra-wake (was the ancestor of the Grandees of Chimori, of the Rulers of the Oshinumi Tribe, of the Rulers of the Mima Tribe, of the Oshinumi Tribe in Inaba, of the Lords of Takanu in Taniba, and of the Abiko of Yosami). The Heavenly Sovereign's august years were sixty-three. His august mausoleum is at the top of the hill of Izakaha.

Sect. LXIII.—Emperor Su-Jin (Part I.--Genealogies)

¹ His Augustness Mima-ki-iri-biko-iniwe dwelt at the Palace of Midzu-gaki at Shiki, and ruled the Empire. This Heavenly Sovereign wedded Tohotsu-no-ayu-me-me-kuhashi, daughter of Arakaha-to-be, Ruler of the land of Ki, and begot august children: His Augustness Toyo-ki-iri-biko, and next Her Augustness Toyo-suki-iri-bime (two Deities). Again, wedding the Great Princess of Ama, ancestress of the Chiefs of Wohori, he begot august children: His Augustness Oho-iri-ki; next His Augustness

² [paragraph continues] Ya-saka-no-iri-biko; next Her Augustness Nuna-ki-no-iri-bime; next Her Augustness Towochi-no-iri-bime (four Deities). Again, wedding Her Augustness Princess Mimatsu, daughter of His Augustness Oho-biko, he begot august children: His Augustness Ikume-iri-biko-isachi next His Augustness Iza-no-ma-waka; next Her Augustness Princess Kuni-kata; next Her Augustness Princess Chiji-tsuku-yamato; next Her Augustness Princess Iga; next His Augustness Yamato-Hiko (six Deities). The august children of this Heavenly Sovereign [numbered] in all twelve Deities (seven Kings and Queens). So His Augustness Ikume-iri-biko-isachi [was he who afterwards] ruled the Empire. The next, His Augustness Toyo-ki-iri-biko (was the ancestor [of the Dukes] of Kami-tsu ke-nu, and the Dukes of Shimo-tsu-ke-nu). The younger sister, Her Augustness Princess Toyo-Suki (was high-priestess of the temple of the Great Deity of Ise.) The next brother, His Augustness Oho-iri-ki (was ancestor of the Grandees of Noto). The next, His Augustness Yamato-hiko,--(in the time of this King a hedge of men was the first time set in the mausoleum).

Sect. LXIV.—Emperor Su-Jin (Part II.--A Pestilence Is Staid By Oho-Tata-Ne-Ko)

¹ In the reign of this Heavenly Sovereign a great pestilence arose, and the people died as if none were to be left. Then the Heavenly Sovereign grieved and lamented, and at night, while on his divine couch, there appeared [to him] in an august dream the Great Deity the Great-Master-of-Things, and said: "This is my august doing. So if thou wilt cause me to be worshipped by Oho-tata-ne-ko, the divine spirit shall not arise, and the land will be tranquillized." When, therefore, couriers were dispatched in every direction to search for the person [named] Oho-tata-ne-ko, he was discovered in the village of Minu in Kafuchi, and was respectfully sent [to the Heavenly Sovereign]. Then the Heavenly Sovereign deigned to ask: "Whose child art thou?" He replied, saying: "I am Oho-tats-ne-ko, child of

² [paragraph continues] His Augustness Take-mika-dzu-chi [who was] child of His Augustness Ihi-gata-sumi, [who was] child of His Augustness Kushi-mi-gata, [who was] child of the Great Deity the Great-Master-of-Things by his wife Iku-tama-yori-bime, daughter of His Augustness Suwe-tsu-mimi.

Hereupon the Heavenly Sovereign, being greatly rejoiced, commanded that the Empire should be tranquil, and the people flourish, and forthwith made His Augustness Oho-tata-ne-ko high priest to worship the Great Deity of Great Miwa on Mount Mimoro. Again he ordered His Augustness Igaka-shiko-wo to make eighty heavenly platters, and reverently to establish the shrines of the Earthly Deities; likewise to worship with a red-coloured shield and spear the Deity of Sumi-saka at Uda, and with a black-coloured shield and spear the Deity of Oho-sake; likewise to present august offerings of cloth to all the Deities of the august declivities of the hills and to all the Deities of the reaches of the rivers, without neglecting any. In consequence of this the pestilential vapour ceased altogether, and the country was tranquillized.

Sect. LXV.—Emperor Su-Jin (Part III: Story Of Oho-Tata-Ne-Ko'S Birth)

¹ The reason why this person called Oho-tata-ne-ko was known to be a Deity's child, was that the above-mentioned Iku-tama-yori-bime was regularly beautiful, whereupon a [divine] youth [who thought] the majesty of her appearance without comparison in the world, came suddenly to her in the middle of the night, So, as they loved each other and lived in matrimony together, the maiden ere long was pregnant. Then the father and mother, astonished at their daughter being pregnant, asked her, saying: "Thou art pregnant by thyself. How art thou with child without [having known] a man?" She replied, saying: I have naturally conceived through a beautiful young

² man, whose name I know not, coming here every evening and staying with me." Therefore the father and mother, wishing to know the man, instructed their daughter, saying: "Sprinkle red earth in front of the couch, and pass a skein of hemp through a needle, and pierce [therewith] the skirt of his garment." So she did as they had instructed, and, on looking in the morning, the hemp that had been put in the needle went out through the hole of the door-hook, and all the hemp that remained was three twists only. Then forthwith, knowing how he had gone out by the hook-hole, they went on their quest following the thread, which, reaching Mount Miwa, stopped at the shrine of the Deity, So they knew [that Oho-tata-neko was] the child of the Deity [residing] there. So the place was called by the name of Miwa on account of the three twists of hemp that had remained. (His Augustness Oho-tata-ne-ko, here referred to, was the ancestor of the Dukes of Miwa and of the Dukes of Kamo.)

Sect. LXVI.—Emperor Su-Jin (Part IV.--War With King Take-Hani-Yasu)

¹ Again in this august reign His Augustness Oho-biko was sent to the circuit of Koshi, and his son, His Augustness Take-nuna-kaha-wake, was sent to the twelve circuits to the eastward to quiet the unsubmitive people. Again Hiko-imasu was sent to the land of Taniha to slay Kugamimi-no-mikasa (this is the name of a person). So when His Augustness Oho-biko was going away to the land of Koshi, a young girl wearing a loin-skirt stood on the Pass of Hera in Yamashiro, and sang, saying:

² "Now then! Oh Prince Mima-ki-iri! Oh Prince Mi-ma-ki-iri! Ignorant that they, to steal and slay one's life, cross backwards and forwards by the back-door, cross backwards and forwards by the front door and spy,--Oh, Prince Mima-ki-iri!"

³ Hereupon His Augustness Oho-kiko, thinking it strange, turned his horse back, and asked the young girl, saying: "These words that thou speakest, what are they?" The young girl replied, saying: "I said nothing; I was only singing a song,"--and thereupon she suddenly vanished, none could see whither. So his Augustness Oho-biko returned up again [to the capital] and made a report [of the matter] to the Heavenly Sovereign, who replied and charged him [saying]: "Methinks this is a sign that my half-brother, King Take-hani-yasu, who dwells in the land of Yamashiro, is planning some foul plot. [Do thou,] uncle, raise an army, and go [after him]." When he forthwith sent him off, joining to him his Augustness Hiko-kuni-buku, ancestor of the Grandees of Wani, they set sacred jars on the Pass of Wani, and went away. Thereupon, when they reached the River Wakara in Yamashiro, King Take-hani-yasu, who had raised an army, was waiting to intercept [their passage], and [the two hosts] stood confronting and challenging each other with the river between them. So the place was called by the name of Idomi, --what is now called Idzumi. Then His Augustness Hiko-kuni-buku spoke, begging the other side to let fly the first arrow. Then King Take-hani-yasu shot, but could not strike. Thereupon, on his Augustness Kuni-buku shooting an arrow, it forthwith struck King Take-hani-yasu dead. So the whole army was routed, and fled in confusion. Then the [Imperial troops pursued] after the fugitive army as far as the ferry of Kusuba, when harassed by the pursuit, exterunt [hostium] excrementa, quae bracis adhaeserunt. Quare isti loco impositum est nomen Kusobakama. In proesenti nominatur Kusu-ba. Again, on

⁴ being intercepted in their flight and cut down, [their bodies] floated like cormorants in the river. So the river was called by the name of U-kaha. Again, because the warriors were cut to pieces, the place was called by the name of Hafuri-sono. Having thus finished [the work of] pacification, they went up [to the capital] to make their report [to the Heavenly Sovereign].

Sect. LXVII.—Emperor Su-Jin (Part V.--Peace Restored And Tribute Levied)

¹ So His Augustness Oho-biko went away to Koshi in accordance with the previous [Imperial] commands. Then Take-nuna-kaha-wake, who had been sent round by the east, and his father Oho-biko met together in Ahidzu. So the place was called by the name of Ahidzu. Wherefore, each of them, having settled the government of the land to which he had been sent, made his report [to the Heavenly Sovereign]. Then the Empire was at peace and the people prosperous. Thereupon tribute on the arrow-notches of the men and tribute on the finger-tips of the women was first levied. So in praise of this august reign they said: "The Heavenly Sovereign Mimaki, who ruled the first land." Again, in this reign the Pool of Yosami was made; moreover the Pool of Sakawori at Karu was made.

Sect. LXVIII.—Emperor Su-Jin (Part VI.--His Age And Place Of Burial)

¹ The Heavenly Sovereign's august years were one hundred and sixty-eight. His august mausoleum is on the mound at the corner of the Yamanobe road. [*1a]

Sect. LXIX.—Emperor Sui-Nin (Part I.--Genealogies)

¹ His Augustness Ikume-iri-biko-isachi dwelt at the palace of Tama-kaki in Shiki, [*1b] and ruled the Empire. This Heavenly Sovereign wedded Her Augustness the

² [paragraph continues] Princess Sahaji, younger sister of His Augustness Saho-biko, and begot an august child: His Augustness Homo-tsu-wake (one Deity). Again, wedding Her Augustness the Princess Hibasu, daughter of King Tatsu-michi-no-ushi, Prince of Taniha, he begot august children: His Augustness Ini-shiki-no-iri-biko; next His Augustness Oho-tarashi-hiko-oshiro-wake; next His Augustness Oho-naka-tsu-hiko; next His Augustness Yamato-hime; next His Augustness Waka-ki-iri-biko (five Deities). Again, wedding Her Augustness Nubata-no-iri-bika, younger sister of Her Augustness Princess Hibasu, he begot august children: His Augustness Nu-tarashi-wake; next His Augustness Iga-tarashi-hiko (two Deities). Again, wedding Her Augustness Azami-no-iri-bime, younger sister of His Augustness Nubata-no-iri-bime, he begot august children: His Augustness Ikobaya-wake; next Her Augustness the Princess of Azami (two Deities). Again, wedding Her Augustness Kagu-ya-hime, daughter of King Oho-tsutsuki-tari-ne, he begot an august child: King Wozabe (one Deity). Again, wedding Karibata-tobe daughter of Fuchi Ohokuni in Yamashiro, he begot august children: King Ochi-wake; next King Ika-tarashi-hiko; next King Itoshi-wake. Again, wedding Oto-karibata-tobe, daughter of Fuchi of Otokuni, he begot august children: King Iha-tsuku-wake; next Her Augustness Iha-tsuku-bime, another name for whom was Her Augustness Futaji-no-iri-bime (two Deities). The august children of this Heavenly Sovereign [numbered] altogether sixteen (thirteen Kings and three Queens). So His Augustness Oho-tarashi-hiko-oshiro-wake [was he who afterwards] ruled the Empire. (His august stature was ten feet two inches: the length of his august shank was four feet one inch),

³ [paragraph continues] The next, His Augustness Inishi-no-iri-biko made the pool of Chinu; again he made the pool of Sayama, again he made the pool of Takatsu at Kusaka Again he dwelt at the palace of Kahakami at Totori, and caused a thousand cross-swords to be made, and presented them to the temple of the Deity of Iso-no-kami. Forthwith he dwelt at that palace, and established the Kahakami Tribe, The next, His Augustness Oho-naka-tsu-hiko, (was the ancestor of the Lords of Yamanobe, of the Saki. kusa, of the Lords of Inaki, Lords of the Ada, of the Lords of Minui in the Land of Wohari: of the Lords of Ihanashi in Kibi, of the Lords of Koromo, of the Lords of Takasuka, of the Dukes of Asuka, and of the Lords of Mure). The next, Her Augustness Yamato-hime, (was the high-priestess of the temple of the Great Deity of Ise). The next, King Ikobaya-wake (was the ancestor of the Lords Anahobe at Saho). The next, Her Augustness the Princess of Azami (was married to King Inase-biko). The next, King Ochi-wake (was the ancestor of the Mountain Dukes of Wotsuki and of the Duke of Koromo in Mikaha). The next, King Ika-tarashi-hiko (was the ancestor of the Mountain Dukes Kasuga, of the Dukes of Ike in Koshi, and of the Dukes of Kasugahe). The next, King Itoshi-wake (owing to his having no children, made the Itoshi Tribe his proxy). The next, King Iha-tsuku-wake, (was the ancestor of the Dukes of Haguchi and of the Dukes of Miwo). The next, Her Augustness Futaji-no-Iri-hime (became the empress of His Augustness Yamato-take).

Sect. LXX.—Emperor Sui-Nin (Part II. Conspiracy Of King Saho-Biko And The Empress Saho-Bime)

¹ When this Heavenly Sovereign made Saho-bime his Empress, Her Augustness Saho-bime's elder brother, King Saho-biko, asked his younger sister, saying: "Which is dearer [to thee], thine elder brother or thy

² husband?" She replied, saying "Mine elder brother is dearer." Then King Saho-biko conspired, saying: "If I be truly the dearer to thee, let me and thee rule the empire," and forthwith he made an eight times tempered stiletto, and handed it to his younger sister, saying: "Slay the Heavenly Sovereign in his sleep with this small knife." So the Heavenly Sovereign, not knowing of this conspiracy, was augustly sleeping, with the Empress' august knees as his pillow. Then the Empress tried to cut his august throat with the stiletto; but though she lifted it thrice, she could not cut the throat for an irrepressible feeling of sadness, and she wept tears, which fell overflowing onto [the Heavenly Sovereign's] august face. Straightway the Heavenly Sovereign started up, and asked the Empress, saying: "I have had a strange dream: A violent shower came from the direction of Saho and suddenly wetted my face; again a small damask-coloured snake coiled itself round my neck. Of what may such a dream be the omen?" Then the Empress, thinking it improper to dispute, forthwith informed the Heavenly Sovereign, saying: "Mine elder brother King Saho-biko asked me, saying: 'Which is dearer [to thee], thy husband or thine elder brother?' So, as I was embarrassed by [this] direct question, I replied, saying: 'Oh! mine elder brother is the dearer.' Then he charged me, saying: 'I and thou will together rule the Empire; so the Heavenly Sovereign must be slain;'-and so saying, he made an eight times tempered stiletto, and handed it to me. Therefore I wanted to cut thine august throat; but though I thrice lifted [the weapon], a feeling of regret suddenly arose, so that I could not cut thy throat, and the tears that I wept fell and wetted

³ thine august face. [The dream] was surely the omen of this." Then the Heavenly Sovereign said: "How nearly have I been destroyed!" and forthwith he raised an army to smite King Saho-biko, whereupon the King made a rice-castle to await the fray. At this time Her Augustness Saho-bime, unable to forget her elder brother, fled out through the back-gate [of the palace], and came into the rice-castle.

Sect. LXXI.—Emperor Sui-Nin (Part III.--Birth Of Prince Homu-Chi-Wake And Death Of The Conspirators)

¹ At this time the Empress was pregnant. Thereupon the Heavenly Sovereign could not restrain [his pity for] the Empress, who was pregnant and whom he had loved for now three years. So he turned his army aside, and did not hasten the attack. During this delay, the august child that she had conceived was born. So having put out the august child and set it outside the rice-castle. she caused [these words(to be said to the Heavenly Sovereign: "If this august child be considered to be the Heavenly Sovereign's august child, let him deign to undertake it." Hereupon the Heavenly Sovereign said: "Although detesting the elder brother, I yet cannot repress my love for the Empress," and forthwith planned to secure the Empress. Wherefore, choosing from among his warriors a band of the

strongest and deftest, he charged [them, saying]: "When ye take the august child, likewise abduct the queen its mother. Whether by the hair or by the hands, or wherever ye may best lay hold of her, clutch her and drag her out." Then the Empress, knowing his intention beforehand, shaved off all her hair and covered her head with her hair, and likewise made her jewel-string rotten and wound it thrice round her arm, and moreover made her august garments rotten by means of rice-liquor and put on the garments as if they were whole. Having made these preparations, she took the august child in her arms and pushed it outside the castle. Then the strong men, taking the august child, forthwith clutched at the august parent. Then, on their clutching her august hair, the august hair

² fell off of itself; on their clutching her august arms, the jewel-string likewise snapped; on their clutching her august garments, the august garments at once tore. Therefore they obtained the august child, but did not get the august parent. So the warriors came back [to the Sovereign], and reported, saying: "On account of her august hair falling off of itself, of her august garments easily tearing, and moreover of the jewel-string which was wound round her august hand at once snapping, we have not got the august parent; but we have obtained the august child." Then the Heavenly Sovereign, sorry and angry, hated the people who made the jewels, and deprived them all of their lands. So the proverb says: "Landless jewels-makers." Again did the Heavenly Sovereign cause the Empress to be told, saying: "A child's name must be given by the mother; by what august name shall this child be called?" Then she replied, saying: "As he was born now at the time of the castle being burnt with fire and in the midst of the fire, it were proper to call him by the august name of Prince Homu-chi-wake." And again he caused her to be asked: "How shall he be reared?" She replied, saying: "He must be reared by taking an august mother and fixing on old bathing-women and young bathing-women." So he was respectfully reared in accordance with the Empress's instructions. Again he asked the Empress, saying: "Who shall loosen the fresh small pendant which thou elitist make fast?" She replied, saying: "It were proper that Ye-hime and Oto-hime, daughters of King Tatasu-michi-no-ushi prince of Taniha, should serve thee, for these two queens are of unsullied parentage." So at last [the Heavenly Sovereign] slew King Saho-biko, and his younger sister followed him.

Sect. LXXII.—Emperor Sui-Nin (Part IV.--The Dumb Prince Homu-Chi-Wake)

¹ So the way they led about and amused the august child was by making a two-forked boat out of a two-forked cryptomeria from Ahidzu in Wohari, bringing it up and floating it on the Pool of Ichishi and on the Pool of Karu in Yamato, [thus] leading about and amusing the august child. Nevertheless the august child spoke never a word, though his eight-grasp beard reached to the pit of his stomach. So it was on hearing the cry of a high-flying swan that he made his first utterance. Then [the Heavenly Sovereign] sent Yamanobe-no-Ohotaka (this is a name of a person) to catch the bird. So this person, pursuing the swan, arrived in the Land of Harima from the Land of Ki, and again in his pursuit crossed over to the Land of Inaba, then reaching the Land of Taniba and the Land of Tajima; [thence] pursuing round to the eastward, he reached the Land of Afumi. and thereupon crossed over into the Land of Minu; and, passing along by the Land of Wohari, pursued it into the Land of Shinanu, and at length, reaching in his pursuit the Land of Koshi, spread a net in the Estuary of Wanami, and, having caught the bird, brought it up [to the capital] and presented it [to the

Sovereign]. So that estuary is called the Estuary of Wanami. It had been thought that, on seeing the bird again, he would speak; but he did not speak, as had been thought. Hereupon the Heavenly Sovereign, deigning to be grieved, augustly fell asleep, when, in an august dream, he was instructed, saying: "If thou wilt build my temple like unto thine august abode, the august child shall surely speak." When he had been thus instructed, [the Heavenly

² [paragraph continues] Sovereign] made grand divination to seek what Deity's desire this might be. Then [it was discovered that] the curse was the august doing of the Great Deity of Idzumo. So when about to send the august child to worship [at] that Great Deity's temple, [he made divination to discover] by whom it were well to have him attended. Then the lot fell on King Ake-tatsu. So he made King Ake-tatsu swear, saying: "If there is truly to be an answer to our adoration of this Great Deity, may the heron dwelling on the tree by the Pool of Sagisu here fall [through my] oath." When he thus spoke, the heron that had been sworn by fell to the ground dead. Again on his commanding it to come to life] in answer to his] oath, it then came to life again. Moreover he caused to wither by an oath and again brought to life again by an oath a broad-foliaged bear-oak on Cape Amakashi. Then [the Heavenly Sovereign] granted to Prince Ake-tatsu the name of Prince Yamato-oyu-shiki-tomi-tomi-toyo-asakura-ake-tatsu. So when the august child was sent off with the two Princes, Prince Ake-tatsu and Prince Una-kami, as his attendants, it was divined that [if they went out] by the Nara gate, they would meet a lame person and a blind person; [if they went out] by the Ohosaka gate, they would likewise meet a lame person and a blind person, and that only the Ki gate,--a side gate, -- would be the lucky gate; and when they started off, they established the Homuji clan in every place they arrived at. So when they had reached Idzumo and had finished worshipping the Great Deity, and were returning up [to the capital], they made in the middle of the River Hi a black plaited bridge and respectfully offered a temporary palace [for the august

³ child] to dwell in. Then when the ancestor of the rulers of the Land of Idzumo, whose name was Kihisa-tsu-mi, having made an imitation green-leafed mountain, placed [it] in the lower reach of the river, and was about to present the great august food the august child spoke, saying: "What here resembles a green-leafed mountain in the lower [reach of the] river; looks like a mountain, but is not a mountain. Is it perchance the great court of the deacons who holds in reverence the Great Deity Ugly-Male-of-the-Reed-Plains that dwells in the temple of So at Ihakuma in Idzumo? [Thus] he deigned to ask. Then the Kings, who had been sent in august attendance [on him], hearing with joy and seeing with delight, set the august child to dwell in the palace of Nagaho at Ajimasa, and despatched a courier [to inform the Heavenly Sovereign]. Then the august child wedded Princess Hinaga for one night. So, on looking privately at the beautiful maiden, [he found her] to be a serpent, at the sight of which he fled away alarmed. Then Princess Hinaga was vexed, and, illuminating the sea-plain, pursued after them in a ship; and they, more and more alarmed at the sight, pulled the august vessel across the mountain-folds, and went fleeing up [to the capital]. Thereupon they made a report, saying: "We have come up [to the capital] because thy great and august child has become able to speak through worship-ping the Great Deity." So the Heavenly Sovereign, delighted, forthwith sent King Unakami back to build the Deity's temple. Thereupon the Heavenly Sovereign, on account of this august child, established the Totori Clan, the Torikahi Clan, the Homuji Clan, the Ohoyuwe and the Wakayuwe.

Sect. LXXIII.—Emperor Sui-Nin (Part. V.--His Later Wives.)

¹ Again, in accordance with the Emperor's words, he summoned Her Augustness Princess Hibasu, next Her Augustness Princess Oto, next Her Augustness Princess Utakori, next Her Augustness Princess Matonu, daughters of Prince Michi-no-ushi--four Deities in all. Now he kept the two Deities Her Augustness Princess Hibasu and Her Augustness Princess Oto; but as for the two Deities the younger queens, he sent them back to their native place on account of their extreme hideousness. Thereupon Princess Matonu said with mortification: "When it is known in the neighbouring villages that, among sisters of the same family, we have been sent back on account of our ugliness, it will be extremely mortifying;" and, on reaching Sagaraka in the Land of Yamashiro, she tried to kill herself by hanging herself from a branch of a tree. So that place was called by the name of Sagariki. It is now called Sagaraka. Again, on reaching Otokuni, she at last killed herself by jumping into a deep pool. So that place was called by the name of Ochikuni. It is now called Otokuni.

Sect. LXXIV.—Emperor Sui-Nin (Part VI.--Taji-Mori Brings Back The Orange From The Eternal Land.)

¹ Again the Heavenly Sovereign sent Tajima-mori, ancestor of the Chiefs of Miyake, to the Eternal Land to fetch the fruit of the everlasting fragrant tree. So Tajima-mori at last reached that country, plucked the fruit of the tree, and brought of clubmoss eight and of spears eight; but meanwhile the Heavenly Sovereign had died. Then Tajima-mori set apart of clubmoss four and

² of spears four, which he presented to the Great Empress, and set up of clubmoss four and of spears four as an offering at the door of the Heavenly Sovereign's august mausoleum, and, raising on high the fruit of the tree, wailed and wept, saying: "Bringing the fruit of the ever-lasting fragrant tree from the Eternal Land, I have come to serve thee;" and at last he wailed and wept himself to death. This fruit of the everlasting fragrant tree is what is now called the orange.

Sect. LXXV.—Emperor Sui-Nin (Part VII.--His Death And That Of The Empress Hibasu.)

¹ This Heavenly Sovereign's august years were one hundred and fifty-three. His august mausoleum is in the middle of the moor of Mitachi at Sugahara. Again in the time of the Great Empress Her Augustness Princess Hibasu, the Stone-Coffin-Makers were established, and also the Earthenware-Masters' Clan was established. This Empress was buried in the mausoleum of Terama near Saki.

Sect. LXXVI.—Empress Kei-Ko (Part I.--Genealogies)

¹ The Heavenly Sovereign Oho-tarashi-hiko-oshiro-wake dwelt in the palace of Hishiro at Makimuku, and ruled the Empire. This Heavenly Sovereign wedded the Elder Lady of Inabi in Harima, daughter of Waka-take, Prince of Kibi ancestor of the Grandees of Kibi, and begot

² august children: King Kushi-tsunu-wake; next His Augustness Ohousu; next His Augustness Wo-usu, another name for whom is His Augustness Yamato wo-guna; next His Augustness Yamato-neko; next King Kamu-kushi. Again wedding Her Augustness Princess Yasaka-no-iri, daughter of His Augustness Prince Yasaka-no-iri, he begot august children: His Augustness Prince Waka-rarashi; next His Augustness Prince Iho-ki-no-iri; next His Augustness Oshi-no-wake; next Her Augustness Princess Iho-ki-no-iri. Children by another concubine were: King Toyo-to-wake; next the Lady Nunoshiro. Children by another concubine were: the Lady Nunaki; next Her Augustness Princess Kago-yori; next King Prince Waka-ki-no-iri; next King the Elder Prince of Kibi-no-ye; next Her Augustness Princess Takaki; next Her Augustness Princess Oto. Again wedding Princess Mi-hakashi of Himuku, he begot an august child: King Toyo-kuni-wake. Again wedding the Younger Lady of Inabi, younger sister of the Elder Lady of Inabi, he begot august children: King Ma-waka; next King Hiko-hito-no-oho-ye. Again wedding Princess Ka-guro, daughter of King Princess Sume-iro-oho-naka-tsu-hiko, great-grand-child of His Augustness Yamato-take, he begot an august child: King Oho-ye. The august children of this Heavenly Sovereign Oho-tarashi-hiko numbered in all twenty-one kings and queens of whom there is a register, and fifty-nine kings and queens of whom there is no record,--eighty kings and queens altogether, out of whom His Augustness Waka-tarashi-hiko and also His Augustness Yamato-take, and also His Augustness Prince I-ho-ki-no-iri,--these three Kings,--bore the name of Heirs Apparent. The seventy-seven

³ kings and queens beside these were all granted Rulerships in the various lands, or else [posts as] Lords, Territorial Lords or Departmental Chiefs. So His Augustness Waka-tarashi-hiko [was he who afterward] ruled the Empire. His Augustness Wo-usu subdued the savage deities and likewise the unsubmissive people in the East and West. The next, King Kushi-tsunu-wake (was the ancestor of the chiefs of Mamuta). The next, His Augustness Oho-Usu, (was the ancestor of the Dukes of Mori, of the Dukes of Ohota and of the Dukes of Shimada.) The next, King Kamukushi, (was the ancestor of the Sakabe Abiko in the Land of Ki, and of the Sakabe of Uda). The next, King Toyo-kuni-wake (was the ancestor of the Rulers of the Land of Himuka.)

Sect. LXXVII.—Emperor Kei-Ko (Part II.--The Maidens Ye-Hime And Oto-Hime)

¹ Hereupon the Heavenly Sovereign, to assure himself of what he had heard of the beauty of the two maidens Ye-hime and Oto-hime, daughters of King Kamu-ohone, ancestor of the Rulers of the Land of Minu, sent his august child, His Augustness Oho-usu, to summon them up [to the Capital]. So His Augustness Oho-usu who had been sent, instead of summoning them up, forthwith wedded both the maidens himself, and then sought other women, to whom he falsely gave the maidens' names, and sent them up [to his father]. Hereupon the Heavenly Sovereign, knowing them to be other women, frequently subjected them to his long glances; but, never wedding them, caused them to sorrow. So the child that His Augustness Oho-usu begot on wedding Ye-hime, was King Oshi-kuro-no-ye-hiko (he was the ancestor of the Lords of Unesu in Minu.) Again, the child that he begot on wedding Oto-hime, was King Oshi-kuro-no-oto-hiko (he was the ancestor of the Dukes of Mugetsu.)

Sect. LXXVIII.—Emperor Kei-Ko (Part III. Various Deeds.)

¹ In this august reign the Labourers' Tribe [*1a] was established; again, the port of Aha in the East was established; again, the Great Butlers' Tribe was established; again, the granaries of Yamato were established; again, the Pool of Sakate was made, and bamboos planted on the bank.

Sect. LXXIX.—Emperor Kei-Ko (Part IV.--Yamato-Take Slays His Elder Brother)

¹ The Heavenly Sovereign said to His Augustness Wo-usu: "Why does not thine elder brother come forth to the morning and evening great august repasts? [*1b] Be thou the one to take the trouble to teach him [his duty]." Thus he commanded; but for five days after, still [the prince] came not forth. Then the Heavenly Sovereign deigned to ask His Augustness Wo-usu [saying]: "Why is thine elder brother so long of coming? Hast thou perchance not yet taught him [his duty]?" He replied, saying: "I have been at that trouble." Again [the Heavenly Sovereign] said "How didst thou take the

² trouble?" [*2a] He replied, saying: "In the early morning when he went into the privy, I grasped hold of him and crushed him, and, pulling off his limbs, [*3a] wrapped them in matting and flung them away."

Sect. LXXX.—Emperor Kei-Ko (Part V.--Yamato-Take Slays The Kumaso Braves)

¹ Thereupon the Heavenly Sovereign, alarmed at the valour and ferocity of his august child's disposition, commanded him, saying: "In the West there are two Kumaso braves, --unsubmissive and disrespectful men. So take [*2b] them,"--and [with this command] he sent him off. It happened that at this time his august hair was bound at the brow. [*3b] Then His Augustness Wo-usu was granted by his aunt Her Augustness Yamato-hime her august [upper] garment and august skirt; and, with a sabre hidden in his august bosom, he went forth. So, on reaching the house of the Kumaso braves, he saw that near the house there was a three-fold belt of warriors, who had made a cave to dwell in. Hereupon they, noisily discussing a rejoicing for the august cave, were getting food ready. So [Prince Wo-usu] sauntered about the neighbourhood, waiting for the day of the rejoicing. Then when the day of the rejoicing came, having combed down after the manner of girls his august hair which was bound up, and having put on his aunt's august [upper] garment and august skirt, he looked quite

² like a young girl, and, standing amidst the women, went inside the cave. Then the elder brother and the younger brother, the two Kumaso braves, delighted at the sight of the maiden, set her between them, and rejoiced exuberantly. So, when [the feast was] at its height, [His Augustness Wo-usu], drawing the sabre from his bosom, and catching Kumaso by the collar of his garment, thrust the sabre through his chest, whereupon, alarmed at the sight, the younger bravo ran out. But pursuing after and reaching him at the bottom of the steps of the cave, and catching him by the back, [Prince Wo-usu] thrust the sabre through his buttock. Then the Kumaso bravo spoke, saying: "Do not move

the sword; I have something to say." Then [His Augustness Wo-usu], respited him for a moment, holding him down [as he lay] prostrate. Hereupon [the bravo] said: "Who is Thine Augustness?" Then he said: "I am the august child of Oho-tarashi-hiko-oshiro-wake, the Heavenly Sovereign who, dwelling in the palace of Hishiro at Makimuku, rules the Land of the Eight Great Islands; and my name is King Yamato-wo-guna. Hearing that you two [fellows], the Kumaso braves, were unsubmissive and disrespectful, [the Heavenly Sovereign] sent me with the command to take and slay you." Then the Kumaso bravo said: "That must be true. There are no persons in the West so brave and strong as we two. Yet in the Land of Great Yamato there is a man braver than we two,--there is. Therefore will I offer thee an august name. From this time forward it is right that thou be praised as the August Child Yamato-take." As soon as he had finished saying this, [the Prince] ripped him up like a ripe

³ melon, and slew him. So thenceforward he was praised by being called by the august name of his Augustness Yamato-take. When he returned up [to the capital] after doing this, he subdued and pacified every one of the Deities of the mountains and of the Deities of the rivers and likewise of the Deities of Anado, and then went up to [the capital].

Sect. LXXXI.—Emperor Kei-Ko (Part VI.--Yamato-Take Slays The Idzumo Bravo). Forthwith Entering The Land Of Idzumo, And Wishing To Slay The Idzumo Bravo, He On Arriving, Forthwith Bound [Himself To Him In

¹ friendship. So, having secretly made [the wood of] an oak [-trees] into a false sword and augustly girded it, he went with the bravo to bathe the River Hi. Then, His Augustness Yamato-take

² getting out of the river first, and taking and girding on the sword that the Idzumo bravo had taken off and laid down, said: "Let us exchange swords!" So afterwards the Idzumo bravo, getting out of the river, girded on His Augustness Yamato-take's false sword. Hereupon His Augustness Yamato-take, suggested, saying: "Come on! let us cross swords." Then on drawing his sword, the Idzumo bravo could not draw the false sword. Forthwith His Augustness Yamato-take drew his sword and slew the Idzumo bravo. Then he sang augustly, saying:

³ "Alas that the sword girded on the Idzumo bravo, and wound round with many a creeper, should have had no true blade!"

⁴ So having thus extirpated the [braves] and made [the land] orderly, he went up [to the capital], and made his report [to the Heavenly Sovereign].

Sect. LXXXII.—Emperor Kei-Ko (Part VII.--Yamato-Take Is Sent To Subdue The East, And Visits His Aunt At Ise)

¹ Then the Heavenly Sovereign again urged a command on His Augustness Yamato-take, saying: "Subdue and pacify the savage Deities and likewise the unsubmissive people of the twelve roads of the East;" and when he sent him off, joining to him Prince Mi-suki-tomo-mimi-take, ancestor of the

Grandeess of Kibi, he bestowed on him a holly-wood spear eight fathoms [long]. So when he had received the [Imperial] command and started off, he went into the temple of the Great August Deity of Ise, and worshipped the Deity's court, forthwith speaking to his aunt, Her Augustness Yamato-hime, saying: "It must surely be that the Heavenly Sovereign thinks I may die quickly; for after sending me to smite the wicked people of the West, I am no sooner come up again [to the capital] than, without bestowing on me an army, he now sends me off afresh to pacify the wicked people of the twelve circuits of the East. Consequently I think that he certainly thinks I shall die quickly." When he departed with lamentations and tears, Her Augustness Yamato-hime bestowed on him the "Herb-Quelling-Sabre," and likewise bestowed on him an august bag, and said: "If there should be an emergency, open the mouth of the bag."

Sect. LXXXIII.—Emperor Kei-Ko (Part VIII.--Yamato-Take Slays The Rulers Of Sagamu.)

¹ So reaching the Land of Wohari, he went into the house of Princess Miyadzu, ancestress of the Rulers of Wohari, and forthwith thought to wed her; but thinking again that he would wed her when he should return up [toward the capital], and having plighted his troth, he went [on] into the Eastern Lands, and subdued and pacified all the savage Deities and unsubmissive people of the mountains and rivers. So then, when he reached the Land of Sagamu, the Ruler of the land lied, saying: "In the middle of this moor is a great lagoon, and the Deity that dwells in the middle of the lagoon is a very violent Deity." Hereupon [Yamato-take] entered the moor to see the Deity. Then the Ruler of the land set fire to the moor. So, knowing that he had been

² deceived, he opened the mouth of the bag which his aunt, Her Augustness Yamato-hime had bestowed on him, and saw that inside of it there was a fire-striker. Hereupon he first mowed away the herbage with his august sword, took the fire-striker and struck out fire, and, kindling a counter-fire, burnt [the herbage] and drove back [the other fire], and returned forth, and killed and destroyed all the Rulers of that Land, and forthwith set fire to and burnt them. So [that place] is now called Yakidzu.

Sect. LXXXIV.—Emperor Kei-Ko (Part IX.--Yamato-Take's Empress Stills The Waves.) When He Thence Penetrated On, And Crossed The Sea Of Hashiri-Midzu, The Deity Of That Crossing Raised The Waves, Tossing The Ship So That It Could Not Proceed Across. Then [Yamato-Take's

¹ Empress, whose name was Her Augustness Princess Oto-tachibana said: "I will enter the sea instead of the august child. The august child must complete the service on which he has been sent, and take back a report [to the Heavenly Sovereign]." When she was about to enter the sea, she spread eight thicknesses of sedge rugs, eight thicknesses of skin rugs and eight thicknesses of silk rugs on the top of the waves, and sat down on the top [of them] Thereupon the violent waves at once went down, and the august ship was able to proceed. Then the Empress sang, saying:

² "Ah! thou [whom I] enquired of, standing in the midst of the flames of the fire burning on the little moor of Sagamu, where the true peak pierces!"

³ So seven days afterwards the Empress's august comb drifted onto the sea-beach,--Which comb was forthwith taken and placed in an august mausoleum which was made.

Sect. LXXXV.—Emperor Kei-Ko (Part X.--Yamato-Take Slays The Deity Of The Ashigara Pass.)

¹ When, having thence penetrated on and subdued all the savage Yemishi and likewise pacified all the savage Deities of the mountains and rivers, he was returning up [to the capital], he, on reaching the foot of the Ashigara Pass, was eating his august provisions, when the Deity of the pass, transformed into a white deer, came and stood [before him]. Then forthwith, on his waiting and striking [the deer] with a scrap of wild chive, [the deer] was hit in the eye and struck dead. So, mounting to

² the top of the pass, he sighed three times and spoke, saying: "Adzuma ha ya!" So that land is called by the name of Adzuma.

Sect. LXXXVI.—Emperor Kei-Ko (Part XI.--Yamato-Take Dwells In The Palace Of Sakawori.)

¹ When, forthwith crossing over from that land out into Kahi, he dwelt in the palace of Sakawori, he sang, saying:

² "How many nights have I slept since passing Nihibari and Tsukuha?"

³ Then the old man, who was the lighter of the august fire, completed the august Song, and sang, saying:

⁴ "Oh! having put the days in a row, there are of nights nine nights, and of days ten days!"

⁵ Therefore [Yamato-take] praised the old man, and forthwith bestowed [on him] the Rulership of the Eastern Land[s].

Sect. LXXXVII.—Emperor Kei-Ko (Part XII.--Yamato-Take Wooes Princess Miyazu)

¹ Having crossed over from that land into the land of Shinanu and subdued the Deity of the Shinanu pass, he came back to the land of Wohari, and went to dwell in the house of Princess Miyazu, to whom he had before plighted his troth. Hereupon, when presenting to him the great august food, Princess Miyazu lifted up a great liquor-cup and presented it to him. Tunc Herae Miyazu veli orae adhaeserunt menstrua. Quare [Augustus Yamato-take] ilia menstrua vidit, et auguste cecinit, dicens:

² "Ego volui reclinare [caput] in fragili, molli brachiolo [tuo, quod est simile] vallo impingenti acutae falci in Monte Kagu in coelo formato quasi cucurbita;--ego desideravi dormire [tecum]. Sed in ora veli quod induis luna surrexit."

³ Tunc Herae Miyazu augusto cantui respondit, dicens:

⁴ "Alte resplendentis solis auguste puer! Placide administrationem faciens mi magne domine! Renovatis annis venientibus et effluentibus, renovatae lunae eunt veniendo patienter expecto, luna suapte surgit in ora veli quod ego induo!"

⁵ Quare tune [ille] coivit [cum illa], after which, placing in Princess Miyazu's house his august sword "the Grass-Quelling Sabre," he went forth to take the Deity of [Mount] Ibuki.

Sect. LXXXVIII.—Emperor Kei-Ko (Part XIII.--Yamato-Take Meets The Deity Of Mount Ibuki)

¹ Hereupon he said: "As for the Deity of this mountain, I will simply take him empty-handed." --and was ascending the mountain, when there met him on the mountain-side a white boar whose size was like unto that of a bull. Then he lifted up words, and said: "This creature that is transformed into a white boar must be a messenger from the Deity. Though I slay it not now, I will slay it when I return,"--and [so saying.] ascended. Thereupon the Deity caused heavy ice-rain to fall, striking and perplexing His Augustness Yamato-take. (This creature transformed into a white boar was not a messenger from the Deity, but the very Deity in person. Owing to the lifting up of words, he appeared and misled [Yamato-take.]) So when, on descending back, he reached the fresh spring of Tama-kuro-be and rested there, his august heart awoke somewhat. So that fresh spring is called by the name of the fresh spring of Wi-same.

Sect. LXXXIX.—Emperor Kei-Ko (Part XIV.--The Death Of Yamato-Take)

¹ When he departed thence and reached the moor of Tagi he said: "Whereas my heart always felt like flying through the sky, my legs are now unable to walk. They have become rudder-shaped." So that place was called by the name of Tagi. Owing to his being very weary with progressing a little further beyond that place, he leant upon an august staff to walk a little. So that place is called by the name of the Tsuwetsuki pass. On arriving at the single pine-tree on Cape Wotsu, an august sword, which he had forgotten at that place before when augustly eating, was still [there] not lost. Then he augustly sang, saying:

² "O mine elder brother, the single pine-tree that art on Cape Wotsu which directly faces Mohari! If thou, single pine-tree! wert a person, I would gird [my] sword [upon thee], I would clothe thee with [my] garments,--O mine elder brother, the single pine-tree!"

³ When he departed thence and reached the village of Mihe, he again said: "My legs are like three-fold crooks, and very weary." So that place was called by the name of Mihe. When he departed thence and reached the moor of Nobe, he, regretting [his native] land, sang, saying:

⁴ "As for Yamato, the most secluded of lands--Yamato, retired behind Mount Awogaki encompassing it with its folds is delightful!"

⁵ Again he sang, saying:

⁶ "Let those whose life may be complete stick [in their hair] as a head-dress the leaves of the bear-oak from Mount Heguri,--those children!"

⁷ This song is a Land-Regretting Song. Again he sang, saying:

⁸ "How sweet! ah! from the direction of home clouds are rising and coming!"

⁹ This is an Incomplete Song. At this time, his august sickness was very urgent. Then, he sang augustly, saying:

¹⁰ "The sabre-sword which I placed at the maiden's bed-side, alas! that sword!"

¹¹ As soon as he had finished singing, he died, Then a courier was despatched [to the Heavenly Sovereign.]

Sect. XC.—Emperor Kei-Ko (Part XV.--Yamato-Take Turns Into A White Bird)

¹ Thereupon [his] Empresses and likewise [his] august children, who dwelt in Yamato, all went down and built an august mausoleum, and, forthwith crawling hither and thither in the rice-fields encompassing [the mausoleum]. sobbed out a Song, saying:

² "The Dioscorea quinqueloba crawling hither and thither among the rice-stubble, among the rice-stubble in the rice-fields encompassing [the mausoleum] . . ."

³ Thereupon [the dead prince], turning into a white dotterel eight fathoms [long], and soaring up to Heaven, flew off towards the shore. Then the Empress and likewise the august children, though they tore their feet treading on the stubble of the bamboo-grass, forgot the pain, and pursued him with lamentations. At that time they sang, saying:

⁴ "Our loins are impeded in the plain [over-grown with] short bamboo-grass. We are not going through the sky, but oh! we are on foot."

⁵ Again when they entered the salt sea, and suffered as they went, they sang, saying.

⁶ "As we go through the sea, our loins are impeded,--tottering in the sea like herbs growing in a great river-bed."

⁷ Again when [the bird] flew and perched on the sea-side, they sang, saying:

⁸ "The dotterel of the beach goes not on the beach, but follows the seaside."

⁹ These four Songs were all sung at [Yamato-take's] august interment. So to the present day these Songs are sung at the great interment of a Heavenly Sovereign. So [the bird] flew off from that country, and stopped at Shiki in the land of Kafuchi. So they made an august mausoleum there, and laid [Yamato-take] to rest. that august mausoleum was called by the name of the "August-Mausoleum of the White-Bird." Nevertheless the bird soared up thence to heaven again, and flew away.

Sect. XCI.—Emperor Kei-Ko (Part XVI.--Yamato-Take'S Butler)

¹ During all the time that this [Prince] His Augustness Yamato-take went about pacifying countries, Nana-tsuka-hagi, [*1a] ancestor of the Suzerains of Kuna, [*2a] always followed and respectfully served him as butler.

Sect. XCII.—Emperor Kei-Ko (Part XVII.--Yamato-Take'S Descendants)

¹ This [Prince] His Augustness Yamato-take wedded Her Augustness Princess Futaji-no-iri, [*1b] daughter of the Heavenly Sovereign Ikume, and begot an august child: His Augustness Tarashi-naka-tsu-hiko [*2b] (one Deity). Again, wedding Her Augustness Princess Oto-tachibana who [afterwards] entered the sea, he begot an august child: King Waka-take (one Deity). Again, wedding Princess Futaji, daughter of Oho-tamu-wake, ancestor of the Rulers of the Land of Yasu in Chika-tsu-Afumi, he begot an august child: King Ine-yori-wake (one Deity). Again, wedding Princess Oho-kibi-take, younger sister of Take-hiko [ancestor of the] Grandees of Kiki, he begot an

² august child: King Take-kahiko (one Deity). Again, wedding Princess Kukuma-mori of Yamashiro, he begot an august child, King Ashi-kagami-wake (one Deity). A child by another wife was King Okinaga-ta-wake. Al-together the entire [number] of the august children of His Augustness Yamato-take was six Deities. So His Augustness Tarashi-naka-tsu-hiko [was he who afterwards] ruled the Empire. The next, King Ine-yori-wake (was the ancestor of the Dukes of Inukami and of the Dukes of Takebe.) The next, King Take-kahiko (was the ancestor of the Dukes of Aya in Sanugi, the Dukes of Wake in Iyo, the Lords of Towo, the Headmen of Masa and the Lords of Miyaji.) King Ashi-kagami-wake (was the ancestor of the Lords of Kamakura, the Dukes of Wodzu, the Lords of Ihashiro and the Lords of Fukita.) The child of the next, King Okinaga-ta-wake was King Kuhi-mata-naga-hiko. This King's children were: Her Augustness Princess Ihinu-ma-guro, next Okinaga-ma-waka-naka-tsu-hime, next Oto-hime (three Deities). So the above mentioned King Waka-take wedded Princess Ihinu-ma-guro, and begot King Sume-iro-oho-naka-tsu-hiko. This King wedded Princess Shibanu, daughter of Shibanu-iri-ki of Afumi, and begot a child, Her Augustness Princess Kaguro. So the Heavenly Sovereign Oho-tarashi-hiko wedded this [lady] Her Augustness Princess Kaguro, and begot King Oho-ye (one Deity). This King wedded his younger half-sister Queen Shirokane, and begot children: King Oho-na-gata, and next Her Augustness Oho-naka-tsu-hime (two Deities). So this [Lady] Her Augustness Oho-naka-tsu-hime was the august mother of King Kagosaka and King Oshikuma.

Sect. XCIII.—Emperor Kei-Ko (Part XVIII. His Age And Place Of Burial)

¹ This Heavenly Sovereign's august years were one hundred and thirty-seven, and his august mausoleum is above the Yamanobe road. [*1a]

Sect. XCIV.—Emperor Sei-Mu

¹ The Heavenly Sovereign Wata-tarashi-hiko dwelt at the palace of Taka-anaho at Shiga [*1b] in Chika-tsu-Afumi and ruled the empire. This Heavenly Sovereign wedded the Lady Oho-takara, daughter of Take-oshiyama-tari-ne, ancestor of the Grandees of Hodzumi, and begot an august child: King Wata-nuke (one Deity). So [the

² [paragraph continues] Heavenly Sovereign] raised the Noble Take-uchi [to the office of] Prince Minister, deigned to settle the Rulers of the Great Countries and Small Countries, and likewise deigned to settle the boundaries of the various countries, as also the Department Lords of the Great Departments and Small Departments. The Heavenly Sovereign's august years were ninety-five, and his august mausoleum is at Tatanami near Saki.

Sect. XCV.—Emperor Chiu-Ai (Part I.--Genealogies)

¹ The Heavenly Sovereign Tarashi-naka-tsu-hiko dwelt at the palace of Toyora at Anado, and likewise at the palace of Kashihi in Tsukushi, and ruled the Empire. This Heavenly Sovereign wedded Her Augustness Oho-naka-tsu-hime, daughter of King Oho-ye, and begot august children: King Kagosaka and King Oshikuma (two Deities). Again he wedded Her Augustness Princess Okinaga-tarashi. This Empress gave birth to august children: His Augustness Homu-ya-wake, and next His Augustness Oho-tomo-wake, another name for whom was His Augustness Homuda-wake. The reason why this Heir Apparent was given the august name of His Augustness Oho-tomo-wake was that when first born, he had on his august arm [a protuberance of] flesh resembling an elbow-pad, whence the august name bestowed on him. By this it was known while he was in the womb that he would rule countries. In this august reign the granaries of Ahaji were established.

Sect. XCVI.—Emperor Chiu-Ai (Part II.--The Possession Of Korea Divinely Promised)

¹ This Empress, Her Augustness Princess Okinaga-tarashi, was at that time, divinely possessed. So when the Heavenly Sovereign, dwelling at the palace of Kashihi in Tsukushi, was about to smite the Land of Kumaso, the Heavenly Sovereign played on his august lute, and the Prime the Noble Take-uchi, being in the pure court, requested the divine orders. Hereupon the Empress, divinely possessed, charged him with this instruction and counsel: "There is a land to the Westward,

² and in that land is abundance of various treasures dazzling to the eye, from gold and silver downwards. I will now bestow this land upon thee." Then the Heavenly Sovereign replied, saying: "If one ascend to a high place and look Westward, no country is to be seen. There is only the great sea;" and saying, "They are lying Deities," he pushed away his august lute, did not play on it, and sat silent. Then the Deities were very angry, and said: "Altogether as for this empire, it is not a land over which thou oughtest to rule. Do thou go to the one road!" Hereupon the Prince Minister the Noble Take-uchi said; "[I am filled with] awe, my Heavenly Sovereign! Continue playing thy great august lute." Then he slowly drew his august lute to him, and languidly played on it. So almost immediately

the sound of the august lute became inaudible. On their forthwith lifting a light and looking, [the Heavenly Sovereign] was dead.

Sect. XCVII.—Emperor Chiu-Ai (Part III. Preparations For The Conquest Of Korea)

¹ Then, astonished and alarmed, they set him in a mortuary palace, and again taking the country's great offerings, seeking out all sorts of crimes, such as flaying alive and flaying backwards, breaking down the divisions of rice-fields, filling up ditches, evacuating excrements and urine, marriages between superiors and inferiors, marriages with horses, marriages with cattle, marriages with fowls, and marriages with dogs, and having made a great purification of the land, the Noble Takeuchi again stood in the pure court and requested the Deities' commands. Thereupon the manner of their instruction and counsel was exactly the same as on the former day: "Altogether this land is a land to be ruled over by the august child in Thine august womb." Then the Noble Take-uchi said, "[I am filled with] awe, my Great Deities] The august child in this Deity's womb, what [sort of] child may it be?" [The Deities] replied, saying: "It is a male child." Then [the Noble Take-uchi] requested more particularly, [saying]: "I wish to know the august names of the Great Deities whose words have now thus instructed us." Forthwith [the Deities] replied, saying: "It is the august doing of

² the Great-August-Heaven-Shining-Deity, likewise it is the three great Deities Bottom-Possessing-Male, Middle-Possessing Male and Surface-Possessing-Male. (At this time the august names of these three great Deities were revealed.) If now thou truly thinkest to seek that land, thou must, after presenting the offerings to every one of the Heavenly Deities and Earthly Deities, and likewise of the Deities of the mountains and also of all the Deities of the river and of the sea, and setting our august spirits on the top of thy vessel, put into gourds the ashes of the podocarpus macrophylla tree, and likewise make a quantity of chopsticks and also of leaf platters, and must scatter them all on the waves of the great sea, that thou mayest cross over." So when [she] punctually fulfilled these instructions, equipped an army, marshalled [her vessels, and crossed over, the fishes of the sea-plain, both great and small, all bore the august vessels across their backs, and a strong favourable wind arose, and the august vessel followed the billows.

Sect. XCVIII.—Emperor Chiu-Ai (Part IV.--The Empress Jin-Go Conquers Korea)

¹ So the wave of the august vessel pushed up onto the land of Shiragi reaching to the middle of the country. Thereupon the chieftain of the country, alarmed and trembling, petitioned [the Empress], saying: "From this time forward obedient to the Heavenly Sovereign's commands, I will feed his august horses and will marshal vessels every year, nor ever let the vessels' keels dry or their poles and oars dry, and will respectfully serve him without drawing back while heaven and earth shall last." So therefore the Land of was constituted the feeder of the august horses, and the Land of Kudara was constituted the crossing store. Then the Empress stuck her august staff on the gate of the chieftain of Shiragi, and having made the Rough August Spirits of the Great Deities of the Inlet of

Sumi the guardian Deities of the land, she laid them to rest, and crossed back. So while this business was yet unconcluded, [the child] with which she was pregnant was about to be born. Forthwith, in order to restrain her august womb, she took a stone and wound it round the waist of her august skirt, and the august child was born after she had crossed [back] to the Land of Tsukushi. So the name by which the place was called where the august child was born was Umi. Again the stone which she wound round her august skirt is at the village of Ito in the Land of Tsukushi.

Sect. XCIX.—Emperor Chiu-Ai (Part V.--The Empress Jin-Go Fishes In Tsukushi)

¹ Again when, having reached the village of Tamashima in the Department of Matsura in Tsukushi, she partook of an august meal on the bank of the river, it being then the first decade of the fourth moon, she then sat on a shoal in the middle of the river, picked out threads from her august skirt, used grains of rice as bait, and hooked the trout in the river. (The name by which the river is called is the Wo-gaha; again the name by which the shoal is called is Kachi-do-hime.) So down to the present time it is an uninterrupted [custom] for women in the first decade of the fourth moon to pick out threads from their skirts, use grains as bait, and hook trout.

Sect. C.—Emperor Chiu-Ai (Part VI.--The Empress Jin-Go Subdues Yamato)

¹ Hereupon, when Her Augustness Princess Okinaga-tarashi was returning up to Yamato, she, owing to doubts concerning the disposition of the people, prepared a mourning-vessel, set the august child in that mourning-vessel, and let a report ooze out that the august child was already dead. While she went up thus, King Kagosaka and King Oshikuma, having heard [of the circumstance], thought to waylay her, went forth to the moor of Toga, and hunted for an omen. Then King Kagosaka climbed up an oak-tree, and then a large and angry boar came forth, dug up the oak-tree, and forthwith devoured King Kagosaka. His younger brother, King Oshikuma, undaunted by this circumstance, raised an army and lay in wait [for the Empress], to close with the mourning-vessel as being an empty vessel. Then an army was landed from the mourning-vessel, and joined in combat [with the opposing forces]. At this time King Oshikuma made the Noble Isahi, ancestor of the Kishi Clan of Naniha, his generalissimo; and on

² the august side of the Heir Apparent His Augustness Naniha-ne-ko-take-furu-kuma, ancestor of the Grandees of Wani, was made generalissimo. So when [the Empress's troops] had driven [King Oshikuma's troops] as far as Yamashiro, [the latter] turned and made a stand, and both [sides] fought together without retreating. Then His Augustness Take-furu-kuma planned, and caused it to be said that, as Her Augustness Okinaga-tarashi was already dead, there was no need for further fighting,-- forthwith snapping his bowstrings and feigning submission. Therefore King Oshikuma's generalissimo, believing the falsehood, unbent his bows and put away his arms. Then [the Empress's troops] picked out of their topknots some prepared bowstrings (one name [of the bowstrings] was usa-yu-dzuru;) stretched [their bows] again, and pursued and smote [the enemy]. So [these] fled

away to Afusaka, rallied, and fought again. Then [the Empress's troops] pursued on, and defeated them, and cut to pieces that army at Sasanami. Thereupon King Oshikuma, together with the Noble Isahi, being pursued and pressed, got on board a vessel and floated on the sea, and sang, saying:

³ "Come on, my lord! rather than be stricken by Furu-kuma's hurtful hand, I will plunge like the grebe into the Sea of Afumi,--I will!"

⁴ Forthwith they plunged into the sea, and died together.

Sect. CI.—Emperor Chiu-Ai (Part VIII.--The Heir Apparent Exchanges Names With The Great Deity Izasa-Wake)

¹ So when His Augustness the Noble Take-uchi, taking with him the Heir Apparent for the purpose of purification, passed through the lands of Afumi and Wakasa, he built a temporary palace at Tsunuga at the mouth of the Road of Koshi [for the Heir Apparent] to dwell in. Then His Augustness the Great Deity Izasa-wake, who dwelt in that place, appeared at night in a dream, and said: "I wish to exchange my name for the august name of the august child." Then [the dreamer of the dream] prayed, saying: "[I] am filled with awe! The name shall be respectfully exchanged according to thy command." Again the Deity charged [him, saying]: "To-morrow morning [the Heir Apparent] must go out on the beach; I will present my [thank] offering for the name [given me] in exchange." So when [the Heir Apparent] went out in the morning to the beach, the whole shore was lined with broken-nosed dolphin-fishes. Thereupon the august child caused the Deity to be addressed, saying: "Thou bestowest on me fish of thine august food." So again his august name was by his being called the Great Deity of August Food. " So he is now styled the Food-Wondrous-Great-Deity.

² [paragraph continues] Again the blood from the noses of the dolphin-fishes stank. So the strand was called by the name of Chiura. it is now styled Tsunuga.

Sect. CII.—Emperor Chiu-Ai (Part VIII.--The Empress Jin-Go Presents Liquor To The Heir Apparent)

¹ Hereupon, when the [Heir Apparent] returned up [to the Capital], his august parent, Her Augustness Princess Okinaga-tarashi. distilled some waiting-liquor, and presented it to him. Then his august parent sang augustly, saying:

² "This august liquor is not my august liquor;--oh! it is august liquor respectfully brought as a divine congratulation, a repeated congratulation, a bountiful congratulation, a reiterated congratulation by the Small August Deity, who dwells eternally, firmly standing. Partake not shallowly! Go on! go on!"

³ Having thus sung, she presented to him the great august liquor. Then His Augustness the Noble Takeuchi replied for the august child and sang, saying:

⁴ "Whatever person distilled this august liquor must surely have distilled it singing the while with that drum on the mortar,--must surely have distilled it dancing the while, for this august liquor, august liquor, to be ever more and more joyful. Go on! go on!"

⁵ These are Drinking Songs.

Sect. CIII.—Emperor Chiu-Ai (Part IX.--His Death And That Of The Empress Jin-Go)

¹ Altogether the august years of this Heavenly Sovereign Tarashi-naka-tsu-hiko were fifty-two. His august mausoleum is at Nagaye, near Wega, in Kafuchi. (The Empress died at the august age of one hundred. She was buried in the mausoleum of Tatanami in Saki.)

Sect. CIV.—Emperor O-Jin (Part 1.--Genealogies)

¹ His Augustness Homuda-wake dwelt at the palace of Akira at Karushima, and ruled the Empire. This Heavenly Sovereign wedded three queens, daughters of King Homuda-no-Ma-waka, the name of one of whom was Her Augustness Princess Takagi-no-iri; of the next, Her Augustness Naka-tsu-hime; and of the next, Her Augustness Oto-hime. (The father of these Queens, King Homuda-no-ma-Waka, was the son of His Augustness Prince Iho-ki-noiri, by his wife Shiritsuki-tome, daughter of the Noble Take-inada, ancestor of the Chiefs of Wohari.) So the august children of Her Augustness Princess Takagi-no-iri were: His Augustness Nakuta-no-oho-waka-tsu-hiko; next His Augustness Oho-yama-mori; next His Augustness Iza-no-ma-waka; next his younger sister the Lady of Ohohara; next the Lady of Komuku. (Five Deities). The august children of Her Augustness Naka-tsu-hime were: the Lady of Arata in Ki; next His Augustness Oho-sazaki; next His Augustness Netori. (Three Deities). The august children of Her Augustness Oto-hime were: the Lady Abe; next the Lady of Mihara in Ahaji; next

² the Lady of Unu in Ki; next the Lady of Minu (five Deities). Again he wedded the Princess Miyanushi-ya-kaha-ye, daughter of the Grandee Wani-no-Hifure, and begot august children: Uji-no-waki-iratsuko; next his younger sister Yata-no-waki-iratsume; next Queen Medori. (Three). Again he wedded Wo-nabe-no-iratsume, younger sister of Yakaha-ye-hime, and begot an august child: Uji-no-iratsume. (one Deity). Again he wedded Okinaga-ma-waka-naka-tsu-hima," daughter of King Kuhimata-naga-hiko, and begot an august child: King Waka-nuke-futa-mata (one Deity). Again he wedded the Princess of Itowi, daughter of Shima-tari-ne, ancestor of the Agricultural Chiefs of Sakurawi, and begot an august child; His Augustness Hayabusa-wake (one Deity). Again, he wedded Naga-hime of Idzumi in Himuka, and begot august children: King Oho-haye, next King Wo-haye; next Hata-bi-no-waki-iratsume (three Deities). Again he wedded Princess Ka-guro, and begot august children: Kaha-rada-no-iratsume; next, Tama-no-iratsume, next, Osaka-no-oho-naka-tsu-hime; next, Toho-hi-no-iratsume; next, King Kataji (five Deities). Again, he wedded Nu-iro-me of Kadzuraki, and begot an august child: King Iza-no-ma-waka, (one Deity). The august children of this Heavenly Sovereign [numbered] altogether twenty-six (eleven Kings and fifteen Queens). Of these His Augustness Oho-sazaki [was he who afterwards] ruled the Empire.

Sect. CV.—Emperor O-Jin (Part II.--He Divides The Inheritance Between His Three Sons)

¹ Hereupon the Heavenly Sovereign asked His Augustness Oho-yama-mori and His Augustness Oho-sazaki, saying: "Which think ye the dearer, an elder child or a younger child?" (The reason why the Heavenly Sovereign propounded this question was because it was his intention to make Uji-no-waki-iratsuko rule the Empire). Then His Augustness Oho-yama-mori said: "The elder child is the dearer." Next His Augustness Oho-sazaki, knowing the august

² feeling which made the Heavenly Sovereign deign to ask [the question], said: "The elder child, having already become a man, gives no trouble; but the younger child, not being yet a man, is the dearer." Then the Heavenly Sovereign said: "My lord Sazaki's words agree with my thoughts," and forthwith ordained the division [of the inheritance] thus: His Augustness Oho-yama-mori to administer the government of the mountains and the sea, [*2a] His Augustness Oho-sazaki to take and deign to report on the government of the realm, and Uji-no waki-iratsuko to rule the succession of Heaven's sun. So His Augustness Oho-sazaki was not disobedient to the Heavenly Sovereign's commands.

Sect. CVII.—Emperor O-Jin (Part IV.--He Grants Princess Kaminaga To His Son Oho-Sazaki)

¹ The Heavenly Sovereign, hearing of the beauty of Princess Kaminaga, daughter of the Duke of Muragata in the land of Himuka, and thinking to employ her sent down for her, whereupon the Heir Apparent His Augustness Oho-sazaki, having seen the maiden land at the port of Naniha, and being charmed with the grace of her appearance, forthwith directed the Prince Minister the Noble Take-uchi, to intercede for him in the august presence of the Heavenly Sovereign, and make [the latter] grant to him Princess Kami-naga, whom he had sent down for. Then on the Prime Minister the Noble Take-uchi requesting the great commands, the Heavenly Sovereign forthwith granted Princess Kami-naga to his august child. The way he granted her was this:--the Heavenly Sovereign, on a day when he partook of a copious feast, gave Princess Kami-naga the great august liquor oak-[leaf] to present to the Heir Apparent. Then he augustly sang, saying:

² "Come on, children! oh! the fragrant flowering orange-tree on my way as I go to pluck the wild garlic,--to pluck the garlic,--has its uppermost branches withered by birds perching on them, and its lowest branches withered through people plucking from them. But the budding fruit on the middle branch, like three chestnuts,--the ruddy maiden, oh! if thou lead her off with thee, it will be good, oh!"

³ Again he augustly sang, saying:

⁴ "Driving the dyke-piles into Lake Yosami where the water collects, my heart (ignorant of the pricking of the stumps of the water-caltrop, ignorant of the creeping of the roots of the *Brasenia peltata*), being more and more laughable, is now indeed repentant."

⁵ Having thus sung, he bestowed [her on the Heir Apparent]. So after having been granted the maiden, the Heir Apparent sang, saying:

⁶ "Oh! the maiden of Kohada in the back of the road! though I heard of her like the thunder, we mutually intertwine [our arms] as pillows."

⁷ Again he sang saying":

⁸ "I think lovingly ah! of how the maiden of Kohada in the back of the road sleeps [with me] without disputing"

Sect. CVIII.—Emperor O-Jin (Part V.--Songs Of The Territorial Owners Of Yeshinu)

¹ Again, the Territorial Owners of Yeshinu, seeing the august sword which was girded on His Augustness Oho sazaki, sang, saying:

² "Sharp is the beginning, freezing is the end of the sword girded on Oho-sazaki, Oho, sazaki, the solar august child of Homuda,--[it is] chilly, chilly like the trees beneath the trunks of the winter trees."

³ Again, having made a cross-mortar at Kashifu in Yeshinu, and having in that cross-mortar distilled some great august liquor, they, when they presented the great august liquor [to the Heavenly Sovereign], sang as follows, drumming with their mouths:

⁴ "We have made a side-mortar at Kashinofu, and in the side-mortar we have distilled some great august liquor, which do thou sweetly partake of, oh our lord!"

⁵ This Song is one which it is the custom to chant down to the present day when, from time to time, the Territorial Owners present a great feast [to the Sovereign].

Sect. CIX.—Emperor O-Jin (Part VI.--Various Deeds)

¹ In this august reign were graciously established the Fisher Tribe, the Mountain Tribe, the Mountain Warden Tribe, and the Ise Tribe. Again the Pool of Tsurugi was made. Again there came over [to Japan] some

² people from Shiragi. Therefore His Augustness the Noble Take-uchi, having taken them with him and set them to labour on pools and embankments, made the Pool of Kudara. [*5a]

Sect. CX.—Emperor O-Jin (Part VIII.--Tribute From Korea)

¹ Again King Sho-ko, the Chieftain of the land of Kudara, sent as tribute by Achi-kishi one stallion and one mare. (This Achi-kishi was the ancestor of the Achiki Scribes.) Again he sent as tribute a cross-sword, and likewise a large mirror. Again he was graciously bidden [*5b] to send as tribute a wise man, if there were any such in the land of Kudara. Therefore receiving the [Imperial] commands, he sent as tribute a man named Wani-kishi, and likewise by this man he sent as tribute the Confucian Analects in ten volumes and the Thousand Character Essay in one volume,--altogether eleven volumes.

² [paragraph continues] (This Wani-kishi was the ancestor of the Fumi Grandees.) Again he sent as tribute two artisans,--a smith from Kara named Taku-so and a weaver from Go named Sai-so.

Sect. CXI.—Emperor O-Jin (Part VIII.--The Emperor Intoxicated)

¹ Again there came over [to Japan] the ancestor of the Hada Rulers, the ancestor of the Aya Suzerains, and likewise a man who knew how to distil liquor, and whose name was Nim-pan, while another name for him was Susukori. So this [man] Susukori distilled some great august liquor, and presented it to the Heavenly Sovereign, who, excited with the great august liquor that had been presented to him augustly sang, saying:

² "I have become intoxicated with the august liquor distilled by Susukori. I have become intoxicated with the soothing liquor, with the smiling liquor."

³ On his walking out singing thus, he hit with his august staff a large stone in the middle of the Ohosaka road, upon which the stone ran away. So the proverb says: "Hard stones get out of a drunkard's way."

Sect. CXII.—Emperor O-Jin (Part IX.--Troubles Which Followed His Decease)

¹ So after the decease of the Heavenly Sovereign, His Augustness Ohosazaki, in conformity with the Heavenly Sovereign's commands, ceded the Empire to Uji-no-waki-iratsuko. Thereupon His Augustness Ohoyama-mori, disobeying the Heavenly Sovereign's commands, and anxious in spite thereof to obtain the Empire, had the design to slay the Prince his younger brother, secretly raised an army, and prepared to attack him. Then His Augustness Oho-sazaki, hearing that his elder brother had prepared an army, forthwith despatched a messenger to apprise Uji-no-waki-iratsuko. So, startled at the news, [the latter] set troops in ambush by the river-bank, and likewise, after having drawn a fence of curtains and raised a tent on the top of the hill, placed there publicly on a throne one of his retainers to pretend that he was the King, the manner in which all the officials reverentially went and came being just like that [usual] in the King's presence. And moreover, preparing for the time when the King his elder brother should cross the river, he arranged and decorated a boat and oars, and moreover ground [in a mortar] the root of the Kadzura japonica, and having taken the slime of its juice, rubbed

² therewith the grating inside the boat, so as to make any who should tread on it fall down, and then himself put on a cloth coat and trowsers, and having assumed the appearance of a common fellow, stood in the boat holding the oar. Hereupon, when the King his elder brother, having hid his troops in ambush and put on armour beneath his clothes, reached the river-bank and was about to get into the boat, he gazed at the grandly decorated place [on the hill], thought the King his younger brother was sitting on the throne, being altogether ignorant [of the fact] that he was standing in the boat holding the oar, and forthwith asked the fellow who was holding the oar, saying: "It has been reported to me that on this mountain there is a large and angry boar. I wish to take that boar. Shall I peradventure get that boar?" Then the fellow holding the oar replied, saying: "Thou canst not." Again he asked,

saying: "For what reason?" [The boat-man] answered, saying: "He is not to be got, however often and in however many places he be chased. Wherefore I say that thou canst not [catch him either]. "When they had crossed as far as the middle of the river, [Prince Uji-no-waki-iratsuko] caused the boat to be tilted over, and [his elder brother] to fall into the water. Then forthwith he rose to the surface, and floated down with the current. Forthwith, as he floated, he sang, saying:

³ "Whoever is swiftest among the boatmen of the Uji ferry will come to me."

⁴ Thereupon the troops that had been hidden on the river-bank rose up simultaneously on this side and on that side, and fixing their arrows [in their bows], let him go floating down. So he sank on reaching Kawara

⁵ [paragraph continues] Point. So on their searching with hooks the place where he had sunk, [the hooks] struck on the armour inside his clothes, and made a rattling sound. So the place was called by the name of Kawara Point. Then when they hooked up his bones, the younger King, sang saying:

⁶ "Catalpa bow, Evonymus standing by the ferry-bank of Uji! My heart had thought to cut [you], my heart had thought to take [you]; but at the base methought of the lord, at the extremity methought of the younger sister; grievously methought of this, sorrowfully methought of, that; and I came [back] without cutting it,--the Catalpa bow, the Evonymus."

⁷ So the bones of His Augustness Oho-yama-mori were buried on the Nara mountain. His Augustness Oho-yama-mori (was the ancestor of the Dukes of Hijikata, the Dukes of Heki, and the Dukes of Harihara.)

Sect. CXIII.—Emperor O-Jin (Part X.--Princes Oho-Sazaki And Uji-No-Waki-Iratsuko Cede The Empire To Each Other)

¹ Thereupon while the two Deities His Augustness Oho-sazaki and Uji-no-waki-iratsuko were, each of them, ceding the Empire to the other, a fisherman came with a great feast as tribute. So they each resigned it to the other. So the elder brother refused it, and caused it to be offered to the younger brother, and the younger brother refused it, and caused it to be offered to the elder brother, during which mutual cedings many days elapsed. As such mutual ceding took place not [only] once or twice, the fisherman wept from the fatigue of going backwards and forwards. So the proverb says:

² [paragraph continues] "Ah! the fisherman weeps on account of his own things." [*5a] Meanwhile Uji-no-waki-iratsuko died early. So His Augustness Oho-sazaki did rule the Empire.

Sect. CXIV.—Emperor O-Jin (Part XI.--Ama-No-Hi-Boko Crosses Over To Japan)

¹ Moreover of old there had been [a man] called by the name of Ama-no-hi-boko, child of the ruler of the land of Shiragi. This person crossed over here [to Japan]. The reason of his crossing over here was [this]: In the land of Shiragi there was a certain lagoon, called by the name of the Agu Lagoon. On the bank of this lagoon a certain poor girl was [taking her] midday sleep. Tunc solis radii, coelesti arcui similes, in privatas partes impegerunt. Again there was a certain poor man, who, thinking this

occurrence [*5b] strange, constantly watched the woman's behaviour. So the woman, having conceived from the time of that midday sleep, gave birth to

² a red jewel. Then the poor man who had watched her begged [to be allowed] to take the jewel, and kept it constantly wrapped up by his side. This person, having planted a rice-field in a valley, had loaded a cow with food for the labourers, and was getting into the middle of the valley, when he met the ruler's son, Ama-no-hi-boko, who thereupon asked him, saying: "Why enterest thou the valley with a load of food upon a cow? Thou wilt surely kill this cow and eat her." Forthwith he seized the man and was about to put him into prison, when the man replied, saying: "I was not going to kill the cow. I was simply taking food to the people in the fields." But still [the ruler's child] would not let him go. "Then he undid the jewel [which hung] at his side, and [therewith] bribed [the ruler's child]. So [the latter] let the poor man go, brought the jewel [home], and placed it beside his couch. Forthwith it was trans-formed into a beautiful maiden, whom he straightway wedded, and made his chief wife. Then the maiden perpetually prepared all sorts of dainties with which she constantly fed her husband. So the ruler's child [grew] proud in his heart, and reviled his wife. But the woman said: "I am not a woman who ought to be the wife of such as thou. I will go to the land of my ancestors;"--and forthwith she secretly embarked in a boat, and fled away across here [to Japan], and landed at Naniha. (This is the deity called Princess Akaru, who dwells in the shrine of Hime-goso at Naniha.) Thereupon Ame-no-hi-boko, hearing of his wife's flight, forthwith pursued her across hither, and was about to arrive at Naniha, when the Deity of the passage prevented his entrance. So he went back again, and landed in the country of Tajima.

Sect. CXV.—Emperor O-Jin (Part XII.--Descendants Of Ama-No-Hi-Boko, And Treasures Brought By Him.)

¹ Forthwith staying in that country, he wedded Saki-tsu-mi, daughter of Tajima-no-matawo, and begot a child: Tajima-morosuku. The latter's child was Tajima-hi-ne. The latter's child was Tajima-hinaraki. The

² latter's children were Tajima-mori, next Tajima-hitaka, next Kiyo-hiko (three Deities). This Kiyo-hiko wedded Tagima-no-mehi, and begot children: Suga-no-morowo, next his younger sister Suga-kama-yura-domi. So the above mentioned Tajima-hitaka wedded his niece Yura-domi, and begot a child: Her Augustness Princess Takanuka of Kadzuraki. (This was the august parent of Her Augustness Princess Okinaga-tarashi.) So the things which Ama-no-hi-boko brought over here, and which were called the "precious treasures," were: two strings of pearls: likewise a wave-shaking scarf, a wave-cutting scarf, a wind-shaking scarf, and a wind-cutting scarf; likewise a mirror of the offing and a mirror of the shore, --eight articles in all. (These are the Eight Great Deities of Idzushi.)

Sect. CXVI.—Emperor O-Jin (Part XIII.--The Youth-Of-The-Glow-On-The-Autumn-Mountains And The Youth-Of-The-Haze-On-The-Spring-Mountains)

¹ So this Deity had a daughter whose name was the Deity Maiden-of-Idzushi. So eighty Deities wished to obtain this Maiden-of-Idzushi in marriage, but none of them could do so. Hereupon there were two Deities, brothers, of whom the elder was called the Youth-of-the-Glow-on-the-Autumn-Mountains, and the younger was named the Youth-of-the-Haze-on-the-Spring-Mountains. So the elder brother said to the younger brother: "Though I beg for the Maiden of Idzushi, I cannot obtain her in marriage. Wilt thou [be able] to obtain her?" He answered, saying: "I will easily obtain her." Then the elder brother said: "If thou shalt obtain this maiden, I will take off my upper and lower garments, and distil liquor in a jar of my own height, and prepare all the things of the mountains and of the rivers [and give them to thee] in payment of the wager." Then the younger brother told his mother everything that the elder brother had said. Forthwith the mother, having taken wistaria-fibre, wove and sewed in the space of a single night an upper garment and trowsers, and also socks and boots, and likewise made a bow and arrows, and clothed him in this upper garment, trowsers, etc., made him take the bow and arrows, and sent him to the maiden's house, where both his apparel and the bow and arrows all turned into wistaria-blossoms. Thereupon the Youth-of-the-Haze-on-the-Spring-Mountains hung up the bow and arrows in the maiden's privy. Then, when the Maiden-of-Idzushi, thinking the blossoms strange, brought them [home, the Youth-of-the-Haze-on-the-Spring-Mountains]

² followed behind the maiden into the house, and forthwith wedded her. So she gave birth to a child. Then he spoke to his elder brother, saying: "I have obtained the Maiden-of-Idzushi." Thereupon the elder brother, vexed that the younger brother should have wedded her, did not pay the things he had wagered. Then when [the younger brother] complained to his mother, his august parent replied, saying: "During my august life the Deities indeed are to be well imitated; moreover it must be because he imitates mortal men that he does not pay those things." Forthwith, in her anger with her elder child, she took a jointed bamboo from an island in the River Idzushi, and made a coarse basket with eight holes, and took stones from the river, and mixing them with brine, wrapped them in the leaves of the bamboo and caused this curse to be spoken: "Like unto the becoming green of these bamboo-leaves, [do thou] become green and wither! Again, like unto the flowing and ebbing of this brine [do thou] flow and ebb! Again, like unto the sinking of these stones, [do thou] sink and be prostrate! "Having caused this curse to be spoken, she placed [the basket] over the smoke. Therefore the elder brother dried up, withered, sickened, and lay prostrate for the space of eight years. So on the elder brother entreating his august parent with lamentations and fears, she forthwith caused the curse to be reversed. Thereupon his body became sound as it had been before. (This is the origin of the term "a divine wager payment.")

Sect. CXVII.—Emperor O-Jin (Part XVI.--Genealogies)

¹ Again this Heavenly Sovereign Homuda's august child King Wake-nuke-futa-mata wedded his mother's younger sister Momo-shiki-iro-be, another name for whom was Her Augustness Oto-hime-

ma-wake-hime, and begot children: Oho-iratsuko, another name for whom was King Ohohodo; next her Augustness Osaka-no-oho-naka-tsu-hime:

² next Tawi-no-naka-tsu-hime; next Tamiya-no-naka-tsu-hime; next Fujihara-no-koto-fushi-no-iratsume; next Queen Torime; next King Sane. (Seven Kings (and Queens).) So King Oho-hodo (was the ancestor of the Dukes of Mikuni, the Dukes of Hata, the Dukes of Okinaga, the Dukes of Sakahito of Sakata, the Dukes of Yamaji, the Dukes of Meta in Tsukushi, and the Dukes of Fuse.) Again King Netori wedded his younger half-sister the Lady Mihara, and begot children: King Nakatsu-hiko; next King Iwa-shiha (Two Kings.) Again the child of King Kata-shiha was King Kuni.

Sect. CXVIII.—Emperor O-Jin (Part XV.--His Age And Place Of Burial)

¹ The august years of this Heavenly Sovereign Homuda were altogether one hundred and thirty. His august mausoleum is on the mound of Mofusu at Wega in Kafuchi.

Kojiki, Book III

Sect. CXIX.—Emperor Nin-Toku (Part I.--Genealogies)

¹ His Augustness Oho-sazaki dwelt in the palace of Takatsu at Naniha, and ruled the Empire. This Heavenly Sovereign wedded (the Empress) Her Augustness Iha-no-hime, daughter of Kadzuraki-no-sotsu-biko, and begot august children: His Augustness Ohoye-no-izaho-wake; next the Middle King of the Inlet of Sumi; next His Augustness Midzu-ha-wake of Tajihi; next His Augustness the Noble Wo-asadzuma-no-waku-go (four Deities.) Again he wedded Princess Kami-naga, daughter of the Duke of Muragata in Himuka, as mentioned above, and begot august children: Hatabi-no-oho-iratsuko, another name for whom was the King of Great Kusaka; next Hatabi-no-waki-iratsume, another name for whom was Her Augustness Princess Nagahi, and another name was Her Augustness Waka-kusaka-be (Two Deities.) Again he wedded his younger half-sister Yata-no-waki-iratsume. Again he wedded his younger half-sister Uji-no-waki-iratsume. These two Deities had no august children. Altogether the august children of this Heavenly Sovereign Oho-sakaki [numbered] in all six Deities, (Five Kings and one Queen). So His Augustness Izaho-wake [was he who afterwards] ruled the Empire. Next His Augustness Tajihi-no midzu-ha-wake likewise ruled the Empire. Next His Augustness the Noble Oh-asadzuma-no-waku-go likewise ruled the Empire.

Sect. CXX.—Emperor Nin-Toku (Part II.--Various Deeds)

¹ In the august reign of this Heavenly Sovereign the Kadzuraki Tribe was established as the august proxy of the Empress, Her Augustness Iha-no-hime. Again the Mibu

² [paragraph continues] Tribe was established as the august proxy of the Heir Apparent, His Augustness Izaho-wake. Again the Tajihi Tribe was established as the august proxy of His Augustness Midzuna-wake. Again the Oho-kusaka Tribe was established as the august proxy of King Oho-kusaka, and the Waka-kusaka Tribe was established as the august proxy of King Waga-kusake-be. Again people from Hada were set to labour, and the embankment at Mamuta and also the granaries of Manuta were made. Again the Pool of Wani and the Pool of Yosemite were made. Again the Naniha Channel was dug, and [the waters of the rivers] led to the sea. Again the Wobashi Channel was dug. Again the port of the inlet of Sumi was established.

Sect. CXXI.—Emperor Nin-Toku [Part III.--He Remits The Taxes]

¹ Thereupon the Heavenly Sovereign, ascending a lofty mountain and looking on the land all round, spoke, saying: "In the whole land there rises no smoke; the land is all poverty-stricken. So I remit all people's taxes and [forced labour] from now till three years [hence.]" Therefore the great palace became dilapidated, and the rain leaked in everywhere; but no repairs were made. The rain that

leaked in was caught in troughs, and [the inmates] removed from [its reach] to places where there was no leakage. When later [the Heavenly Sovereign]] looked on all the land, the smoke was abundant in the land. So finding the people rich, he now exacted taxes and forced labour. Therefore the peasantry prospered, and did not suffer from forced labour. So in praise of that august reign, it was called the reign of the Emperor-Sage.

Sect. CXXIII.—Emperor Nin-Toku Part V.--The Empress Retires To Yamashiro)

¹ After this time the Empress made a progress to the land of Ki in order to pluck aralia-leaves for a copious feast; and in the mean while the Heavenly Sovereign wedded Yata-no-waki-iratsume. Hereupon, when the Empress was returning in her august vessel loaded full

² of aralia-leaves, a coolie from Kozhima in the land of Kibi, who was in the service of the Superintendent of the Water-Directors, being on his way off to his own country, met at the great passage of Naniha the vessel of a lady of the train who had got behind, and forthwith told her, saying: "The Heavenly Sovereign has recently wedded Yata-no-waki-iratsume, and plays with her day and night. It must probably be because the Empress has not heard of this thing, that she quietly makes progress for pleasure." Then the lady of the train, having heard this narrative, forthwith pursued and reached the august vessel, and reported everything exactly as the coolie had told it. Hereupon the Empress, greatly vexed and angry, threw away into the sea all the aralia-leaves which she had put on board the august vessel. So the place,[where she did so] is called by the name of Cape Mitsu. Forthwith without entering the palace, but taking her august vessel [from it] and ascending the channel against the current, she made a progress up into Yamashiro by the river; At this time she sang, saying:

³ "Oh! the river of Yamashiro where the seedlings grow in succession! As I ascend, ascend the river, oh! on the bank of the river [there] stands growing a sashibu!--a sashibu-tree; below it stands growing a broad-foliaged five hundred[-fold branching] true camellia-tree; oh! he who is brilliant like its blossoms, widely powerful like its foliage, is the great lord."

⁴ Forthwith going round by Yamashiro, and arriving at the entrance of the Mountain, she sang, saying:

⁵ "Oh! the river of Yamashiro where the seedlings grow in succession! As I ascend, ascend to Miya, I pass Nara, I pass Yamato with its shield of mountains; and the country I fain would see is Takamiya in Kadzuraki, the neighbourhood of my home."

⁶ Having sung thus, she returned and entered for some time into the house of a person from Kara named Nurinomi at Tsutsuki.

Sect. CXXIV.—Emperor Nin-Toku (Part VI.--He Follows The Empress Into Yamashiro)

¹ The Heavenly Sovereign, having heard that the Empress had made a progress up by Yamashiro, made a person,--a retainer called by the name of Toriyama, --give an august Song, which said:

² "Reach [her] in Yamashiro, Toriyama! Reach [her]! reach [her]! Ah! wilt thou reach and meet my beloved spouse?"

³ Again he continued by despatching Kuchiko, Grandee of Wani, and sang, saying:

⁴ "Wilt thou be without thinking even of the Heart that is in the moor of Ohowiko, the moor of Ohowiko, that is by Takaki at Mimoro?"

⁵ Again he sang, saying:

⁶ "If indeed I had pillowed [my head] on the white arm like the whiteness of the roots, the great roots, that were beaten with wooden hoes by the women of Yamashiro where the seedlings grow in succession, [then] mightest thou say, 'I know [thee] not'."

⁷ So when the Grandee of Kuchiko was repeating this august Song [to the Empress,] it was raining heavily. Then upon his, without avoiding the rain, coming and prostrating himself at the front door of the palace, she on the contrary went out at the back door; and on his coming and prostrating himself at the back door of the palace, she on the contrary went out at the front door. Then, as he crept backwards and forwards on his knees in the middle of the court, the streams of water reached to his loins. Owing to the grandee being clad in a garment dyed green and with a red cord, the streams of water brushed against the red cord, and the green all changed to red colour. Now the Grandee of Kuchiko's younger sister Princess Kuchi was in the service of the Empress. So Princess Kuchi sang saying:

⁸ "Oh! how tearful is my lord-elder brother, saying things in the palace of Tsutsuki in Yamashiro!"

⁹ Then when the Empress asked the reason, she replied, saying: "He is my brother the Grandee of Kuchiko." Thereupon the Grandee of Kuchiko and also his younger sister Princess Kuchi and likewise Nurinomi [all] three took counsel [together,] and sent to report to the Heavenly Sovereign, saying: "The reason of the Empress's progress is that there are [some] insects reared by Nurinomi,--strange insects changing in three ways, once becoming creeping insects, once becoming cocoons, and once becoming flying birds --and it is only to go and look at them that she has entered into [Nurinomi's house.] She has no strange intentions." When they had thus reported, the Heavenly Sovereign said: "That being so, I want to go and see [these insects,] as

¹⁰ [paragraph continues] I think [they must be] strange; [and with these words] he made a progress up from the great palace. When he entered into Nurinomi's house, Nurinomi, had already presented to the Empress the three-fold insects reared by him. Then the Heavenly Sovereign augustly stood at the door of the palace where the Empress-dwelt, and sang, saying:

¹¹ "Pure as the great roots that were beaten with their wooden hoes by the women of Yamashiro where the seedings grow in succession:--it is because thou spokest tumultuously that I come in here [with my retainers numerous] as the more and more flourishing trees that I look across at."

¹² These six Songs by the Heavenly Sovereign and by the Empress are Changing Songs which are Quiet Songs.

Sect. CXXV.—Emperor Nin-Toku (Part VIII.--He Loves Yata-No-Waki-Iratsume)

- ¹ The Heavenly Sovereign, loving Yata-no-waki-iratsume, deigned to send her an august Song. That Song said:
- ² "Will the one sedge-stem of Yata, having no children, wither as it stands? Poor sedge-moor! Sedge-moor indeed is what I may say--poor pure girl!"
- ³ Then Yata-no-waki-iratsume replied in a Song, saying:
- ⁴ "Even though the one sedge stem of Yata be alone, if the Great Lord say it is right even though it be alone [it is right.]"
- ⁵ So the Yata Tribe was established as the august proxy of Yata-no-waki-iratsume.

Sect. CXXVI.—Emperor Nin-Toku (Part VIII.--Death Of King Hayabusa-Wake And Queen Medori)

- ¹ Again the Heavenly Sovereign begged for his younger half-sister Queen Medori, using as middle-man his younger brother King Haya-busa-wake. Then Queen Medori spoke to King Hayabusa-wake, saying: "Owing to the
- ² violence of the Empress, [the Heavenly Sovereign] has not deigned to take Yata-no-waki-iratsume [into the Palace.] So I will not respectfully serve him. I will become the wife of Thine Augustness." Forthwith they wedded each other, wherefore King Hayabusa-wake made no report [to the Heavenly Sovereign.] Then the Heavenly Sovereign, going straight to the place where Queen Medori dwelt, stood on the door-sill of the palace. Hereupon, Queen Medori being at her loom, was weaving garments. Then the Heavenly Sovereign sang saying:
- ³ "Oh! for whom may be the garments that my Great Lady Medori weaves?"
- ⁴ Queen Medori replied in a Song saying:
- ⁵ "For an august veil for the high-going Falcon-Lord."
- ⁶ So the Heavenly Sovereign, perceiving her feelings, returned into the palace. At this time when her husband King Hayabusa-wake came, his wife Queen Medori sang, saying:
- ⁷ "The lark flies to heaven. Oh! high-going Falcon-Lord, catch the wren."
- ⁸ The Heavenly Sovereign, hearing this Song, forthwith raised an army, wishing to slay King Hayabusa and Queen Medori, who then fled away together, and ascended Mount Kurahashi. Thereupon King Hayabusa-wake sang, saying:
- ⁹ "Owing to the steepness of ladder-like Mount Kurahashi, being unable to clamber [up] the rocks, oh! she takes my hand!
- ¹⁰ Again he sang, saying:
- ¹¹ "Though ladder-like Mount Kurahashi be steep, it is not steep when I ascend it with my younger sister."

¹² So when they fled thence, and reached Soni in Uda, the Imperials army pursued, overtook, and slew them.

Sect. CXXVII.—Emperor Nin-Toku (Part VIII.--Queen Medori'S Armlet)

¹ Chief Ohotate of Yamabe, who was the generalissimo of that army, took the jewelled armlet which was wound round Queen Medori's august arm, and gave it to his own wife. After this time, when a copious feast was to be held, the women of the various families all went to court. Then the wife of Chief Ohotate came with that Queen's jewelled armlet wound round her own arm. Thereupon the Empress, Her Augustness Iha-no-hime, herself took the oak-leaves [full] of great august liquor and graciously gave them to the women of the various families. Then the Empress, recognizing the jewelled armlet, gave [the wearer] no oak-leaf[-full] of great august liquor, but forthwith sent her away; and sending. for the husband, Chief Ohotate, said: "Owing to that King and Queen's impropriety, [the Emperor] deigned to send them away. This was nothing strange. And a slave such as thou despoils of the jewelled armlet that was wound round her august arm the body of his lady [that was still] warm, and gives it to his own wife!"--and forthwith he was condemned to death.

Sect. CXXVIII.—Emperor Nin-Toku (Part IX.--A Wild-Goose Lays An Egg)

¹ Another time, the Heavenly Sovereign, when about to hold a copious feast, made a progress to the Island of Hime, just when a wild-goose had laid an egg on that island. Then, sending for His Augustness the Noble Takeuchi, he asked him in a Song about the laying of an egg by a wild goose. This Song said:

² "Court Noble of Uchi! thou indeed art a long-lived person. Hast thou [ever] heard of a wild-goose laying an egg in the land of Yamato?"

³ Hereupon the Noble Take-uchi spoke in a song, saying:

⁴ "August Child of the high-shining Sun, it is indeed natural that thou shouldest deign to ask, it is indeed right that thou shouldest ask. I indeed am a long-lived person, [but] have not yet heard of a wild goose laying an egg in the land of Yamato."

⁵ Having thus spoken, he was granted the august lute and sang saying:

⁶ "Oh thou prince! the wild goose must have laid the egg because thou wilt at last rule."

⁷ This is a Congratulatory Incomplete Song.

Sect. CXXIX.—Emperor Nin-Toku (Part X.--A Vessel Is Made Into A Lute)

¹ In this august reign there was a tall tree on the west of the river Tsuki. The shadow of this tree, on its being struck by the morning sun, reached to the Island of Ahaji: and on its being struck by the

evening sun, it crossed Mount Takayasu. So the tree was cut down and made into a vessel, and a very swift-going vessel it was. At the time, this vessel was called by the name of Karanu. So with this vessel the water of the Island of Ahaji was drawn morning and evening, and presented as the great august water. The broken [pieces] of this vessel were used [as fuel] to burn salt and the pieces of wood that remained over from the burning were made into a lute, whose sound re-echoed seven miles [off]. So [some one] sang, saying:

² "Karanu was burnt [as fuel] for salt; the remainder was made into a lute; oh! when struck, it sounds like the wet plants standing rocked on the reefs in the middle of the harbour, the harbour of Yura."

³ This is a Changing Song which is a Quiet song.

Sect. CXXX.—Emperor Nin-Toku (Part XI.--His Age And Place Of Burial)

¹ The august years of this Heavenly Sovereign were eighty-three. His august mausoleum is on the Ear-Moor of Mozu.

Sect. CXXXI.—Emperor Ri-Chiu (Part I.--Genealogies)

¹ His Augustness Iza-ho-wake dwelt in the palace of Wakasakura at Ihare, and ruled the Empire. This Heavenly Sovereign wedded Her Augustness Princess Kuro, daughter of the Noble of Ashida, child of So-tsu-biko of Kadzuraki, and begot august children: King Oshiha of Ichinobe; next King Mima: next his younger sister Awomi-no-iratsume, another name for whom was Ichi-toyo-no-iratsume.

Sect. CXXXII.—Emperor Ri-Chiu (Part II.--He Is Taken To Iso-No-Kami)

¹ Originally, when dwelling at the palace of Naniha, [the Heavenly Sovereign] on holding a copious feast when at the great tasting, was intoxicated with the great august liquor, and fell greatly and augustly asleep. Then his younger brother, King Sumi-no-ye-naka-tsu, wishing to take the Heavenly Sovereign, set fire to the great palace. Thereupon the Suzerain of Achi, ancestor of the Suzerains of Aya in Yamato, having taken him away by stealth, set him on an august horse, and caused him to make a progress into Yamato. So [the Heavenly Sovereign] awoke on reaching the moor of Tajihi, and said: "What place is this?" Then the Suzerain of Achi said: "King Sumi-no-ye-no-naka-tsu set fire to the great palace; so I am fleeing with thee into Yamato." Then the Sovereign sang, saying:

² "Had I known that I should sleep on the Moor of Tajihi, oh! I would have brought my dividing matting, had I known that I should sleep!"

³ On reaching the Pass of Hanifu and gazing at the palace of Naniha, the fire was still bright. Then the Heavenly Sovereign sang again, saying:

⁴ "The group of houses sparkingly burning, as I stand and look from the Pass of Hanifu, is in the direction of the house of my spouse."

⁵ So when they reached the entrance of the Ohosaka mountain, they met one woman. This woman said: "A number of men bearing weapons are barring [the

⁶ way across] the mountain. Thou shouldst cross it going round by way of Tagima. Then the Heavenly Sovereign sang, saying:

⁷ "Oh! on asking the way of the maiden we met at Ohosaka, she tells not [the] direct [way], but tells of the Tagima way."

⁸ So making his progress up, he dwelt in the temple of the Deity of Isonokami.

Sect. CXXXIII.—Emperor.--Ri-Chiu (Part III.--His Rebellious Brother And The Latter'S Retainer Sobakari Are Slain)

¹ Thereupon his younger brother His Augustness Midzu-ha-wake came, sent [to ask for] an audience. Then the Heavenly Sovereign caused him to be told [these words]: As I am in doubt whether perhaps Thine Augustness may [not] be of like mind with King Sumi-no-ye-no-naka-tsu, I will not meet and speak with thee." [His Augustness Midzu-ha-wake] replied, saying: "I have no evil intent. I am not of like mind with King Sumi-no-ye-no-naka-tsu." [The Heavenly Sovereign] again caused him to be told [these words]: "If that be so, [do thou] now return down, and slay King Sumi-no-ye-no-naka-tsu, and come up [again hither]. At that time I will surely meet and speak with thee." So he forthwith returned down to Naniha, and deceived [a man] named Sobakari, a man-at-arms in the personal service of King Sumi-no-ye-no-naka-tsu, saying: "If thou wilt obey my words, I shall become Heavenly Sovereign, and will make thee prime Minister, to rule the Empire. How [would this be]?" Sobakari replied, saying "" [I will do] according to thy command." Then plenteously endowing that man-at-arms, he said: "If that be so,

² slay the King." Thereupon Sobakari watched for the time when his King went into the privy, and thrust him to death with a spear. So when [His Augustness Midzu-ha-wake] was making his progress to Yamato taking Sobakari with him, he, on reaching the entrance of the Ohosaka mountain, thought [thus]: "Although Sobakari deserves very well of me, he has truly slain his lord. This is unrighteous. Nevertheless if I reward not his deed, I may be called untruthful; and if I quite carry out my promise, his intentions are on the contrary to be feared. So, though recompensing his deed, I will destroy his actual person." Therefore he said to Sobakari: "I will halt here to-day and bestow on thee the rank of Prime Minister, and to-morrow will [continue my] progress up." So a halt was made at the entrance to the mountain, a temporary palace forthwith built, a copious feast suddenly held, the rank of Prime Minister forthwith bestowed on the man-at-arms, and all the officials made to do obeisance [to him]. The man-at-arms, delighted, thought that he had accomplished his design. Then [His Augustness Midzu-ha-wake] said to the man-at-arms: "To-day I will drink liquor from the same cup as the Prime Minister." And when they drank together, a bowls large [enough] to hide the face was filled with the liquor presented. Hereupon the King's child drank first, and the man-at-arms drank afterwards. So when the man-at-arms was drinking, the great cup covered his face. Then [His Augustness Midzu-ha-wake] drew forth a sabre which he had laid under the matting, and cut off the head of the man-at-arms. Forthwith on the morrow he made his progress up. So the place was called by the name of Chika-tsu-Asuka.

³ [paragraph continues] Going up and reaching Yamato, he said: "I will halt here to-day and, having purified myself, will go forth to-morrow and worship at the temple of the Deity." So that place is

called by the name of Toho-tsu-Asuka. So going forth to the temple of the Deity of Iso-no-kami , he sent to report to the Heavenly Sovereign that he had come up to serve him after accomplishing the work [with which he had been entrusted]. So [the Heavenly Sovereign] sent for, and met, and spoke with him.

Sect. CXXXIV.—Emperor Ri-Chiu (Part IV.--Various Deeds)

¹ The Heavenly Sovereign thereupon first appointed the Suzerain of Achi to the office of Treasurer, and likewise bestowed on him domains. Again in this august reign the name of Waka-sakura Tribe was granted to the Grandees of the Waka-sakura Tribe. Again the gentile name of Dukes of Himeda was granted to the Dukes of Himeda. Again the Ihare Clan was established.

Sect. CXXXV.—Emperor Ri-Chiu (Part V.--His Age And Place Of Burial)

¹ The Heavenly Sovereign's august years were sixty-four. His august mausoleum is at Mozu. [*1a]

Sect. CXXXV.—Emperor Han-Zei

¹ His Augustness Midzu-ha-wake dwelt in the palace of Shibakaki at Tajihi, and ruled the Empire. The length of this Heavenly sovereign's august person was nine feet two inches and a half. The length of his august teeth was one inch, and their breadth two lines, and the upper and lower [row] corresponded exactly, [like jewels strung together]. The Heavenly Sovereign wedded the Lady of Tsunu, daughter of Kogoto, Grandee of Wani, and begot august children: the Lady of Kahi; next the Lady of Tsubura (two Deities). Again he wedded Oto-hime, daughter of the same Grandee, and begot august children: King Takara; next the Lady of Takabe. ---altogether four Kings [and Queens]. The Heavenly Sovereign's august years were sixty. His august mausoleum is on the Moor of Mozu.

Sect. CXXXVII.—Emperor In-Giyo (Part I--Genealogies)

¹ His Augustness Wo-asa-dzu-ma-waku-go-no-sukune dwelt in the Palace of Toho-tsu-Asuka, and ruled the Empire. This Heavenly Sovereign wedded Her Augustness Osaka-no-oho-naka-tsu-hime, younger sister of King Oho-hodo, and begot august children: King Karu of Kinashi; next Nagata-no-oho-iratsume; next King Kurohiko of Sakahi; next His Augustness Anaho; next Karu-no-oho-iratsume another name for whom is Sotohoshi-no-iratsume. (the reason for her being given the august name of Queen So-tohoshi was that the refulgence of her person passed through her garments); next King Shiro-biko of Yatsuri; next His Augustness Oho-hatsuse: (nine Deities). Altogether the Heavenly Sovereign's august children [numbered] nine Deities--(five Kings and four Queens). Of these nine Kings and

² [paragraph continues] Queens, His Augustness Anaho [was he who afterwards] ruled the Empire. Next his Augustness Oho-hatsuse ruled the Empire.

Sect. CXXXVIII.—Emperor In-Giyo (Part II.--His Sickness Is Cured By A Korean Physician)

¹ The Heavenly Sovereign, when first about to rule the succession of Heaven's Sun, [*1a] declined, saying: "I have a long sickness; I cannot rule the sun's succession." Nevertheless, as from the Empress downwards all the magnates strongly urged him, he forthwith ruled the Empire. At this time the ruler of Shiragi [*2a] dutifully sent eighty-one vessels with august tribute. Then the chief envoy sent with the august tribute, whose name was Komu-ha-chimu-kamu-ki-mu, was a man deeply versed in the medical art. So he cured the Heavenly Sovereign's august sickness.

Sect. CXXXIX.—Emperor In-Giyo (Part III. He Rectifies The People'S Names)

¹ Thereupon the Heavenly Sovereign, lamenting the transgressions in the surnames and gentile names of the people of all the surnames and names in the Empire [*1b] placed jars [for trial by] hot water [*2b] at the Wondrous

² [paragraph continues] Cape of Eighty Evils in Words at Amakashi, and deigned to establish the surnames and gentile names of the eighty heads of companies. Again the Karu Tribe was established as the august proxy of King Karu of Ki-nashi; the Osaka Tribe was established as the Empress's august proxy; and the Kaha Tribe was established as the august proxy of the Empress's younger sister Ta-wi no Naka-tsu-hime.

Sect. CXI.—Emperor In-Giyo (Part IV.--His Age And Place Of Burial)

¹ The Heavenly Sovereign's august years were seventy-eight. His august mausoleum is at Naga-ye near Wega in Kafuchi. [*1a]

Sect. CXLII.—Emperor In-Giyo (Part VI.--War Between Prince Karu And Prince Anaho)

¹ Therefore all the officials and likewise the people of the Empire turned against the Heir Apparent Karu, and towards the August Child Anaho. Then the Heir Apparent Karu, being alarmed, fled into the house of the Grandee the Noble Oho-mahe Wo-mahe, and made a provision of implements of war. (The arrows made at this time were provided with copper arrow-insides: so those arrows are called by the name of Karu arrows.) Prince Anaho likewise made implements of war. (The arrows made by this Prince were just the arrows of the present time: they are called Anaho arrows.) Thereupon Anaho raised an army, and beleaguered the house of the noble Oho-make Wo-mahe. Then, when he reached the gate, heavy ice-rain was falling. So he sang, saying:

² "Come thus under cover of the metal gate of the Noble Oho-mahe Wo-mahe! We will stand till the rain stops."

³ Then the Noble Oho-mahe came singing, lifting his hands, striking his knees, dancing, and waving his arms. The Song said:

⁴ "The courtiers are tumultuous, [saying] that the small bell of the garter of the courtiers has fallen off. Country-people, too, beware!"

⁵ This Song is of a Courtier's Style. Singing thus, he came near and said: "August Child of our Heavenly Sovereign! Come not with arms against the King thine elder brother. If thou shouldst come against him with arms, people will surely laugh. I will secure him and

⁶ present him to thee." The Prince Anaho disbanded his troops and went away. So the Noble Oho-make Wo-mahe secured Prince Karu, and led him forth, and presented him [to Prince Anaho]. The captive Prince sang, saying:

⁷ "Maiden of heaven-soaring Karu! if thou cry violently, people will know. Cry quietly like the doves on Mount Hasa."

⁸ Again he sang:

⁹ "Maiden of heaven-soaring Karu! Come and sleep, and [then] pass on, oh maiden of Karu!"

Sect. CXLIII.—Emperor In-Giyo (Part VII.--Death Of Prince Karu And Princess So-Tohoshi)

¹ So Prince Karu was banished to the hot waters of Iyo. Again when about to be banished, he sang saying:

² "The heaven-soaring birds, too, are indeed messengers. When thou hearest the voice of the crane, ask my name."

³ These three songs are of a Heaven-Soaring style. Again he sang, saying:

⁴ "If they banish the Great Lord to an island, he will indeed make the remaining return voyage. Beware of my mat! Mat indeed in words,--beware of my spouse!

⁵ This Song is of a Partly Lowered Rustic style. Queen So-tohoshi presented a Song [to him]. That Song said:

⁶ "Let not thy feet tread on the oyster-shells of the shore of Ahine with its summer herbs! Pass there [after] having made clear!"

⁷ So when afterwards again, being unable to restrain her love, she went after him, she sang, saying:

⁸ "Thy going has become long past. I will go, oh! to meet thee. Wait! I can not wait." (What is here called yama-tadzu is [what is] now [known by the name of] tatsuge.)

⁹ So when in her pursuit she reached [the place where Prince Karu was, he, who had been] pensively waiting, sang, saying:

¹⁰ "Alas! beloved spouse, who settledst the whereabouts of our grave, setting up flags in the great vale, setting up flags in the little vale of Hatsuse the hidden castle! Alas! beloved spouse, whom I see after [our many troubles], prostrate like a tsuki bow, standing like an adzusa bow!"

¹¹ Again he sang, saying:

¹² "Driving sacred piles in the upper reach, driving true piles in the lower reach of the river of secluded Hatsuse, and hanging on 303 the sacrificial piles a mirror, bunging on the true piles true jewels:--if they said that the younger sister whom I love like a true jewel, that the spouse whom I love like a mirror were [there], I would go home, I would long for my country."

¹³ Having thus sung, they forthwith killed themselves together. So these two songs are Reading Songs.

Sect. CXLIV.—Emperor An-Ko (Part I.--He Slays King Oho-Kusaka)

¹ The august child Anaho dwelt at the palace of Anaho at Isonokami, and ruled the Empire. The Heavenly Sovereign sent the Grandee of Ne, ancestor of the Grandees of Sakamoto, to the residence of King Oho-kusaka, on behalf of his younger brother Prince Oho-hatsuse to command thus: "I wish Thine Augustness's younger sister

² [paragraph continues] Queen Waka-kusaka to wed Prince Oho-hatsuse. So do thou present her." Then King Oho-kusaka did obeisance four times, and said: "Owing to a supposition that there might be some such Great Commands, I have kept her always indoor. With reverence will I respectfully offer her according to the Great Commands." Nevertheless, thinking it disrespectful [merely] to send a message, he forthwith, as a ceremonial gift from his younger sister, made [the Grandee of Ne] take a pushwood jewel head-dress to present [to the Heavenly Sovereign]. The Grandee of Ne forthwith stole the jewel headdress meant as a ceremonial gift, and slandered King Oho-kusaka, saying: "King Oho-kusaka would not receive the Imperial Commands, but said: "An soror mea fiet ejusdem stirpis [viri] inferior storea?" and, grasping the hilt of his cross-sword, was angry." So the Heavenly Sovereign, having in his great anger slain King Oho-kusaka, took that King's chief wife Nagata-no-oho-iratsume, and made her Empress.

Sect. CXLV.—Emperor An-Ko (Part II.--He Is Slain By King Ma-Yowa)

¹ After this, the Heavenly Sovereign, being on [his] divine couch, was sleeping at midday. Then he spoke to his Empress, saying: "Is there anything on thy mind?" She replied, saying: "Being the object of the Heavenly Sovereign's generous favour, what, can there be on my mind?" Hereupon the Empress's former child, King Ma-yowa, who was seven years old that year, happened to be just then playing outside the apartment. Then the Heavenly Sovereign, not Knowing that the young King was playing outside the apartment, spoke to the Empress, saying: "I have constantly something upon my mind, namely [the fear] that thy child King Ma-yowa, when he comes to man's estate, may, on learning that I slew the King his father, requite me with a foul heart." Thereupon King Ma-yowa, who had been playing outside

² the apartment, and whose ear had caught these words, forthwith watched for the Heavenly Sovereign to be augustly asleep, and, taking the great sword [that lay] by his side, forthwith struck off the Heavenly Sovereign's head, and fled into the house of the Grandee Tsubura. The Heavenly Sovereign's august years were fifty-six, His august is on the mound of Fushimi at Sugahara.

Sect. CXLVI.—Emperor An-Ko (Part III.--Prince Oho Hatsuse Slays Princes Kuro-Biko And Shiro-Biro)

¹ Then Prince Oho-hatsuse, who at that time was a lad, was forthwith grieved and furious on hearing of this event, and went forthwith to his elder brother King Kurobiko, and said: "They have slain the Heavenly Sovereign. What shall be done?" But King Kurobiko was not startled, and was of unconcerned heart. There upon King Oho-hatsuse reviled his elder brother, saying: "For one thing it being the Heavenly Sovereign, for another thing it being thy brother, how is thy heart without concern? What! not startled, but unconcerned on hearing that they have slain thine elder brother!"--and forthwith he clutched him by the collar; dragged him out, drew his sword, and slew him. Again, going to his elder brother King Shiro-biko, he told him the circumstances as before. The unconcernedness again was like [that shown by] King Kuro-biko. [So King Oho-hatsuse,] having forthwith clutched him by the collar, pulled him along, and dug a pit on reaching Woharida, buried him as he stood, so that by the time he had been buried up to the loins, both his eyes burst out, and he died.

Sect. CXLVII.—Emperor (Part IV.--Death Of Prince Ma-Yowa And Of The Grandee Tsubura)

¹ Again he raised an army and beleaguered the house of the Grandee Tsubura. Then [the other side also] raised an army to resist the attack, and the arrows that were shot forth were like unto the falling down of the [ears of the] reeds. Thereupon King Oho-hatsuse, using his spear as a staff, peeped in, and said: "Is perchance the maiden, with whom I spoke, in this house?" Then the Grandee Tsubura, hearing these commands, came forth himself, and having taken off the weapons with which he was girded, did obeisance eight times, and said: "The maiden Princess Kara, whom anon thou deignedst to woo, is at thy service. Again in addition I will present to thee five granaries. (What are called the five granaries are now the gardeners of the five villages of Kadzuraki:) Meanwhile the reason why she does not come out to meet thee in person is that from of old down to the present time grandees and chiefs have been known to hide in the palaces of Kings, but Kings have not yet been known to hide in the houses of grandees. Therefore I think that, though a vile slave of a grandees exerting his utmost in the fight can scarcely conquer, yet must he die rather than desert a Prince who, trusting in him, has entered into his house." Having thus

² spoken, he again took his weapons and went in again to . Then, their strength being exhausted and their arrows finished, he said to the Prince: "My hands are wounded, and our arrows likewise are finished. We cannot now fight. What shall be done? "The Prince replied, saying: "If that be so, there is nothing more to do. [Do thou] now slay me. "So [the Grandee Tsubura] thrust the Prince to death with his sword, and forthwith killed himself by cutting off his own head.

Sect. CXLVIII.—Emperor An-Ko (Part V:--Prince Oho-Hatsuse Slays Prince Oshiha)

¹ After this Karu-fukuro, ancestor of the Dukes of Yama of Sasaki in Afumi, said [to King Oho-hatsuse]: "At Kuta [and?] on the moor of Kaya at Wata in Afumi, boars and deer are abundant. Their legs as they stand are like a moor [covered] with wogi; the horns they point up are like withered trees." At this [King Oho-hatsuse], taking with him King Ichi-no-be-no-oshiha, made a progress to Afumi, and on reaching this moor, each of them built a separate temporary palace to lodge in. Then next morning, before the sun had risen, King Oshiha with a tranquil heart rode along on his august horse, and, reaching and standing beside King Oho-hatsuse's temporary Palace, said to King Oho-hatsuse's attendants: "Is he not awake yet? He must be told quickly [that I am come]. It is already day-light. He must come to the hunting-ground,"--and forthwith urging his horse, he went forth. Then the people who served the august person of King Oho-hatsuse

² said: "As [King Oshiha] is a violent-spoken Prince, thou shouldst be on thy guard, and likewise it were well to arm thine august person." Forthwith he put on armour underneath his clothes, took and girded on him his bow and arrows, rode off on horseback, and in a sudden interval setting his horse by the side [of the other King's], took out an arrow, shot King Oshiha down, forthwith moreover cut his body [to pieces], put [them] into a horse's manger, and buried them level with the earth.

Sect. CXLIX.—Emperor An-Ko (Part VI:--Flight Of Princes Ohoke And Woke)

¹ .

² Hereupon King Ichi-no-be's children King Ohoke and King Woke (two Deities), having heard of this affray, fled away. So when they reached Karibawi in Yamashiro and were eating their august provisions, an old man with a tattooed face came and seized the provisions. Then the two Kings said: "We do not grudge the provisions. But

³ who art thou? "He replied, saying: "I am a boar-herd in Yamashiro." So they fled across the River Kusuba, reached the land of Harima, entered the house of a native of that country named Shizhimu, hid their persons, and worked as grooms and cow-herds.

Sect. CL.—Emperor Yu-Riyaku, (I:--Genealogies)

¹ His Augustness Oho-hatsuse-no-waka-take dwelt in the palace of Asakura at Hatsuse, and ruled the Empire. The Heavenly Sovereign wedded Queen Wake-kusaka-be, younger sister of King Oho-kusaka (no children). Again he wedded Princess Karu, daughter of the Grandee Tsubura, and begot august children: His Augustness Shiraka; next his younger sister Her Augustness Princess Wakatarashi (two Deities).

Sect. CLI.—Emperor Yu-Riyaku (Part II.--Various Deeds)

¹ So the Shiraka Clan was established as the august proxy of Prince Shiraka. Again the Hatsuse-Clan-Retainers were established. At this time there came over people from Kure. Again the Kahase Retainers were established. These people from Kure were lodged at Kure-hara. So the place was called by the name of Kure-hara.

Sect. CLIII.—Emperor Yu-Riyaku (Part IV.--He Wooes Princess Waka-Kusaka-Be)

¹ Forthwith making a progress to the residence of Queen Wakakusaka-be the Heavenly Sovereign sent the dog as a message, saying: "This thing is a strange thing which I got to day on the road. So it is a thing to woo with,"--and so saying, sent it in as a present. Thereupon Queen Waka-kusaka-be sent to say to the Heavenly Sovereign: "It is very alarming that thou shouldst make a progress with thy back to the sun. So I will come up straight [to the capital], and respectfully

² serve thee." When therefore he returned up and dwelt in the palace, he went and stood on the ascent of that mountain, and sang, saying:

³ "In the hollow between the nearer and the further mountain, this Mount Kusakabe and Mount Heguri, [is] growing the flourishing broad-leaved boar-oak; at the base grow intertwining bamboos; on the top grow luxuriant bamboos:--we sleep not [now] intertwined like the intertwining bamboos, we sleep not certainly like the luxuriant bamboos: [but] oh! my beloved spouse, with whom [I] shall afterwards sleep intertwined!"

⁴ And he forthwith sent back a messenger with this Song.

Sect. CLIV.—Emperor Yu-Riyaku (Part V.--Story Of The Woman Akawi-Ko)

¹ Again once when the Heavenly Sovereign going out for amusement, reached the River Miwa, there was a girl, whose aspect was very beautiful, washing clothes by the river-side. The Heavenly Sovereign asked the girl, [saying]: "Whose child art thou?" She replied, saying: "My name is Akawi-ko of the Hiketa Tribe." Then he caused her to be told, saying: "Do not thou marry a husband. I will send for thee, "--and [with these words] he to the palace. So eighty years had already passed while she reverently awaited the Heavenly Sovereign's commands. Thereupon Akawi-ko thought: "As, while looking for the [Imperial] commands, I have already passed many years, and as my face and form are lean and withered, there is no longer any hope. Nevertheless, if I do not show [the Heavenly Sovereign] how truly I have waited, my disappointment will be unbearable;"--and [so saying] she caused merchandise

² to be carried on tables holding an hundred, and came forth and presented [these gifts as] tribute. Thereat the Heavenly Sovereign, who had quite forgotten what he had formerly commanded, asked Akawi-ko, saying: "What old woman art thou, and why art thou come hither?" Then Akawiko

replied, saying: "Having in such and such a month of such and such a year received the Heavenly Sovereign's commands, I have been reverently awaiting the great command until this day, and eighty years have past by. Now my appearance is quite decrepit, and there is no longer any hope. Nevertheless I have come forth in order to show and declare my faithfulness." Thereupon the Heavenly Sovereign was greatly startled [and exclaimed]: "I had quite forgotten the former circumstance; and thou meanwhile, ever faithfully awaiting my commands, hast vainly let pass by the years of thy prime. This is very pitiful." In his heart he wished to marry her, but shrank from her extreme age, and could not make the marriage; but he conferred on her an august Song. That Song said:

³ "How awful is the sacred oak-tree, the oak-tree of the august dwelling! Maiden of the oak-plain!"

⁴ Again he sang, saying:

⁵ "The younger chestnut orchard plain of Hiketa:--o si dormivissem cum ilia in juvena! Oh! how old she has become!"

⁶ Then the tears that Akawi-ko wept quite drenched the red-dyed sleeve that she had on. In reply to the great august Song, she sang, saying:

⁷ "Left over from the piling up of the jewel-wall piled up round the august dwelling,--to whom shall the person of the Deity's temple go?"

⁸ Again she sang, saying:

⁹ "Oh! how enviable is she who is in her bloom like the flowering lotus,--the lotus of the inlet, of the inlet of Kusaka!"

¹⁰ Then the old woman was sent back plentifully endowed. So these four are Quiet Songs.

Sect. CLV.—Emperor Yu-Riyaku (Part VI.--He Makes A Progress To Yeshinu)

¹ When the Heavenly Sovereign made a progress to the palace of Yeshinu, there was on the bank of the Yeshinu

² river a girl of beautiful appearance. So having wedded this girl, he returned to the Palace. Afterwards, when he again made a progress to Yeshinu, he halted where he had met the girl, and in that place raised a great august throne, [*2a] seated himself on that august throne, played on his august lute, and made the maiden dance. Then he composed an august Song on account of the maiden's good dancing. That Song said:

³ "Oh! that the maiden dancing to the lute-playing, of the august hand of the Deity seated on the throne might continue for ever!"

Sect. CLVI.—Emperor Yu-Riyaku (Part VII.--The Horse-Fly And The Dragon-Fly)

¹ When forthwith he made a progress to the Moor of Akidzu, and augustly hunted, the Heavenly Sovereign sat on an august throne. Then a horse-fly bit his august arm, and forthwith a dragon-fly came and ate up [*2b] the horse-fly, and flew [away]. Thereupon he composed an august Song. That Song said:

² "Who is it tells in the great presence that game is lying on the peak of Womuro at Mi-yeshinu? Our Great Lord, who tranquilly carries on the government, being seated on the throne to await the game, a horse-fly alights on and stings the fleshy part of his arm fully clad in a sleeve of white stuff, and a dragon-fly quickly eats up that horse-fly. That it might properly bear its name, the land of Yamato was called the Island of the Dragon-Fly."

³ So from that time that moor was called by the name of Akidzu-nu.

Sect. CLVII.—Emperor Yu-Riyaku (Part VII.--Adventure With A Wild Boar)

¹ Again once the Heavenly Sovereign made a progress up to the summit of Mount Kadzuraki. Then a large [wild] boar ran out. When the Heavenly Sovereign forthwith shot the boar with a whizzing barb, the boar, furious, came towards him roaring. So the Heavenly Sovereign, alarmed at the roaring, climbed up to the top of an alder. Then he sang, saying:

² "The branch of the alder-tree on the opportune mound which I climbed in my flight on account of the terribleness of the roaring of the boar, of the wounded boar, which our great lord who tranquilly carries on the government had been pleased to shoot!"

Sect. CLVIII.—Emperor Yu-Riyaku (Part IX.--Revelation Of The Great Deity Of Kadzuraki, Lord Of One Word)

¹ Again once, when the Heavenly Sovereign made a progress up Mount Kadzuraki, the various officials were all clothed in green-stained garments with red cords that had been granted to them. At that time there were people ascending the mountain on the opposite mountain acclivity quite similar to the order of the Heavenly Monarch's retinue. Again the style of the habiliments and likewise the people were similar and not distinguishable. Then the Heavenly Sovereign gazed, and sent to ask, saying: "There being no other King in Yamato excepting myself, what person goeth thus?" The style of the reply again was like unto the commands of a Heavenly Sovereign. Hereupon the Heavenly Sovereign, being very angry, fixed his arrow [in his bow], and the various officials all fixed their arrows [in their bows]. Then those people also all fixed their arrows [in their bows]. So the Heavenly Sovereign again sent to ask, saying: "Then tell thy name. Then let each of us tell his name, and [then] let fly his arrow." Thereupon [the other] replied, saying: "As I was the first to be asked, I will be the

first to tell my name. I am the Deity who dispels with a word the evil and with a word the good,--the Great Deity of Kadzuraki, Lord of One

² [paragraph continues] Word." The Heavenly Sovereign hereupon trembled, and said: "I reverence [thee], my Great Deity. I understood not that thy great person would be revealed;" --and having thus spoken, he, beginning by his great august sword and likewise bow and arrows, took off the garments which the hundred officials had on, and worshipfully presented them [to the Great Deity]. Then the Great Deity, Lord of One Word, clapping his hands, accepted the offering. So when the Heavenly Sovereign made his progress back, the Great Deity came down the mountain, and respectfully escorted him to the entrance of the Hatsuse mountain. So it was at that time the Great Deity Lord of One Word was revealed.

Sect. CLX.—Emperor Yu-Riyaku (Part XI.--The Leaf In The Cup)

¹ Again when the Heavenly Sovereign made a copious feast under a hundred-branching tsuki-tree [*1b] at Hatsuse, a female attendant from Mihe [*2b] in the land of Ise lifted

² up the great august cup, and presented it to him. Then from the hundred-branching tsuki-tree there fell a leaf and floated in the great august cup. The female attendant, not knowing that the fallen leaf was floating in the cup, did not desist from presenting the great august liquor to the Heavenly Sovereign, who, perceiving the leaf floating in the cup, knocked the female attendant down, put his sword to her neck, and was about to cut off her head, when the female attendant spoke to the Heavenly Sovereign, saying: "Slay me not! There is something that I must say to thee:" and forthwith she sang, saying:

³ "The palace of Hishiro at Makimuku is a palace where shines the morning sun, a palace where glistens the evening sun, a palace plentifully rooted as the root of the bamboo, a palace with spreading roots like the roots of the trees, a palace pestled with oh! eight hundred [loads of] earth, As for the branches of the hundred-fold flourishing tsuki-tree growing by the house of new licking at the august gate [made of] chamaecyparis [wood], the uppermost branch has the sky above it, the middle branch has the east above it, the lowest branch has the country above it. A leaf from the tip of the uppermost branch falls against the middle branch; a leaf from the tip of the middle branch falls against the lowest branch; a leaf from the tip of the lowest branch, falling into the oil floating in the fresh jewelled goblet which the maid of Mihe is lifting up, all [goes] curdle-curdle. Ah! this is very awful, August Child of the High-Shining Sun! The tradition of the thing, too this!"

⁴ So on her presenting this Song, her crime was pardoned. Then the Empress sang. Her Song said:

⁵ "Present the luxuriant august liquor to the august child of the high-shining sun, who is broad like the leaves, who is brilliant like the blossoms of the broad-foliaged five hundred[-fold branching] true camellia-tree that stands growing by the house of new licking in this high metropolis of Yamato, on this high-timbered mound of the metropolis The tradition of this thing, too this!"

⁶ Forthwith the Heavenly Sovereign sang, saying:

⁷ "The people of the great palace, having put on scarfs like the quail-birds having put their tails together like wagtails' and congregated together like the yard-sparrows, may perhaps to-day be truly

steeped in liquor,--the people of the palace of the high-shining sun. The tradition of the thing, too, this."

⁸ These three Songs are Songs of Heavenly Words. So at this copious feast this female attendant from Mihe was praised and plentifully endowed.

Sect. CLXI.—Emperor Yu-Riyaku (Part XII.--Songs By The Emperor And Princess Wodo)

¹ On the day of this copious feast the Heavenly Sovereign, when Princess Wodo of Kasuga presented to him the great august liquor, sang again, saying:

² "Oh! the grandee's daughter holding the excellent flagon! [If] thou hold the excellent flagon, hold it firmly! Hold it quite firmly, more and more firmly, child holding the excellent flagon."

³ This is a Cup Song. Then Princess Wodo presented a Song. That Song said:

⁴ "Would that I were [thou,] the lower board of the arm-rest whereon our great lord who tranquilly carries on the government stands leaning at morn, stands leaning at eve! Oh! mine elder brother!"

⁵ This is a Quiet Song.

Sect. CLXII.—Emperor Yu-Riyaku (Part XIII.--His Age And Place Of Burial)

¹ The Heavenly Sovereign's august years were one hundred and twenty-four. His august mausoleum is at Takawashi in Tajihi in Kafuchi,

Sect. CLXIII.—Emperor Sei-Nei (Part I.--Search For A Successor To Him)

¹ His Augustness Shiraka-no-oho-yamato-ne-ko dwelt at the palace of Mikakuri at Ihare, [*1a] and ruled the Empire. This Heavenly Sovereign had no Empress, and likewise no august children. So the Shiraka-Clan was established as his august proxy. So after the Heavenly Sovereign's decease, there was no King to rule the Empire. Thereupon, on enquiry [being made] for a King who should rule the sun's succession, Oshinumi-no-iratsume, another name for whom was Princess Ihi-toyo, younger sister of Prince Ichinobe-oshiha-wake, [was found to be] residing at the palace of Tsunusashi at Takaki in Oshinumi in Kadzuraki.

Sect. CLXIV.—Emperor Sei-Nei (Part II.--Princes Ohoke And Woke Are Discovered)

¹ Then Wodate, Chief of the Mountain Clan [*1b] when appointed governor of the land of Harima, arrived just at

² [paragraph continues] [the time of] a rejoicing for the new cave of an inhabitant called Shizhimu. Hereupon, when the feasting and the drinking were at their height, they all danced in turn. So two young children [employed] to light the fire sat beside the furnace. These young children were made to dance. Then one of the young children said: "Do thou the elder brother dance first." The elder brother likewise said: "Do thou the younger brother dance first." When they thus yielded to each other, the people who were met together laughed at their manner of yielding to each other. So at last the elder brother danced, [and when he had] finished, the younger when about to dance chanted, saying:

³ "On the bamboos on the mountain-slopes, behind which are hidden as soon as they appear my warrior-mate's sword, on whose hilt red earth was daubed, for whose cord red cloth was cut, and his red flags that were set up!--Beggarly descendants of King Ichinobe-no-oshiha, august child of the Heavenly Sovereign Izaho-wake, who ruled the Empire as it were cutting the [bamboos'] roots and bending down their extremities, and like playing on an eight-stringed lute!"

⁴ Then forthwith Chief Wodate, starting at the sound [of these words], and rolling off his couch, drove away the people of the cave; and having set the two princes [one] on his left knee and [the other] on right and wept and lamented, he collected the people together, and having built a temporary palace, and set [the two princes]

⁵ to dwell in that temporary palace, he sent a courier up [to the capital]. Thereupon their aunt, Queen Ihi-toyo, delighted to hear [the news], made them come up to the palace.

Sect. CLXV.—Emperor Sei-Nei (.--The Grandee Shibi).

¹ So when the government of the Empire was about to be assumed, the Grandee Shibi, ancestor of the Grandees of Heguri mixed in the Songs, and took the hand of the beautiful person whom His Augustness Woke was about to wed. This maiden was a daughter of one of the Headmen of Uda, and her name was Ofuwo. Then His Augustness Woke likewise mixed in the Song-Hedge. Thereupon the Grandee Shibi sang, saying:

² (iv) "The further fin of the roof of the great palace is bent down at the corner."

³ When he had thus sung, and requested the conclusion

⁴ of the Song, His Augustness Woke sang, saying:

⁵ (v) "It is on account of the great carpenter's awkwardness that it is bent down at the corner."

⁶ Then the Grandee Shibi sang again, saying:

⁷ (viii) "The great lord, on account of the magnanimity of his heart, does not enter and stand in the eight-fold hedge of branches of the child of a grandee."

⁸ Hereupon the Prince sang again, saying:

⁹ (i) "Looking on the breakers of the briny current, I see my spouse standing by the fin of the tunny that comes sporting."

¹⁰ Then the Grandee Shibi, getting more and more angry sang, saying:

¹¹ (ix) "[Though] the eight-fold hedge of branches of the Prince the Great Lord be made fast at eight places, be made fast all round, 'tis a hedge that shall be cut, 'tis a hedge that shall be burnt."

¹² Then the Prince again sang, saying:

¹³ (ii) "Oh fisherman that spearest the tunny, the great fish! He being [there], thou must be sad at heart, tunny-spearing fisherman!"

¹⁴ Having thus sung, the feast was concluded at dawn, and they all retired. Next morning the two Deities, His Augustness Ohoke and His Augustness Woke, took counsel, saying: "All the people of the Court go to Court in the morning, and assemble at Shibi 's gate at noon. So Shibi must surely now be sleeping, and,

¹⁵ [paragraph continues] moreover there will be nobody at the gate. So unless it be now, it were hard to plot against him," --and forthwith they at once raised an army, and beleaguered the house of the Grandee Shibi, and slew him.

Sect. CLXVI.—Emperor Sei-Nei (Part IV.--Prince Ohoke Cedes The Empire To Prince Woke)

¹ Then each of the two Princes ceded the Empire to the other, and His Augustness Ohoke [finally] ceded it to the younger brother His Woke, saying: "Had not Thine Augustness revealed our names when we dwelt in the house of Shizhimu in Harima, we should never have arrived at being the lords of the Empire. This is quite owing to Thine Augustness's deed. So, though I be the elder brother, do Thine Augustness rule the Empire first,"--and [with these words] he urgently ceded [his claim]. So, being unable to refuse, His Augustness Woke ruled the Empire first.

Sect. CLXVII.—Emperor Ken-Zo (Part I.--The Old Woman Oki-Me)

¹ His Augustness Woke-no-ihasu-wake dwelt at the palace of Chika-tsu-Asuka, and ruled the Empire for

² eight years. The Heavenly Sovereign wedded the Queen of Naniha, daughter of the King of Ihaki. He had no children. At the time when this Heavenly Sovereign was searching for the august bones of the King his father, King Ichinobe, there came out from the land of Afumi [to the palace] a poor old woman, who said: "The place where the prince's august bones are buried is specially well known to me, and moreover [his skeleton] can be known by his august teeth." (His august teeth were teeth uneven like a lily.) Then people were set to dig the ground and search for the august bones; and the bones having been forthwith obtained, an august mausoleum was made on the mountain east of the Moor of Kaya, and they were interred, and the children of Kara-fukuro were made to guard the august mausoleum. Afterwards the august bones were brought up [to the Capital]. So having returned up [to the Capital, the Heavenly Sovereign] sent for the old woman, praised her for having, without forgetting, kept the place in mind, and conferred upon her the name of the Old Woman Oki-me: thus did he send for her into the palace, and deign to treat her with deep and wide kindness. So he built a house for the old woman to dwell in dose to the palace, and always sent for her every day. So he hung a bell by the door of the great hall, and always rang it when he wished to call the old woman. So he composed an august Song. That Song said:

³ "Oh! the far-distant bell tinkles when she has past the moor with its low eulalias and the little valley. Oh! Oki-me must be coming!"

⁴ Hereupon the old woman said: "I am very aged,

⁵ and would fain depart to my native land." So when the Heavenly Sovereign let her depart according to her request, he saw her off and sang, saying:

⁶ "Ah Okime! Okime from Afumi! from to-morrow [onwards] wilt [thou] be hidden behind the deep mountains, and alas! not seen!"

Sect. CLXVIII.—Emperor Ken-Zo (Part II.--He Slays The Boar-Herd)

¹ The Heavenly Sovereign searched for the old boar-herd who had seized his august provisions at the time when he first met with adversity and was fleeing; and, having sought him out, sent for him up [to the Capital], beheaded him in the bed of the River Asuka, and cut the knee-tendons of all his kindred. Wherefore down to the present time his descendants, on the day when they come up to Yamato, always limp of their own accord. So the man's abode had been well seen and divined. So the place was named Shimesu.

Sect. CLXIX.—Emperor Ken-Zo (Part III.--The Emperor Yu-Riyaku'S Mausoleum Is Disfigured)

¹ The Heavenly Sovereign, deeply hating the Heavenly Sovereign Oho-hatsuse, who had slain the King his father, wished to be revenged on his spirit. So when wishing to destroy the august mausoleum of the Heavenly Sovereign Oho-hatsuse, he [was about to] send people [to execute this design], his elder brother, His Augustness Ohoke, addressed him, saying: "To demolish this august mausoleum thou shouldst not send other people. None but myself shall go, and I will demolish it according to the Heavenly Sovereign's august heart. Then the Heavenly Sovereign commanded: "Make thy progress, then, according to thy decree," Wherefore His Augustness Ohoke, having proceeded down himself, slightly excavated the side of the august mausoleum, and returned up [to the capital], and reported that he had dug up and demolished it. Then the Heavenly Sovereign, astonished at the quickness of his return up, asked how he had demolished it. He replied, saying: "I slightly excavated the earth at the side of the august mausoleum." The Heavenly Sovereign said: "Wishing to be revenged on the enemy, of the King our father, I had counted on.

² the complete demolition of the mausoleum, Why hast thou [only] slightly excavated it? "He replied, saying: "The reason why I did so was that the wish to be revenged on the spirit of the foe of the King our father is truly just. Nevertheless the Heavenly Sovereign Oho-hatsuse, though he were our father's foe, was still our uncle, and moreover was an Heavenly Sovereign who ruled the Empire. So if we now, simply from the consideration of his having been our father's enemy, were completely to demolish the mausoleum of an Heavenly Sovereign who ruled the Empire, after-generations would surely revile us. Meanwhile the wrongs of the King our father must not be unrevenged. So I slightly excavated the side of the mausoleum. This insult will quite suffice as a token to future ages." On his thus addressing him, the Heavenly Sovereign said: "This also is very just, Be it as thou sayest."

Sect. CLXX.—Emperor Ken-Zo (Part IV.--His Age And Place Of Burial)

¹ So the Heavenly Sovereign died, and His Augustness Ohoke ruled the succession of Heaven's sun. The Heavenly Sovereign's august years were thirty-eight

² years. His august mausoleum is on the mound of Ihatsuki at Katawoka.

Sect. CLXXI.—Emperor Nin-Ken

¹ His Augustness Ohoke dwelt at the palace of Hirataka at Isono-kami, and ruled the Empire. The Heavenly Sovereign wedded Kasuga-no-oho-iratsume, the august daughter of the Heavenly Sovereign Oho-hatsuse-no-waka-take, and begot august children: Takaki-no-iratsume; next Takara-no-iratsume; next Kasubi-no-iratsume; next Tashiraka-no-iratsume; next His Grandeur Wo-hatsuse-no-waka-sazaki; next Prince Ma-waka. The child born to him by his next wife Naka-no-waku-go-no-iratsume, daughter of the Grandee of Wani, was: Kasuga-no-yamada-no-iratsume. The august children of this Heavenly Monarch numbered seven altogether. Of these His Augustness Wo-hatsuse-no-waka-sazaki [was he who afterwards] ruled the Empire.

Sect. CLXXII.—Emperor Mu-Retsu

¹ His Grandeur Wo-hatsuse-no-waka-sazaki dwelt in the palace of Namiki at Hatsuse, and ruled the Empire for eight years. This Heavenly Monarch had no august children. So the Wo-hatsuse Tribe was established as

² his august proxy. His august mausoleum is on the mound of Ihatsuki at Karawoka. On the death of this Heavenly Monarch there was no prince to inherit the Empire, So His Augustness Ohodo, the fifth descendant of the Heavenly Monarch Homuda, was sent for down to the land of Afumi, and married to her Augustness Tashiraka, and presented with the Empire.

Sect. CLXXIII.—Emperor Kei-Tai

¹ His Augustness Ohodo dwelt in the Palace of Tamaho at Ihare, and ruled the Empire. The (two) august children born to this Heavenly Monarch by Waka-hime, ancestress of the Dukes of Miwo, were: Oho-iratsuko, next Idzumo-no-iratsume. The (two) august children born to him by his next wife, Meko-no-iratsume, sister of the Chieftain Ofushi, ancestor of the Chieftains of Wohari, were: His Augustness Hiro-kuni-oshi-taka-kana-hi; next His Augustness Take-wo-hiro-kuni-oshi-tate. The (one) august child born to him by his next wife (the Great Empress) Her Augustness Tashiraka, the august daughter of the Heavenly Monarch Ohoke, was: His Augustness Ame-kuni-oshi-haruki-hiro-niha. The (one) august child born to him by his next wife Wo-kumi-no-iratsume, daughter of Prince Okinaga-no-mate, was: Sasage-no-iratsume. The three august children born to him by his next wife Kuro-hime, daughter of Prince Sakata-no-oho-mata, were: Kamu-saki-no-iratsume; next Mamuta-no-iratsume; next Uma-tsuta-no-iratsume. The (three) august children born to him by his next wife Seki-hime, daughter of Womochi Grandee of Mamuta were: Mamuta-no-oho-iratsume; next Shira-saka-

no-iku-hi-no-iratsume; next Wo-nu-no-iratsume, another name for whom is Naga-me-hime. The (four) children born to him by his

² next wife Yamato-hime, younger sister of Katabu Duke of Miwo, were: ; next Prince Maroko; next Prince Mimi; next Aka-hime-no-iratsume. The (three) children born to him by his next wife Abe-no-haye-hime, were: Waka-ya-no-iratsume; next Tsubura-no-iratsume; next Prince Adzu. The august children of this Heavenly Monarch numbered nineteen in all (seven Kings and twelve Queens). Of these His Augustness Ame-kuni-oshi-haruki-hiro-niha [was he who afterwards] ruled the Empire; next His Augustness Hiro-kuni-oshi-take-kana-hi ruled the Empire; the next, Queen Sasage, presided at the temple of the Deity of Ise. In this august reign Ihawi, Lord of Tsukushi, was disobedient to the Imperial Decrees, and was exceedingly disrespectful. Soy the Great Chieftain Mononobe-no-arakawi and the Chieftain Ohotomo-no-kanamura were both sent to slay Ihawi. The august years of this Heavenly Monarch were forty-three. His august mausoleum is at Awi in Mishima.

Sect. CXXXIV.—Emperor Kan-An

¹ His Augustness Hiro-kuni-oshi-take-kana-hi dwelt in the Palace of Kanahashi at Magari, and ruled the Empire. This Heavenly Monarch had no august children. His august grave is at the village of Takaya in Furuchi in Kafuchi.

Sect. CLXXV.—Emperor Sen-Kuwa

¹ His Augustness Take-wo-hiro-kuni-oshi-tate dwelt in the Palace of Ihorinu at Hinokuma, and ruled the Empire.

² [paragraph continues] The august children born to this Heavenly Sovereign by his wife Her Augustness Tachi-bana-no-naka-tsu-hime, the august daughter of the Heavenly Sovereign Ohoke, were: Her Augustness Ishi-hime; next Her Augustness Wo-ishi-hime; next King Kura-no-waka-ye. The august children born to him by his next wife, Kafuchi-no-waku-go-hime, were: King Honoho; next King Weha. The august children of this Heavenly Sovereign numbered altogether five (three Kings and two Queens). So King Honoho (was the ancestor of the Dukes Shihida.) Prince Weha (was the ancestor of the Dukes of Wina and of the Dukes of Tajihi.)

Sect. CLXXVI.—Emperor Kim-Mei

¹ The Heavenly Sovereign Ame-kuni-oshi-haruki-hiro-niha dwelt in the Great Palace of Shikishima, and ruled the Empire. The (three) august children born to this Heavenly Sovereign by his wife, Her Augustness Ishi-hime, the august daughter of the Heavenly Sovereign Hi-no-kuma, were: King Yata; next His Augustness Nu-na-kura-tama-shiki; next King Kasanuhi. The (one) august child born to him by his next wife Her Augustness Wo-ishi-hime, younger sister [of the first one], was: King Kami. The (three) august children born to him by his next wife Nukako-no-iratsume, daughter of the Grandee Hitsuma of Kasuga, were: Kasuga-no-yamada-no-iratsume; next King Maroko; next King Soga-no-kura. The (thirteen) children born to him by his next wife Kitashi-hime, daughter of the

Prime Minister the Noble Inawe of Soga were: His Augustness Tachibana-no-toyo-hi; next his younger sister Queen Ihakumo; next King Atori; next

² [paragraph continues] Her Augustness Toyo-mike-kashiki-ya-hime; next King Mata-maroko; next King Oho-yake; next King Imigako; next King [of?] Yamashiro; next his younger sister Queen Oho-tomo; next King Sakurawi-no-yumi-hari; next King Manu; next King Tachibana-moto-no-waku-go; next King Tone. The five august children born to him by his next wife Wo-ye-hime, aunt of Her Augustness Kitashi-hime, were: King Umaki; next King Kadzuraki; next King Hashi-bito-no-ana-ho-be; next King Saki-kusa-be-no-ana-ho-be, another name for whom was Sume-irodo; next His Augustness Hatsuse-be-no-waka-sazaki. Altogether the august children of this Heavenly Sovereign numbered twenty-five Kings and Queens. Of these His Augustness Nu-na-kura-futo-tama-shiki [was he who afterwards] ruled the Empire. Next His Augustness Tachibana-no-toyo-hi ruled the Empire. Next Her Augustness Toyo-mike-hashiki-ya-hime ruled the Empire. Next His Augustness Hatsusebe-no-waka-sazaki ruled the Empire. In all there were four Kings and Queens that ruled the Empire.

Sect. CLXXVII.—Emperor Bi-Datsu

¹ His Augustness Nuna-kura-futo-tama-shiki dwelt in the Palace of Wosada, and ruled the Empire for fourteen years. The (eight) children born to this Heavenly Sovereign by his wife, his half-sister Her Augustness Toyo-mike-kashiki-ya-hime, were: King Shidzu-kahi, another name for whom was Kahi-dako; next King Takeda, another name for whom was King Wo-kahi; next King Woharita; next King Umori; next King Wohari; next

² [paragraph continues] King Tame; next King Sakurawi-no-yumi-hari. The (two) august children born to him by his next wife Wo-kuma ko-no-iratsume, daughter of the Headman Ohoka of Ise, were: Her Augustness Futo-hime; next Queen Takara, another name for whom was Queen Nukade-hime. The (three) august children born to him by his next wife Her Augustness Hiro-hime, daughter of King Okinaga-no-made, were: King Osako-no-hiko-hito, another name for whom was King Maroko; next King Saka-nobori; next King Uji. The (four) august children born to him by his next wife Omina-ko-no-iratsume, daughter of Kasuga-no-naka-tsu-waku-go, were: King Naniha; next King Kuhada; next King Kasuga; next King Oho-mata. Of the august children of this Heavenly Monarch,--seventeen Kings and Queens altogether,--King Hiko-hito begot by his wife his half-sister Queen Tamura, another name for whom was Her Augustness Nukade-hime, (three) august children, namely: the Heavenly Sovereign that ruled the Empire from the Palace of Wokamoto; next King Nakatsu; next King Tara. The (two) august children born to him by his next wife, Queen Ohomata, younger sister of King Aya, were: King Chinu; next his younger sister Queen Kuhada. The (two) august children born to him by his next wife his half-sister Princess Yumi-hari, were: King Yamashiro; next Queen Kasanuhi,--altogether seven Kings and Queens, The august mausoleum [of the Heavenly Sovereign Nuna-kura-futo-tama-shiki] is at Shinaga in Kafuchi.

Sect. CLXXVIII.—Emperor Yomei

¹ His Augustness Tachibana-no-toyo-hi dwelt in the Palace of Ikenobe, and ruled the Empire for three years. The one august child born to this Heavenly Sovereign by his wife Oho-gitashi-hime, daughter of the Prime Minister the noble name, was: King Tame. The (four) august children born to him by his next wife, his half-sister Princess Hashi-bito-no-anaho-be, were: His Augustness Uhe-no-miya-no-uma-ya-dono-toyo-to-mimi; next King Kume; next King We-kuri; next King Mamuta. The august children born to him by his next wife Ihime-no-ko, daughter of Tagima-no-kura-bito-hiro, were: King Tagima; next his younger sister Sugashiroko-no-iratsume. The august mausoleum of this Heavenly Sovereign, which had been by the borders of Lake Ihare, was afterwards removed to the middle sepulchre of Shinaga.

Sect. CLXXIX.—Emperor Su-Jun

¹ The Heavenly Sovereign Hatsuse-be-no-waka-sazaki dwelt at the Palace of Shibabaki at Kurahashi, and ruled the Empire for four years. His august mausoleum is on the mound of Kurahashi.

Sect. CLXXX.—Empress Sui-Ko

¹ Her Augustness Toyo-mike-kashiki-ya-hime dwelt at the Palace of Wohorida, and ruled the Empire for thirty seven years. Her august mausoleum, which had been on the mound of Ohonu, was afterwards removed to the great sepulchre at Shinaga.

Nihon Shoki, Book I

The Age of the Gods, Part I

¹ Of old, Heaven and Earth were not yet separated, and the In and Yō not yet divided. They formed a chaotic mass like an egg which was of obscurely defined limits and contained germs.

² The purer and clearer part was thinly drawn out, and formed Heaven, while the heavier and grosser element settled down and became Earth.

³ The finer element easily became a united body, but the consolidation of the heavy and gross element was accomplished with difficulty.

⁴ Heaven was therefore formed first, and Earth was established subsequently.

⁵ Thereafter Divine Beings were produced between them.

⁶ Hence it is said that when the world began to be created, the soil of which lands were composed floated about in a manner which might be compared to the floating of a fish sporting on the surface of the water.

⁷ At this time a certain thing was produced between Heaven and Earth. It was in form like a reed-shoot. Now this became transformed into a God, and was called Kuni-toko-tachi no Mikoto.

⁸ [The character 尊 is used owing to the extreme dignity of this Deity. For the others the character 命 is used. Both are read Mikoto. This rule is followed below.]

⁹ Next there was Kuni no sa-tsuchi no Mikoto, and next Toyo-kumu-nu no Mikoto, in all three deities.

¹⁰ These were pure males spontaneously developed by the operation of the principle of Heaven.

¹¹ In one writing it is said:—"When Heaven and Earth began, a thing existed in the midst of the Void. Its shape may not be described. Within it a Deity was spontaneously produced, whose name was Kuni-toko-tachi no Mikoto, also called Kuni-soko-tachi no Mikoto. Next there was Kuni no sa-tsuchi no Mikoto, also called Kuni no sa-tachi no Mikoto. Next there was Toyo-kuni-nushi no Mikoto, also called Toyo-kumu-nu no Mikoto, Toyo-ka-fushi-no no Mikoto, Uki-fu-no-toyo-kahi no Mikoto, Toyo-kuni-no no Mikoto, Toyo-kuhi-no no Mikoto, Ha-ko-kuni-no no Mikoto, or Mi-no no Mikoto."

¹² In one writing it is said:—"Of old, when the land was young and the earth young, it floated about, as it were floating oil. At this time a thing was produced within the land, in shape like a reed-shoot when it sprouts forth. From this there was a Deity developed, whose name was Umashi-ashi-kabi-hiko-ji no Mikoto. Next there was Kuni no toko-tachi no Mikoto, and next Kuni no sa-tsuchi no Mikoto."

¹³ In one writing it is said:—"When Heaven and Earth were in a state of chaos, there was first of all a deity, whose name was Umashi-ashi-kabi-hiko-ji no Mikoto. Next there was Kuni-soko-tachi no Mikoto."

¹⁴ In one writing it is said:—"When Heaven and Earth began, there were Deities produced together, whose names were, first, Kuni-no-toko-tachi no Mikoto, and next Kuni no sa-tsuchi no Mikoto." It is further stated:—"The names of the Gods which were produced in the Plain of High Heaven were Ama no mi-naka-nushi no Mikoto, next Taka-mi-musubi no Mikoto, next Kami-mi-musubi no Mikoto."

¹⁵ In one writing it is said:—"Before Heaven and Earth were produced, there was something which might be compared to a cloud floating over the sea. It had no place of attachment for its root. In the midst of this a thing was generated which resembled a reed-shoot when it is first produced in the mud. This became straightway transformed into human shape and was called Kuni no toko-tachi no Mikoto."

¹⁶ In one writing it is said:—"When Heaven and Earth began, a thing was produced in the midst of the Void, which resembled a reed-shoot. This became changed into a God, who was called Ama no toko-tachi no Mikoto. There was next Umashi-ashi-kabi-hiko-ji no Mikoto." It is further stated:—"There was a thing produced in the midst of the Void like floating oil, from which a God was developed, called Kuni toko-tachi no Mikoto."

¹⁷ The next Deities who came into being were Uhiji-ni no Mikoto and Suhiji-ni no Mikoto, also called Uhiji-ne no Mikoto and Suhiji-ne no Mikoto.

¹⁸ The next Deities which came into being were Oho-to nochi no Mikoto and Oho-to mahe no Mikoto.

¹⁹ One authority says Oho-to no he no Mikoto, otherwise called Oho-to-ma-hiko no Mikoto and Oho-to-ma-hime no Mikoto. Another says Oho-tomu-chi no Mikoto and Oho-tomu-he no Mikoto.

²⁰ The next Gods which came into being were Omo-taru no Mikoto and Kashiko-ne no Mikoto, also called Aya-kashiko-ne no Mikoto, Imi kashiki no Mikoto, or Awo-kashiki-ne no Mikoto, or Aya-kashiki no Mikoto.

²¹ The next Deities which came into being were Izanagi no Mikoto and Izanami no Mikoto.

²² One writing says:—"These two Deities were the children of Awo-kashiki-ne no Mikoto."

²³ One writing says:—"Kuni no toko-tachi no Mikoto produced Ame kagami no Mikoto, Ame kagami no Mikoto produced Ame yorodzu no Mikoto, Ame yorodzu no Mikoto produced Aha-nagi no Mikoto, and Aha nagai no Mikoto produced Izanagi no Mikoto."

²⁴ These make eight Deities in all. Being formed by the mutual action of the Heavenly and Earthly principles, they were made male and female. From Kuni no toko-tachi no Mikoto to Izanagi no Mikoto and Izanami no Mikoto are called the seven generations of the age of the Gods.

²⁵ In one writing it is said:—"The gods that were produced in pairs, male and female, were first of all Uhiji ni no Mikoto and Suhiji ni no Mikoto. Next there were Tsuno-guhi no Mikoto and Iku-guhi no Mikoto, next

²⁶ Omo-taru no Mikoto and Kashiko-ne no Mikoto, and next Izanagi no Mikoto and Izanami no Mikoto."

²⁷ Izanagi no Mikoto and Izanami no Mikoto stood on the floating bridge of Heaven, and held counsel together, saying: "Is there not a country beneath?"

²⁸ Thereupon they thrust down the jewel-spear of Heaven and groping about therewith found the ocean. The brine which dripped from the point of the spear coagulated and became an island which received the name of Ono-goro-jima.

²⁹ The two Deities thereupon descended and dwelt in this island. Accordingly they wished to become husband and wife together, and to produce countries.

³⁰ So they made Ono-goro-jima the pillar of the centre of the land.

³¹ Now the male deity turning by the left, and the female deity by the right, they went round the pillar of the land separately. When they met together on one side, the female deity spoke first and said:—"How delightful! I have met with a lovely youth." The male deity was displeased, and said:—"I am a man, and by right should have spoken first. How is it that on the contrary thou, a woman, shouldst have been the first to speak? This was unlucky. Let us go round again." Upon this the two deities went back, and having met anew, this time the male deity spoke first, and said:—"How delightful! I have met a lovely maiden."

³² Then he inquired of the female deity, saying:—"In thy body is there aught formed?" She answered, and said:—"In my body there is a place which is the source of femineity." The male deity said:—"In my body again there is a place which is the source of masculinity. I wish to unite this source-place of my body to the source-place of thy body." Hereupon the male and female first became united as husband and wife.

³³ Now when the time of birth arrived, first of all the island of Ahaji was reckoned as the placenta, and their minds took no pleasure in it. Therefore it received the name of Ahaji no Shima.

³⁴ Next there was produced the island of Oho-yamato no Toyo-aki-tsu-shima.

³⁵ Here and elsewhere 日本 (Nippon) is to be read Yamato.

³⁶ Next they produced the island of Iyo no futa-na, and next the island of Tsukushi. Next the islands of Oki and Sado were born as twins. This is the prototype of the twin-births which sometimes take place among mankind.

³⁷ Next was born the island of Koshi, then the island of Oho-shima, then the island of Kibi no Ko.

³⁸ Hence first arose the designation of the Oho-ya-shima country.

³⁹ Then the islands of Tsushima and Iki, with the small islands in various parts, were produced by the coagulation of the foam of the salt-water.

⁴⁰ It is also stated that they were produced by the coagulation of the foam of fresh water.

⁴¹ In one writing it is said:—"The Gods of Heaven addressed Izanagi no Mikoto and Izanami no Mikoto, saying: 'There is the country Toyo-ashi-hara-chi-i-wo-aki no midzu-ho. 'Do ye proceed and bring it into order.' They then gave them the jewel-spear of Heaven. Hereupon the two Gods stood on the floating bridge of Heaven, and plunging down the spear, sought for land. Then upon stirring the ocean with it, and bringing it up again, the brine which dripped from the spear-point coagulated and became an island, which was called Ono-goro-jima. The two gods descended, dwelt in this island, and erected there an eight-fathom palace. They also set up the pillar of Heaven."

⁴² Then the male Deity asked the female Deity, saying:—"Is there anything formed in thy body?" She answered and said:—"My body has a place completely formed, and called the source of femineity." The male god said:—"My body again has a place completely formed, and called the

source of masculinity. I desire to unite my source of masculinity to thy source of femineity." Having thus spoken, they prepared to go round the pillar of Heaven, and made a promise, saying:—"Do thou, my younger sister, go round from the left, while I will go round from the right." Having done so, they went round separately and met, when the female Deity spoke first, and said:—"How pretty! a lovely youth!" The male Deity then answered and said:—"How pretty! a lovely maiden!" Finally they became husband and wife. Their first child was the leech, whom they straightway placed in a reed-boat and sent adrift. Their next was the Island of Ahaji. This also was not included in the number of their children. Wherefore they returned up again to Heaven, and fully reported the circumstances. Then the Heavenly Gods divined this by the greater divination. Upon which they instructed them, saying:—"It was by reason of the woman's having spoken first; ye had best return thither again." Thereupon having divined a time, they went down. The two deities accordingly went again round the pillar, the male Deity from the left, and the female Deity from the right. When they met, the male Deity spoke first and said:—"How pretty! a lovely maiden!" The female Deity next answered and said:—"How pretty! a lovely youth!" Thereafter they dwelt together in the same palace and had children, whose names were Oho-yamato no Toyo-aki-tsu-shima, next the island of Ahaji, next the island of Iyo no futa-na, next the island of Tsukushi, next the triplet islands of Oki, next the island of Sado, next the island of Koshi, next the island of Kibi-no-ko. The country was accordingly called the "Great-Eight-Island Country."

⁴³ In one writing it is said:—"The two Deities Izanagi no Mikoto and Izanami no Mikoto stood in the midst of the mist of Heaven, and said:—"We wish to find a country.' So they thrust down the jewel-spear of Heaven, and groped about till they found the island of Ono-goro. Then they drew back the spear and rejoiced, saying:—"Good! there is a country!"

⁴⁴ In one writing it is said:—"The two Deities Izanagi no Mikoto and Izanami no Mikoto sat in the Plain of High Heaven, and said:—"There must surely be a country.' So with the jewel spear of Heaven they scraped together the island of Ono-goro."

⁴⁵ In one writing it is said:—"The two Deities Izanagi no Mikoto and Izanami no Mikoto spoke to one another, saying: — 'There is something resembling floating oil. In the midst of this there is perhaps a country.' So they took the jewel-spear of Heaven and groping about formed with it an island which was called Ono-goro."

⁴⁶ In one writing it is said:—"The female Deity spoke first and said:—"How pretty! a handsome youth!' Now it was considered unlucky that the female Deity should have spoken first. Accordingly they went round again, when the male Deity spoke first and said:—"How pretty! a lovely maiden!" Postemo cupiebant coire, sed artis nescii erant. Tum erat motacilla quae advolavit, atque concussit suum caput et suam caudam. Quod cum vidissent duo Dei, imitati sunt eam, et in hoc modo artem coeundi potiti sunt.

⁴⁷ In one writing it is said:—"The two Deities were united and became husband and wife. First of all, the islands of Ahaji and Aha being considered the placenta, they produced the island of Oho-yamato no Toyo-aki-tsu-shima, next the island of Iyo, next the island of Tsukushi, next, as twins, the islands of Oki and Sado, next the island of Koshi, next Oho-shima, and next Kojima."

⁴⁸ In one writing it is said:—"First there was born the island of Ahaji, next the island of Oho-yamato no Toyo-aki-tsu-shima, next the island of Iyo no futa-na, next the island of Oki, next the island of Sado, next the island of Tsukushi, next the island of Iki, and next the island of Tsushima."

⁴⁹ In one writing it is said:—"The island of Ono-goro being considered the placenta, there was born the island of Ahaji, next the island of Oho-yamato no Toyo-aki-tsu, next the island of Iyo no futa-na, next the island of Tsu-kushi, next the island of Kibi no ko, next, as twins, the islands of Oki and Sado, and next the island of Koshi."

⁵⁰ In one writing it is said:—"The island of Ahaji being considered the placenta, there was born the island of Oho-yamato Toyo-aki-tsu, next the island of Aha, next the island of Iyo no futana, next the triplet islands of Oki, next the island of Sado, next the island of Tsukushi, next the island of Kibi no ko, and next Oho-shima."

⁵¹ In one writing it is said:—"The female Deity spoke first and said:—"How pretty! a lovely youth!" She forthwith took the hand of the male Deity, and they at length became husband and wife. There was born to them the island of Ahaji, and next the leech-child."

⁵² They next produced the sea, then the rivers, and then the mountains. Then they produced Ku-ku-no-chi, the ancestor of the trees, and next the ancestor of herbs, Kaya no hime. Also called Nudzuchi.

⁵³ After this Izanagi no Mikoto and Izanami no Mikoto consulted together, saying:—"We have now produced the Great-eight-island country, with the mountains, rivers, herbs, and trees. Why should we not produce someone who shall be lord of the universe? They then together produced the Sun-Goddess, who was called Oho-hiru-me no muchi.

⁵⁴ Called in one writing Ama-terasu no Oho kami.

⁵⁵ In one writing she is called Ama-terasu-oho-hiru-me no Mikoto.

⁵⁶ The resplendent lustre of this child shone throughout all the six quarters. Therefore the two Deities rejoiced, saying:—"We have had many children, but none of them have been equal to this wondrous infant. She ought not to be kept long in this land, but we ought of our own accord to send her at once to Heaven, and entrust to her the affairs of Heaven."

⁵⁷ At this time Heaven and Earth were still not far separated, and therefore they sent her up to Heaven by the ladder of Heaven.

⁵⁸ They next produced the Moon-god.

⁵⁹ Called in one writing Tsuki-yumi no Mikoto, or Tsuki-yomi no Mikoto.

⁶⁰ His radiance was next to that of the Sun in splendour. This God was to be the consort of the Sun-Goddess, and to share in her government. They therefore sent him also to Heaven.

⁶¹ Next they produced the leech-child, which even at the age of three years could not stand upright. They therefore placed it in the rock-camphor-wood boat of Heaven, and abandoned it to the winds.

⁶² Their next child was Sosa no wo no Mikoto.

⁶³ Called in one writing Kami Sosa no wo no Mikoto or Haya Sosa no wo no Mikoto.

⁶⁴ This God had a fierce temper and was given to cruel acts. Moreover he made a practice of continually weeping and wailing. So he brought many of the people of the land to an untimely end. Again he caused green mountains to become withered. Therefore the two Gods, his parents, addressed Sosa no wo no Mikoto, saying:—"Thou art exceedingly wicked, and it is not meet that thou shouldst reign over the world. Certainly thou must depart far away to the Nether Land." So they at length expelled him.

⁶⁵ In one writing it is said:—"Izanagi no Mikoto said: 'I wish to procreate the precious child who is to rule the world.' He therefore took in his left hand a white-copper mirror, upon which a Deity was produced from it called Oho-hiru-me no Mikoto. In his right hand he took a white-copper mirror, and forthwith there was produced from it a God who was named Tsuki-yumi no Mikoto. Again, while turning his head and looking askance, a God was produced who was named Sosa no wo no Mikoto. Now Oho-hirume no Mikoto and Tsuki-yumi no Mikoto were both of a bright and beautiful nature, and were therefore made to shine down upon Heaven and Earth. But Sosa no wo's character was to love destruction, and he was accordingly sent down to rule the Nether Land."

⁶⁶ In one writing it is said:—"After the sun and moon, the next child which was born was the leech-child. When this child had completed his third year, he was nevertheless still unable to stand upright. The reason why the leech-child was born was that in the beginning, when Izajiagi no Mikoto and Izanami no Mikoto went round the pillar, the female Deity was the first to utter an exclamation of pleasure, and the law of male and female was therefore broken. They next procreated Sosa no wo no Mikoto. This God was of a wicked nature, and was always fond of wailing and wrath. Many of the people of the land died, and the green mountains withered. Therefore his parents addressed him, saying: 'Supposing that thou wert to rule this country, much destruction of life would surely ensue. Thou must govern the far-distant Nether Land.' Their next child was the bird-rock-cam-phor-wood boat of Heaven. They forthwith took this boat and, placing the leech-child in it, abandoned it to the current. Their next child was Kagu tsuchi."

⁶⁷ Now Izanami no Mikoto was burnt by Kagu tsuchi, so that she died. When she was lying down to die, she gave birth to the Earth-Goddess, Hani-yama-hime, and the Water-Goddess, Midzu-ha-no-me. Upon this Kagu tsuchi took to wife Hani-yama-hime, and they had a child named Waka-musubi. On the crown of this Deity's head were produced the silkworm and the mulberry tree, and in her navel the five kinds of grain.

⁶⁸ In one writing it is said:—"When Izanami no Mikoto gave birth to Ho-no-musubi, she was burnt by the child, and died. When she was about to die, she brought forth the Water-Goddess, Midzu-ha-no-me, and the Earth-Goddess, Hani-yama-hime. She also brought forth the gourd of Heaven."

⁶⁹ In one writing it is said:—"When about to give birth to the Fire-God, Kagu tsuchi, Izanami no Mikoto became feverish and ill. In consequence she vomited, and the vomit became changed into a God, who was called Kana-yama-hiko. Next her urine became changed into a Goddess, who was called Midzu-ha-no-me. Next her excrement was changed into a Goddess, who was called Hani-yama-hime.

⁷⁰ In one writing it is said:—"When Izanami no Mikoto gave birth to the Fire-God, she was burnt, and died. She was, therefore, buried at the village of Arima in Kumano, in the province of Kii. In the time of flowers, the inhabitants worship the spirit of this Goddess by offerings of flowers. They also worship her with drums, flutes, flags, singing and dancing."

⁷¹ In one writing it is said:—"Izanagi no Mikoto and Izanami no Mikoto, having together procreated the Great-eight-island Land, Izanagi no Mikoto said: 'Over the country which we have produced there is naught but morning mists which shed a perfume everywhere!' So he puffed them away with a breath, which became changed into a God, named Shina tohe no Mikoto. He is also called Shina tsu hiko no Mikoto. This is the God of the Wind. Moreover, the child which they procreated when they were hungry was called Uka no mi-tama no Mikoto. Again they produced the Sea-Gods, who were

called Wata tsu mi no Mikoto, and the Mountain-Gods, who were called Yama tsu mi, the Gods of the River-mouths, who were called Haya-aki-tsubi no Mikoto, the Tree-Gods, who were called Kuku no chi, and the Earth-Goddess, who was called Hani-yasu no Kami. Thereafter they produced all manner of things whatsoever. When the time came for the Fire-God Kagu tsuchi to be born, his mother Izanami no Mikoto was burnt, and suffered change and departed. Then Izanagi no Mikoto was wroth, and said: 'Oh, that I should have given my beloved younger sister in exchange for a single child! So while he crawled at her head, and crawled at her feet, weeping and lamenting, the tears which he shed fell down and became a Deity. It is this Deity who dwells at Unewo no Konomoto, and who is called Naki-saha-me no Mikoto. At length he drew the ten-span sword with which he was girt, and cut Kagu tsuchi into three pieces, each of which became changed into a God. Moreover, the blood which dripped from the edge of the sword became the multitudinous rocks which are in the bed of the Easy-River of Heaven. This God was the father of Futsu-nushi no Kami. Moreover, the blood which dripped from the hilt-ring of the sword spurted out and became deities, whose names were Mika no Haya-hi no Kami and next Hi no Haya-hi no Kami. This Mika no Haya-hi no Kami was the parent of Take-mika-suchi no Kami."

⁷² Another version is:—"Mika no haya-hi no Mikoto, next Hi no haya-hi no Mikoto, and next Take-mika-tsuchi no Kami."

⁷³ "Moreover, the blood which dripped from the point of the sword spurted out and became deities, who were called Iha-saku no Kami, after him Ne-saku no Kami, and next Iha-tsutsu-wo no Mikoto. This Iha-saku no Kami was the father of Futsu-nushi no Kami."

⁷⁴ One account says:—"Iha-tsutsu-wo no Mikoto, and next Iha-tsutsu-me no Mikoto."

⁷⁵ "Moreover, the blood which dripped from the head of the sword spurted out and became deities, who were called Kura o Kami no Kami, next Kura-yamatsumi no Kami, and next Kura-midzu-ha no Kami.

⁷⁶ Thereafter, Izanagi no Mikoto went after Izanami no Mikoto, and entered the land of Yomi. When he reached her they conversed together, and Izanami no Mikoto said: 'My lord and husband, why is thy coming so late? I have already eaten of the cooking-furnace of Yomi. Nevertheless, I am about to lie down to rest. I pray thee, do not thou look on me.' Izanami no Mikoto did not give ear to her, but secretly took his many-toothed comb and, breaking off its end tooth, made of it a torch, and looked at her. Putrefying matter had gushed up, and maggots swarmed. This is why people at the present day avoid using a single light at night, and also avoid throwing away a comb at night. Izanagi no Mikoto was greatly shocked, and said: 'Nay! I have come unawares to a hideous and polluted land.' So he speedily ran away back again. Then Izanami no Mikoto was angry, and said: 'Why didst thou not observe that which I charged thee? Now am I put to shame.' So she sent the eight Ugly Females of Yomi (Shikome, called by some: Hisame) to pursue and stay him. Izanagi no Mikoto therefore drew his sword, and, flourishing it behind him, ran away. Then he took his black head-dress and flung it down. It became changed into grapes, which the Ugly Females seeing, took and ate. When they had finished eating them, they again pursued Izanagi no Mikoto. Then he flung down his many-toothed comb, which forthwith became changed into bamboo-shoots. The Ugly Females pulled them up and ate them, and when they had done eating them, again gave chase. Afterwards, Izanami no Mikoto came herself and pursued him. By this time Izanagi no Mikoto had reached the Even Pass of Yomi."

⁷⁷ According to one account, Izanagi no Mikoto made water against a large tree, which water at once turned into a great river. While the Ugly Females of Yomi were preparing to cross this river, Izanagi no Mikoto had already reached the Even Pass of Yomi. So he took a thousand-men-pull-rock, and having blocked up the path with it, stood face to face with Izanami no Mikoto, and at last pronounced the formula of divorce. Upon this, Izanami no Mikoto said: "My dear Lord and husband, if thou sayest so, I will strangle to death the people of the country which thou dost govern, a thousand in one day." Then Izanagi no Mikoto replied, saying, "My beloved younger sister, if thou sayest so, I will in one day cause to be born fifteen hundred." Then he said, "Come no further," and threw down his staff, which was called Funado no Kami. Moreover, he threw down his girdle, which was called Naga-chi-ha no Kami. Moreover, he threw down his upper garment, which was called Wadzurahi no Kami. Moreover, he threw down his trowsers, which were called Aki-gui no Kami. Moreover, he threw down his shoes, which were called Chi-shiki no Kami.

⁷⁸ Some say that the Even Pass of Yomi is not any place in particular, but means only the space of time when the breath fails on the approach of death.

⁷⁹ Now the rock with which the Even Pass of Yomi was blocked is called Yomi-do ni fusagaru Oho-kami. Another name for it is Chi-gayeshi no Oho-kami.

⁸⁰ When Izanagi no Mikoto had returned, he was seized with regret, and said, "Having gone to Nay! a hideous and filthy place, it is meet that I should cleanse my body from its pollutions." He accordingly went to the plain of Ahagi at Tachibana in Wodo in Hiuga of Tsukushi, and purified himself. When at length he was about to wash away the impurities of his body, he lifted up his voice and said, "The upper stream is too rapid and the lower stream is too sluggish, I will wash in the middle stream." The God which was thereby produced was called Ya-so-maga-tsu-bi no Kami, and then to remedy these evils there were produced Deities named Kami-nawo-bi no Kami, and after him Oho-nawo-bi no Kami.

⁸¹ Moreover, the Deities which were produced by his plunging down and washing in the bottom of the sea were called Soko-tsu-wata-tsu-mi no Mikoto and Soko-tsutsu-wo no Mikoto. Moreover, when he plunged and washed in the mid-tide, there were Gods produced who were called Naka tsu wata-dzu-mi no Mikoto, and next Naka-tsutsu-wo no Mikoto. Moreover, when he washed floating on the surface of the water, Gods were produced, who were called Uha-tsu-wata-dzu-mi no Mikoto and next Uha-tsutsu-wo no Mikoto. There were in all nine Gods. The Gods Soko-tsutsu-wo no Mikoto, Naka-tsutsu-wo no Mikoto, and Soko-tsu-wata-dzu-mi no Mikoto are the three great Gods of Suminoye. The Gods Soko-tsu-wata-dzu-mi no Mikoto, Naka-tsu-wata-dzu-mi no Mikoto, and Uha-tsu-wata-dzu-mi no Mikoto are the Gods worshipped by the Muraji of Adzumi.

⁸² Thereafter, a Deity was produced by his washing his left eye, which was called Ama-terasu-no-oho-Kami. Then he washed his right eye, producing thereby a Deity who was called Tsuki-yomi no Mikoto. Then he washed his nose, producing thereby a God who was called Sosa no wo no Mikoto. In all there were three Deities. Then Izanagi no Mikoto gave charge to his three children, saying, "Do thou, Amaterasu no Oho-kami, rule the plain of High Heaven: do thou, Tsuki-yomi no Mikoto, rule the eight-hundred-fold tides of the ocean plain: do thou, Sosa no wo no Mikoto, rule the world." At this time, Sosa no wo no Mikoto was already of full age. He had, moreover, grown a beard eight spans long. Nevertheless, he neglected to rule the world, and was always weeping, wailing, and fuming with rage. Therefore Izanagi no Mikoto inquired of him, saying, "Why dost thou continually

weep in this way?" He answered and said, "I wish to follow my mother to the Nether Land, and it is simply for that reason that I weep." Then Izanagi no Mikoto was filled with detestation of him, and said, "Go, even as thy heart bids thee." So he forthwith drove him away.

⁸³ In one writing it is said: "Izanagi no Mikoto drew his sword and cut Kagutsuchi into three pieces. One of these became Ikadzuchi no Kami, one became Oho-yama-tsu-mi no Kami, and one became Taka-wo-Kami. Moreover, it is said: "When he slew Kagutsuchi, the blood gushed out and stained the five hundred rocks which are in the midst of the eighty rivers of Heaven, forming thereby Gods who were called Iha-saku no Kami; next Ne-saku no Kami's child, Ihatsutsu-wo no Kami; and next, Iha-tsutsu-me no Kami's child, Futsu-nushi no Kami."

⁸⁴ In one writing it is said: "Izanagi no Mikoto cut Kagutsuchi no Mikoto into five pieces, which were each changed, and became the five Mountain-Gods. The first piece, viz., the head, became Oho-yama-tsu-mi; the second, viz. the trunk, became Naka-yama-tsu-mi; the third, viz. the hands, became Ha-yama-tsu mi; the fourth, viz. the loins, became Masa-katsu-yama-tsu-mi; and the fifth, viz. the feet, became Shiki-yama-tsu-mi.

⁸⁵ At this time the blood from the wounds spurted out and stained the rocks, trees and herbage. This is the reason that herbs, trees, and pebbles naturally contain the element of fire."

⁸⁶ In one writing it is said: "Izanagi no Mikoto, wishing to see his younger sister, went to the temporary burial-place. At this time, Izanami no Mikoto being still as she was when alive came forth to meet him, and they talked together. She spoke to Izanagi no Mikoto and said, 'My august Lord and husband, I beseech thee not to look at me.' When she had done speaking, she suddenly became invisible. It was then dark, so Izanagi no Mikoto lit a single light, and looked at her. Izanami no Mikoto was then swollen and festering, and eight kinds of Thunder-Gods rested on her. Izanagi no Mikoto was shocked, and ran away. Then the thunders all arose and pursued him. Now by the roadside there grew a large peach tree, at the foot of which Izanagi no Mikoto concealed himself. He accordingly took its fruit and flung it to the thunders, upon which the thunders all ran away. This was the origin of the practice of keeping off evil spirits by means of peaches. Then Izanagi flung down his staff, saying: 'The thunders may not come beyond this.' It (the staff) was called Funado no Kami, and was originally called Kunado no Ohoji.

⁸⁷ Of the so-called Eight Thunders, that which was on her head was called the Great Thunder; that which was on her breast was called the Fire-Thunder; that which was on her belly was called the Earth-Thunder; that which was on her back was called the Young-Thunder; that which was on her posteriors was called the Black-Thunder; that which was on her hand was called the Mountain-Thunder; that which was on her foot was called the Moor-Thunder; and that which was on her genitals was called the Cleaving-Thunder."

⁸⁸ In one writing it is said: "Izanagi no Mikoto followed after Izanami no Mikoto, and, arriving at the place where she was, spoke to her and said: 'I have come because I sorrowed for thee.' She answered and said, 'We are relations. Do not thou look upon me.' Izanagi no Mikoto would not obey, but continued to look on her. Wherefore Izanami no Mikoto was ashamed and angry, and said, 'Thou hast seen my nakedness. Now I will in turn see thine.' Then Izanagi no Mikoto was ashamed, and prepared to depart. He did not, however, merely go away in silence, but said solemnly, 'Our relationship is severed.' Again he said, 'I will not submit to be beaten by a relation.' And the God of the Spittle which he thereupon spat out was called Haya-tama no wo. Next the God of his

purification was called Yomo-tsu-koto-saka no wo; two gods in all. And when he came to contend with his younger sister at the Even Pass of Yomi, Izanagi no Mikoto said, 'It was weak of me at first to sorrow and mourn on account of a relation.'

⁸⁹ Then said the Road-wardens of Yomi, 'We have a message for thee, as follows: 'I and thou have produced countries. Why should we seek to produce more? I shall stay in this land, and will not depart along with thee.' At this time Kukuri-hime no Kami said something which Izanagi no Mikoto heard and approved, and she then vanished away.

⁹⁰ But, having visited in person the Land of Yomi, he had brought on himself ill-luck. In order, therefore, to wash away the defilement, he visited the Aha gate and the Haya-sufu-na gate. But the tide in these two gates was exceeding strong. So he returned and took his way towards Wodo in Tachibana. There he did his ablutions. At this time, entering the water, he blew out and produced Iha-tsu-tsu no Mikoto; coming out of the water, he blew forth and produced Oho-nawo-bi no Kami. Entering a second time, he blew out and produced Soko-tsutsu no Mikoto; coming out he blew forth and produced Oho-aya-tsu-bi no Kami. Entering again, he blew forth and produced Aka-tsutsu no Mikoto, and coming out he blew out and produced the various deities of Heaven and Earth, and of the Sea-plain."

⁹¹ In one writing it is said:—"Izanagi no Mikoto charged his three children, saying, 'Do thou, Ama-terasu no Oho-kami, rule over the plain of High Heaven; do thou, Tsuki-yomi no Mikoto, be associated with her in the charge of Heavenly matters; do thou, Sosa no wo no Mikoto, govern the plain of Ocean.'

⁹² Now when Ama-terasu no Oho-kami was already in Heaven, she said:—"I hear that in the Central country of reed-plains there is the Deity Uke-mochi no Kami. Do thou, Tsuki-yomi no Mikoto, go and wait upon her.' Tsuki-yomi no Mikoto, on receiving this command, descended and went to the place where Uke-mochi no Kami was. Thereupon Uke-mochi no Kami turned her head towards the land, and forthwith from her mouth there came boiled rice: she faced the sea, and again there came from her mouth things broad of fin and things narrow of fin. She faced the mountains and again there came from her mouth things rough of hair and things soft of hair. These things were all prepared and set out on one hundred tables for his entertainment. Then Tsuki-yomi no Mikoto became flushed with anger, and said:—"Filthy! Nasty! That thou shouldst dare to feed me with things disgorged from thy mouth.' So he drew his sword and slew her, and then returned and made his report, relating all the circumstances. Upon this Ama-terasu no Oho-kami was exceedingly angry, and said:—"Thou art a wicked Deity. I must not see thee face to face.' So they were separated by one day and one night, and dwelt apart.

⁹³ After this Ama-terasu no Oho-kami sent a second time Ame-kuma-bito to go and see her. At this time Uke-mochi no Kami was truly dead already. But on the crown of her head there had been produced the ox and the horse; on the top of her forehead there had been produced millet; over her eyebrows there had been produced the silkworm; within her eyes there had been produced panic; in her belly there had been produced rice; in her genitals there had been produced wheat, large beans and small beans.

⁹⁴ Ame-kuma-bito carried all these things and delivered them to Ama-terasu no Oho-kami, who was rejoiced, and said:—"These are the things which the race of visible men will eat and live.' So she made the millet, the panic, the wheat, and the beans the seed for the dry fields, and the rice she made

the seed for the water-fields. Therefore she appointed a Mura-gimi of Heaven, and forthwith sowed for the first time the rice seed in the narrow fields and in the long fields of Heaven. That autumn, drooping ears bent down, eight span long, and were exceedingly pleasant to look on.

⁹⁵ Moreover she took the silkworms in her mouth, and succeeded in reeling thread from them. From this began the art of silkworm rearing."

⁹⁶ Upon this Sosa no wo no Mikoto made petition, saying:—"I will now obey thy instructions and proceed to the Nether Land. Therefore I wish for a short time to go to the Plain of High Heaven and meet with my elder sister, after which I will go away for ever." Permission was granted him, and he therefore ascended to Heaven.

⁹⁷ After this, Izanagi no Mikoto, his divine task having been accomplished, and his spirit-career about to suffer a change, built himself an abode of gloom in the island of Ahaji, where he dwelt for ever in silence and concealment.

⁹⁸ Another account says:—"Izanagi no Mikoto, his task having been accomplished, and his power great, ascended to Heaven and made report of his mission. There he dwelt in the smaller palace of the Sun." (By smaller palace is meant the palace of a prince.)

⁹⁹ Now at first when Sosa no wo no Mikoto went up to Heaven, by reason of the fierceness of his divine nature there was a commotion in the sea, and the hills and mountains groaned aloud. Ama-terasu no Oho-kami, knowing the violence and wickedness of this Deity, was startled and changed countenance, when she heard the manner of his coming. She said (to herself):—"Is my younger brother coming with good intentions? I think it must be his purpose to rob me of my kingdom. By the charge which our parents gave to their children, each of us has his own allotted limits. Why, therefore, does he reject the kingdom to which he should proceed, and make bold to come spying here?" So she bound up her hair into knots and tied up her skirts into the form of trowsers. Then she took an august string of five hundred Yasaka jewels, which she entwined around her hair and wrists. Moreover, on her back she slung a thousand-arrow quiver and a five-hundred-arrow quiver. On her lower arm she drew a dread loud-sounding elbow-pad. Brandishing her bow end upwards, she firmly grasped her sword-hilt, and stamping on the hard earth of the courtyard, sank her thighs into it as if it had been foam-snow, and kicked it in all directions. Having thus put forth her dread manly valour, she uttered a mighty cry of defiance, and questioned him in a straightforward manner. Sosa no wo no Mikoto answered and said:—"From the beginning my heart has no been black. But as in obedience to the stern behest of our parents, I am about to proceed for ever to the Nether Land, how could I bear to depart without having seen face to face thee my elder sister? It is for this reason that I have traversed on foot the clouds and mists and have come hither from afar. I am surprised that my elder sister should, on the contrary, put on so stern a countenance."

¹⁰⁰ Then Ama-terasu no Oho-kami again asked him, saying:—"If this be so, how wilt thou make evident the redness of thy heart?" He answered and said:—"Let us, I pray thee, make an oath together. While bound by this oath, we shall surely produce children. If the children which I produce are females, then it may be taken that I have an impure heart. But if the children are males, then it must be considered that my heart is pure."

¹⁰¹ Upon this Ama-terasu no Oho-kami asked for Sosa no wo no Mikoto's ten-span sword, which she broke into three pieces, and rinsed in the true-well of Heaven. Then chewing them with a crunching

noise, she blew them away, and from the true-mist of her breath Gods were born. The first was named Ta-gori-bime, the next Tagi-tsu-bime, and the next Ichiki-shima-bime, three daughters in all.

¹⁰² After this Sosa no wo no Mikoto begged from Ama-terasu no Oho-kami the august string of 500 Yasaka jewels which was entwined in her hair and round her wrists, and rinsed it in the true-well of Heaven. Then chewing it with a crunching noise, he blew it away, and from the true-mist of his breath there were Gods produced. The first was called Masa-ya-a-katsu-kachi-hayabi-ama no oshi-ho-mimi no Mikoto and the next Ama no ho-hi no Mikoto. This is the ancestor of the Idzumo no Omi, and of the Hashi no Muraji. The next was Ama-tsu hiko-ne no Mikoto. He was the ancestor of the Ohoshi-kafuchi no Atahe, and of the Yamashiro no Atahe. The next was Iku-tsu-hiko-ne no Mikoto, and the next Kumano no kusu-bi no Mikoto—in all five males.

¹⁰³ Then Ama-terasu no Oho-kami said:—"Their seed was in the beginning the august necklace of 500 Yasaka jewels which belonged to me. Therefore these five male Deities are all my children." So she took these children and brought them up. Moreover she said:—"The ten-span sword belonged to thee, Sosa no wo no Mikoto. Therefore these three female Deities are all thy children." So she delivered them to Sosa no wo no Mikoto. These are the deities which are worshipped by the Munagata no Kimi of Tsukushi.

¹⁰⁴ In one writing it is said:—"The Sun-Goddess, aware from the beginning of the fierce and relentless purpose of Sosa no wo no Mikoto, said (to herself) when he ascended: 'The coming of my younger brother is not for a good object. He surely means to rob me of my Plain of Heaven.' So she made manly warlike preparation, girding upon her a ten-span sword, a nine-span sword, and an eight-span sword. Moreover, on her back she slung a quiver, and on her fore-arm drew a dread loud-sounding elbow-pad. In her hand she took a bow and arrow, and going forth to meet him in person, stood on her defence. Then Sosa no wo no Mikoto declared to her, saying:—"From the beginning I have had no evil intentions. All that I wished was to see thee, my elder sister, face to face. It is only for a brief space that I have come." Thereupon the Sun-Goddess, standing opposite to Sosa no wo no Mikoto, swore an oath, saying:—"If thy heart is pure, and thou hast no purpose of relentless robbery, the children born to thee will surely be males." When she had finished speaking, she ate first the ten-span sword which she had girded on, and produced a child which was called Oki-tsu-shima-bime. Moreover she ate the nine-span sword, and produced a child which was called Tagi-tsu-hime. Moreover she ate the eight-span sword, and produced a child which was called Tagori-hime—in all three female Deities. After this Sosa no wo no Mikoto took the august five-hundred string of jewels which hung upon his neck, and having rinsed them in the Nuna well of Heaven, another name for which is the true-well of Isa, and ate them. So he produced a child, which was called Masa-ya-a-katsu-kachi-haya-bi-ame no oshi-ho-ne no Mikoto. Next he produced Ama-tsu-hiko-ne no Mikoto, next Iku-tsu-hiko-ne no Mikoto, next Ama no ho-hi no Mikoto, and next Kumano no oshi homi no Mikoto—in all five male Deities. Therefore as Sosa no wo no Mikoto had thus acquired proof of his victory, the Sun-Goddess learnt exactly that his intentions were wholly free from guilt. The three female Deities which the Sun-Goddess had produced were accordingly sent down to the Land of Tsukushi. She therefore instructed them, saying:—"Do ye, three Deities, go down and dwell in the centre of the province, where you will assist the descendants of Heaven, and receive worship from them."

¹⁰⁵ In one writing it is said:—"When Sosa no wo no Mikoto was about to ascend to Heaven, there was a Deity whose name was Ha-akaru-tama. This Deity came to meet him and presented to him beautiful maga-tama of Yasaka jewels. So Sosa no wo no Mikoto took these gems and went up to Heaven. At this time Ama-terasu no Oho-kami, suspecting that the intentions of her younger brother were evil, prepared war and questioned him. Sosa no wo no Mikoto answered and said:—"Truly the sole reason of my coming is that I wished to see my elder sister face to face, and moreover to present to her these beautiful curved jewels of Yasaka gem. I dare not have any other purpose.' Then Ama-terasu no Oho-kami asked him again, saying:—"Wherewithal wilt thou prove to me whether thy words are true or false?' He answered and said:—"Let thee and me bind ourselves by an oath. If while we are bound by this oath, the children produced are females, my heart is to be accounted black, but if they are males, it is to be thought red.' So they dug three true-wells of Heaven and stood opposite to one another. Then Ama-terasu no Oho-kami spoke to Sosa no wo no Mikoto and said:—"I am now about to give thee the sword which is in my girdle; do thou give me the curved jewels of Yasaka gem which thou hast.' Having thus covenanted they made a mutual exchange. Then Ama-terasu no Oho-kami took the curved jewels of Yasaka gem, and having made them float on the true-well of Heaven, bit off the heads of the jewels and blew them away. The Deity which was produced from amidst her breath was called Ichiki-shima-hime no Mikoto. This is the Goddess who dwells in Oki-tsu miya. Again, a Deity was produced from amidst her breath when she bit through and blew away the middle parts of the jewels. This Deity was called Ta-gori-hime no Mikoto. It is she who dwells in Naka-tsu miya. Again a Deity was produced from amidst her breath when she bit through and blew away the tails of the jewels. This Deity was called Tagi-tsu-hime no Mikoto. It is she who dwells in He-tsu miya. In all there were three female Deities.

¹⁰⁶ Upon this Sosa no wo no Mikoto, taking the sword which he held, and having made it to float on the surface of the True-Well of Heaven, bit off the end of the sword and blew it away. The Deities which were produced from amidst his breath were called Ama no ho-hi no Mikoto, next Masa-ya-a katsu-katsu-no-haya-hi-ama-no oshi-ho-ne no Mikoto, next Ama-tsu hiko-ne no Mikoto, next Iku-tsu hiko-ne no Mikoto, and next Kumano no kusu-hi no Mikoto. In all there were five male Deities. Such is the story."

¹⁰⁷ In one writing it is said:—"The Sun-Goddess stood opposite to Sosa no wo no Mikoto, separated from him by the Tranquil River of Heaven, and established a covenant with him, saying, 'If thou hast not a traitorous heart, the children which thou wilt produce will surely be males, and if they are males, I will consider them my children, and will cause them to govern the Plain of Heaven.' Hereupon the Sun-Goddess first ate her ten-span sword, which became converted into a child, the Goddess Oki-tsu-shima hime no Mikoto, also called Ichiki-shima hime no Mikoto. Next she ate her nine-span sword, which became converted into a child, the Goddess Tagi-tsu hime no Mikoto. Again she ate her eight-span sword, which became converted into a child, the Goddess Ta-giri hime no Mikoto. Upon this, Sosa no wo no Mikoto took in his mouth the string of 500 jewels which was entwined in the left knot of his hair, and placed it on the palm of his left hand, whereupon it became converted into a male child. He then said:—"Truly I have won.' And the child was therefore called Katsu no haya-hi ama no oshi-ho-mimi no Mikoto. After that he took in his mouth the jewels of the right knot of his hair, and placed them on the palm of his right hand, when they became changed and produced the God Ama no ho-hi no Mikoto. After that he took in his mouth the jewels which hung round his neck and laid them on his left fore-arm, when they became changed and produced the God

Ama-tsu hiko-ne no Mikoto. Moreover, from his right fore-arm there was produced the God Iku-tsu hiko-ne no Mikoto. Again from his left foot was produced the God Hi no haya-hi no Mikoto. Again from his right leg was produced Kumano no oshi-homi-no Mikoto, also called Kumano no oshi-sumi no Mikoto. The children produced by Sosa no wo no Mikoto were all male children. Therefore the Sun-Goddess knew exactly that Sosa no wo no Mikoto's intentions had been from the first honest. So these six male children were taken and made the children of the Sun-Goddess, and were caused to govern the Plain of Heaven. The three female Deities born of the Sun-Goddess were made to descend and dwell at Usa-shima in the Reed-plain Central Land. They are now in the middle of the Northern Sea province, and are styled the Michi-nushi no Muchi. These are the Deities which are worshipped by the Kimi of Minuma in Tsukushi."

¹⁰⁸ After this Sosa no wo no Mikoto's behaviour was exceedingly rude. In what way? Ama-terasu no Oho-kami had made august rice-fields of Heavenly narrow rice-fields and Heavenly long rice-fields. Then Sosa no wo no Mikoto, when the seed was sown in spring, broke down the divisions between the plots of rice, and in autumn let loose the Heavenly piebald colts, and made them lie down in the midst of the rice-fields. Again, when he saw that Ama-terasu no Oho-kami was about to celebrate the feast of first-fruits, he secretly voided excrement in the New Palace. Moreover, when he saw that Ama-terasu no Oho-kami was in her sacred weaving hall, engaged in weaving the garments of the Gods, he flayed a piebald colt of Heaven, and breaking a hole in the roof-tiles of the hall, flung it in. Then Ama-terasu no Oho-kami started with alarm, and wounded herself with the shuttle. Indignant at this, she straightway entered the Rock-cave of Heaven, and having fastened the Rock-door, dwelt there in seclusion. Therefore constant darkness prevailed on all sides, and the alternation of night and day was unknown.

¹⁰⁹ Then the eighty myriads of Gods met on the bank of the Tranquil River of Heaven, and considered in what manner they should supplicate her. Accordingly Omohi-kane no Kami, with profound device and far-reaching thought, at length gathered long-singing birds of the Eternal Land and made them utter their prolonged cry to one another. Moreover he made Ta-jikara-wo no Kami to stand beside the Rock-door. Then Ame no Koyane no Mikoto, ancestor of the Nakatomi no Muraji, and Futo-dama no Mikoto, ancestor of the Imibe no Obito, dug up a five-hundred branched True Sakaki tree of the Heavenly Mt. Kagu. On its upper branches they hung an august five-hundred string of Yasaka jewels. On the middle branches they hung an eight-hand mirror.

¹¹⁰ One writing says Ma-futsu no Kagami.

¹¹¹ On its lower branches they hung blue soft offerings and white soft offerings. Then they recited their liturgy together.

¹¹² Moreover Ama no Uzume no Mikoto, ancestress of the Sarume no Kimi, took in her hand a spear wreathed with Eulalia grass, and standing before the door of the Rock-cave of Heaven, skilfully performed a mimic dance. She took, moreover, the true Sakaki tree of the Heavenly Mount Kagu, and made of it a head-dress, she took club-moss and made of it braces, she kindled fires, she placed a tub bottom upwards, and gave forth a divinely-inspired utterance.

¹¹³ Now Ama-terasu no Oho-kami heard this, and said:—"Since I have shut myself up in the Rock-cave, there ought surely to be continual night in the Central Land of fertile reed-plains. How then can Ama no Uzume no Mikoto be so jolly?" So with her august hand, she opened for a narrow space the Rock-door and peeped out. Then Ta-jikara-wo no Kami forthwith took Ama-terasu no Oho-kami by

the hand, and led her out. Upon this the Gods Nakatomi no Kami and Imibe no Kami at once drew a limit by means of a bottom-tied rope (also called a left-hand rope) and begged her not to return again (into the cave).

¹¹⁴ After this all the Gods put the blame on Sosa no wo no Mikoto, and imposed on him a fine of one thousand tables, and so at length chastised him. They also had his hair plucked out, and made him therewith expiate his guilt.

¹¹⁵ Another version is:—They made him expiate it by plucking out the nails of his hands and feet.

¹¹⁶ When this was done, they at last banished him downwards.

¹¹⁷ In one writing it is said:—"After this Waka-hiru-me no Mikoto was in the sacred weaving-hall, weaving the garments of the Deities. Sosa no wo no Mikoto saw this, and forthwith flaying a piebald colt with a backward flaying, flung it into the interior of the hall. Then Waka-hiru-me no Mikoto was startled, and fell down from the loom, wounding herself with the shuttle which she held in her hand, and divinely departed. Therefore Ama-terasu no Oho-kami spoke to Sosa no wo no Mikoto and said:—'Thou hast still evil intentions. I do not wish to see thee face to face.' So she entered the Rock-cave of Heaven and shut the Rock-door. Hereupon all under Heaven was in continual darkness, and there was no difference of day and night. Therefore the eighty myriads of Gods met in the High-market-place of Heaven and made inquiry. Now there was Omohi-kane no Kami, son of Taka-mi-musubi no Mikoto, who had a talent for devising plans. He accordingly considered the matter, and spoke, saying, 'Let there be made an image of this Goddess, and let prayer be addressed to it.' They therefore proceeded to appoint Ishi-kori-dome as artisan, who, taking copper of the Mt. Kagu of Heaven, made therefrom a Sun-spear. Moreover, he stripped off in one piece the hide of a true stag, and made of it Heavenly bellows. The Goddess which he fashioned by this means is the Goddess Hi no mahe no Kami, who dwells in the province of Kii."

¹¹⁸ In one writing it is said:—"The august Sun Goddess took an enclosed rice-field and made it her Imperial rice-field. Now Sosa no wo no Mikoto, in spring, filled up the channels and broke down the divisions, and in autumn, when the grain was formed, he forthwith stretched round them division ropes. Again when the Sun-Goddess was in her Weaving-Hall, he flayed alive a piebald colt and flung it into the Hall. In all these various matters his conduct was rude in the highest degree. Nevertheless, the Sun-Goddess, out of her friendship for him, was not indignant or resentful, but took everything calmly and with forbearance.

¹¹⁹ When the time came for the Sun-Goddess to celebrate the feast of first-fruits, Sosa no wo no Mikoto secretly voided excrement under her august seat in the New Palace. The Sun-Goddess, not knowing this, went straight there and took her seat. Accordingly the Sun-Goddess drew herself up, and was sickened. She therefore was enraged, and straightway took up her abode in the Rock-cave of Heaven, and fastened its Rock-door.

¹²⁰ Then all the Gods were grieved at this, and forthwith caused Ama no nuka-do no Kami, the ancestor of the Be of mirror-makers, to make a mirror, Futo-dama, the ancestor of the Imibe, to make offerings, and Toyo-tama, the ancestor of the Be of jewel-makers, to make jewels. They also caused Yama-tsuchi to procure eighty precious combs of the five-hundred-branched true sakaki tree, and Nu-dzuchi to procure eighty precious combs of the five-hundred-branched suzuki grass. When all these various objects were collected, Ama no Koyane no Mikoto, the ancestor of the Nakatomi, recited a liturgy in honour of the Deity. Then the Sun-Goddess opened the Rock-door and came out.

At this time, when the mirror was put into the Rock-cave, it struck against the door and received a slight flaw, which remains until this day. This is the great Deity worshipped at Ise. After this Sosa no wo no Mikoto was convicted, and fined in the articles required for the ceremony of purification. Hereupon these were the things abhorrent of luck of the tips of his fingers, and the things abhorrent of calamity of the tips of his toes. Again, of his spittle he made white soft offerings, and of his nose-mucus he made blue soft offerings, with which the purification service was performed. Finally he was banished according to the law of Divine banishment."

¹²¹ In one writing it is said:—"After this the Sun-Goddess had three rice-fields, which were called the Easy Rice-field of Heaven, the Level Rice-field of Heaven, and the Village-join Rice-field of Heaven. All these were good rice-fields, and never suffered even after continuous rain or drought. Now Sosa no wo no Mikoto had also three rice-fields, which were called the Pile-field of Heaven, the River-border Field of Heaven, and the Mouth-Sharp Field of Heaven. All these were barren places. In the rains, the soil was swept away, and in droughts it was parched up. Therefore, Sosa no wo no Mikoto was jealous and destroyed his elder sister's rice-fields. In spring, he knocked away the pipes and troughs, filled up the channels and broke down the divisions. He also sowed seed over again. In autumn, he set up combs, and made horses lie down in the rice-fields. Notwithstanding all these wicked doings, which went on incessantly, the Sun-Goddess was not indignant, but treated him always with calmness and forbearance, etc., etc.

¹²² When the Sun-Goddess came to shut herself up in the Rock-cave of Heaven, all the Gods sent the child of Kogoto Musubi, Ama no Koyane no Mikoto, the ancestor of the Nakatomi no Muraji, and made him recite a liturgy. Hereupon Ama no Koyane no Mikoto rooted up a true Sakaki tree of the Heavenly Mount Kagu and hung upon its upper branches a mirror of eight hands, made by the ancestor of the mirror-makers, Ono-kori-dome, a child of Ama no Nukado; on the middle branches he hung curved jewels of Yasaka gem made by the ancestor of the jewel-makers, Ama no Akaru-dama, a child of Izanagi no Mikoto. On the lower branches he hung tree-fibre made by Ama-no Hi-washi, the ancestor of the Imbe of the province of Aha. Futo-dama no Mikoto, ancestor of the Imbe no Obito, was thereupon made to take these things in his hand, and, with lavish and earnest words of praise, to recite a liturgy.

¹²³ When the Sun-Goddess heard this, she said:—"Though of late many prayers have been addressed to me, of none has the language been so beautiful as this." So she opened a little the Rock-door and peeped out. Thereupon the God Ama no Tajikara-wo no Kami, who was waiting beside the Rock-door, forthwith pulled it open, and the radiance of the Sun-Goddess filled the universe. Therefore all the Gods rejoiced greatly, and imposed on Sosa no wo no Mikoto a fine of a thousand tables of (articles of) purification. Of the nails of his hands they made things abhorrent of luck, and of the nails of his feet they made things abhorrent of calamity. Then they caused Ama no Koyane no Mikoto to take charge of his Great Purification Liturgy, and made him recite it. This is the reason why the people of the world are careful in the disposal of their own nails.

¹²⁴ After this, all the Gods upbraided Sosa no wo no Mikoto, saying:—"Thy conduct has been in the highest degree improper. Thou must, therefore, not dwell in Heaven. Nor must thou dwell in the Central Reed-Plain Land. Thou must go speedily to the Bottom Nether Land." So together they drove him away downwards. Now this was at the time of continuous rains. Sosa no wo no Mikoto bound together green grass, and made of it a broad hat and rain-coat, and in this garb asked a lodging of the

assembled Gods. They said:—"Thy behaviour has been filthy and wicked, and therefore thou hast been banished. How canst thou ask of us a lodging?" In the end they unanimously repulsed him. Therefore, although the wind and rain were very violent, he was unable to find a resting-place, and went downwards, suffering bitterly. Ever since that time all the world has avoided entering the house of another wearing a broad hat and a grass rain-coat, or bearing a bundle of grass on the back. For a breach of these rules an expiatory fine is certainly imposed. This is an institution which has come down to us from remote antiquity.

¹²⁵ After this, Sosa no wo no Mikoto said:—"All the Gods have banished me, and I am now about to depart for ever. Why should I not see my elder sister face to face; and why take it on me of my own accord to depart without more ado?" So he again ascended to Heaven, disturbing Heaven and disturbing Earth. Now Ame no Uzume, seeing this, reported it to the Sun-Goddess. The Sun-Goddess said:—"My younger brother has no good purpose in coming up. It is surely because he wishes to rob me of my kingdom. Though I am a woman, why should I shrink?" So she arrayed herself in martial garb, etc., etc.

¹²⁶ Thereupon Sosa no wo no Mikoto swore to her, and said:—"If I have come up again cherishing evil feelings, the children which I shall now produce by chewing jewels will certainly be females, and in that case they must be sent down to the Central Land of Reed-Plains. But if my intentions are pure, then I shall produce male children, and in that case they must be made to rule the Heavens. The same oath will also hold good as to the children produced by my elder sister." In this way the Sun-Goddess first of all chewed her ten-span sword, etc., etc.

¹²⁷ Sosa no wo no Mikoto straightway unwound, coil after coil, the complete string of five hundred jewels entwined in the right knot of his hair. The jewels chinked as he rinsed them on the surface of the true well of Heaven. Then he chewed their ends, and laid them on his left palm, thus producing a child, who was called Masa-ya-a-katsu-katsu-haya-hi-ama-no-oshi-ho-ne no Mikoto. After this he chewed the left jewels, and placing them on his right palm, produced a child, who was called Ama-no-ho-hi no Mikoto. He is the ancestor of the Idzumo no Omi, of the Musashi no Miyakko, and of the Hashi no Muraji. There was next produced Ama tsu hikone no Mikoto, the ancestor of the Mubarak no Miyakko and of the Nukada Be no Muraji. Next was produced Iku-me tsu hikone no Mikoto, and next Kumano no Oho-sumi no Mikoto—in all six male Deities. Then Sosa no wo no Mikoto spoke to the Sun-Goddess, and said:—"The reason why I came up a second time was that, having been condemned by the assembled Gods to banishment to the Nether Land, and being about to take my departure thither, I could never bear to become separated from my elder sister without having seen her face to face. Therefore it is truly with a pure heart, and not otherwise, that I came up again. Now that our interview is over, I must return hence for ever to the Nether Land, in obedience to the Divine behest of the assembled Deities. I pray that my elder sister may illuminate the Land of Heaven, and that it may spontaneously enjoy tranquillity. Moreover, I deliver to my elder sister the children which, with a pure heart, I have produced." Having done so, he returned downwards."

¹²⁸ Then Sosa no wo no Mikoto descended from Heaven and proceeded to the head-waters of the River Hi, in the province of Idzumo. At this time he heard a sound of weeping at the head-waters of the river, and he therefore went in search of the sound. He found there an old man and an old woman. Between them was set a young girl, whom they were caressing and lamenting over. Sosa no wo no Mikoto asked them, saying:—"Who are ye, and why do ye lament thus?" The answer was:—"I am an

Earthly Deity, and my name is Ashi-nadzuchi. My wife's name is Te-nadzuchi. This girl is our daughter, and her name is Kushi-nada-hime. The reason of our weeping is that formerly we had eight children, daughters. But they have been devoured year after year by an eight-forked serpent, and now the time approaches for this girl to be devoured. There is no means of escape for her, and therefore do we grieve." Sosa no wo no Mikoto said:—"If that is so, wilt thou give me thy daughter?" He replied, and said:—"I will comply with thy behest and give her to thee." Therefore Sosa no wo no Mikoto on the spot changed Kushi-nada-hime into a many-toothed close-comb, which he stuck in the august knot of his hair. Then he made Ashi-nadzuchi and Te-nadzuchi to brew eight-fold sake, to make eight cupboards, in each of them to set a tub filled with sake, and so to await its coming. When the time came, the serpent actually appeared. It had an eight-forked head and an eight-forked tail; its eyes were red, like the winter-cherry; and on its back firs and cypresses were growing. As it crawled it extended over a space of eight hills and eight valleys. Now when it came and found the sake, each head drank up one tub, and it became drunken and fell asleep. Then Sosa no wo no Mikoto drew the ten-span sword which he wore, and chopped the serpent into small pieces. When he came to the tail, the edge of his sword was slightly notched, and he therefore split open the tail and examined it. In the inside there was a sword. This is the sword which is called Kusa-nagi no tsurugi.

¹²⁹ In one writing it is said:—"Its original name was Ama no Mura-kumo no tsurugi."

¹³⁰ [It perhaps received this name from the clouds constantly gathering over the place where the serpent was. In the time of the Imperial Prince Yamato-dake its name was changed to Kusa-nagi no tsurugi.]

¹³¹ Sosa no wo no Mikoto said:—"This is a divine sword. How can I presume to appropriate it to myself?" So he gave it up to the Gods of Heaven.

¹³² After this he went in search of a place where he might celebrate his marriage, and at length came to Suga, in the province of Idzumo. Then he spoke, and said:—"My heart is refreshed." Therefore that place is now called Suga. There he built a palace.

¹³³ One version says:—"Now Take Sosa no wo no Mikoto composed a verse of poetry, saying:—

¹³⁴ Many clouds arise, / On all sides a manifold fence, / To receive within it the spouses, / They form a manifold fence— / Ah! that manifold fence!"

¹³⁵ Thereupon they had intercourse together, and a child was born named Oho-na-muchi no Kami.

¹³⁶ He (Sosa no wo) accordingly spake, and said:—"The masters of my son's Palace are Ashi-nadzuchi and Te-nadzuchi. I therefore grant to these two Deities the designation of Inada no Miya-nushi no Kami."

¹³⁷ Having done so, Sosa no wo no Mikoto at length proceeded to the Nether Land.

¹³⁸ In one writing it is said:—"Sosa no wo no Mikoto, having descended from Heaven, came to the head-waters of the river Hi, in Idzumo. There he saw Inada-hime, the daughter of Susa no yatsumimi, Master of the Shrine of Inada. He had connubial relations with her, and a child was born, styled Suga no yu-yama-nushi Mitsu-na-saro-hiko-yama-shino."

¹³⁹ One version has Suga no Kake-na Saka-karu-hiko-ya-shima no Mikoto.

¹⁴⁰ Another has:—"Suga no yu-yama-nushi Mitsu-na-saro-hiko ya-shima-no. The descendant of this God in the fifth generation was Oho-kuni-nushi no Kami."

¹⁴¹ In one writing it is said:—"At this time Sosa no wo no Mikoto went down and came to the headwaters of the River Ye, in the province of Aki. There was there a God whose name was Ashi-nadzu-te-nadzu. His wife's name was Inada no Miya-nushi Susa no yatsu-mimi. This Deity was just then pregnant, and the husband and wife sorrowed together. So they informed Sosa no wo no Mikoto, saying:—"Though we have had born to us many children, whenever one is born, an eight-forked serpent comes and devours it, and we have not been able to save one. We are now about to have another, and we fear that it also will be devoured. Therefore do we grieve.' Sosa no wo no Mikoto forthwith instructed them, saying:—"You must take fruit of all kinds, and brew from it eight jars of sake, and I will kill the serpent for you.' The two Gods, in accordance with his instructions, prepared sake. When the time came for the child to be born, the serpent came indeed to the door, and was about to devour the child. But Sosa no wo no Mikoto addressed the serpent, and said:—"Thou art an Awful Deity. Can I dare to neglect to feast thee?' So he took the eight jars of sake, and poured one into each of its mouths. The serpent drank it up and fell asleep. Sosa no wo no Mikoto drew his sword and slew it. When he came to sever its tail, the edge of his sword was slightly notched. He split the tail open and examined it, when he found that inside it there was a sword. This sword is called Kusa-nagi no tsurugi. It is now in the village of Ayuchi, in the province of Ohari. It is this Deity which is in the charge of the Hafuri of Atsuta. The sword which slew the serpent is called Worochi no Ara-masa. It is now at Isonokami.

¹⁴² Afterwards the child who was born of Inada no Miya-nushi Susa no yatsu-mimi, namely Inagami Furu-kushi-nada-hime, was removed to the upper waters of the river Hi, in the province of Idzumo, and brought up there. After this Sosa no wo no Mikoto made her his consort, and had by her a child, whose descendant in the sixth generation was Oho-na-muchi no Mikoto."

¹⁴³ In one writing it is said:—"Sosa no wo no Mikoto wished to favour Kushi-nada-hime, and asked her of Ashinadzuchi and Tenadzuchi, who replied, saying:—"We pray thee first to slay the serpent, and thereafter it will be good that thou shouldst favour her. This serpent has rock-firs growing on each of its heads; on each of its sides there is a mountain; it is a very fearful beast. How wilt thou set about to slay it?' Sosa no wo no Mikoto thereupon devised a plan. He brewed a poisonous sake, which he gave it to drink. The serpent became drunk, and fell asleep. Sosa no wo no Mikoto forthwith took his sword, called Worochi no Kara-sabi, and severed its head and severed its belly. When he severed its tail, the edge of the sword was slightly notched, so he split the tail open and made examination. He found there another sword, which he called Kusa-nagi no Tsurugi. This sword was formerly with Sosa no wo no Mikoto. It is now in the province of Ohari. The sword with which Sosa no wo no Mikoto slew the serpent is now with the Kambe of Kibi. The place where the serpent was slain is the mountain at the upper waters of the river Hi in Idzumo."

¹⁴⁴ In one writing it is said:—"Sosa no wo no Mikoto's behaviour was unmannerly. A fine was therefore imposed on him by all the Gods of a thousand tables, and he was driven into banishment. At this time, Sosa no wo no Mikoto, accompanied by his son Iso-takeru no Kami, descended to the Land of Silla, where he dwelt at Soshi-mori. There he lifted up his voice and said:—"I will not dwell in this land.' He at length took clay and made of it a boat, in which he embarked, and crossed over eastwards until he arrived at Mount Tori-kamu no Take, which is by the upper waters of the river Hi in Idzumo. Now there was in this place a serpent which devoured men. Sosa no wo no Mikoto accordingly took his sword, called Ama no Haye-kiri, and slew this serpent. Now when he cut the

serpent's tail, the edge of his sword was notched. Thereupon he split open the tail, and on examination, found within it a divine sword. Sosa no wo no Mikoto said:—"I must not take this for my private use." So he sent Ama no Fuki-ne no Kami, his descendant in the fifth generation, to deliver it up to Heaven. This is the sword now called Kusa-nagi.

¹⁴⁵ Before this, when Iso-takeru no Kami descended from Heaven, he took down with him the seeds of trees in great quantity. However, he did not plant them in the land of Han, but brought them all back again, and finally sowed them every one throughout the Great Eight-island-country, beginning with Tsukushi. Thus green mountains were produced. For this reason Iso-takeru no Mikoto was styled Isaoshi no Kami. He is the Great Deity who dwells in the Land of Kii."

¹⁴⁶ In one writing it is stated:—"Sosa no wo no Mikoto said:—"In the region of the Land of Han there is gold and silver. It will not be well if the country ruled by my son should not possess floating riches. So he plucked out his beard and scattered it. Thereupon Cryptomerias were produced. Moreover, he plucked out the hairs of his breast, which became Thuyas. The hairs of his buttocks became Podocarpi. The hairs of his eye-brows became Camphor-trees. Having done so, he determined their uses. These two trees, viz. the Cryptomeria and the Camphor-tree, were to be made into floating riches; the Thuya was to be used as timber for building fair palaces; the Podocarpus was to form receptacles in which the visible race of man was to be laid in secluded burial-places. For their food he well sowed and made to grow all the eighty kinds of fruit.

¹⁴⁷ Now the children of Sosa no wo no Mikoto were named Iso-takeru no Mikoto, with Oho-ya tsu hime, his younger sister, and next Tsuma-tsu-hime no Mikoto. All these three Deities also dispersed well the seeds of trees, and forthwith crossed over to the Land of Kii.

¹⁴⁸ Thereafter Sosa no wo no Mikoto dwelt on the Peak of Kuma-nari, and eventually entered the Nether Land."

¹⁴⁹ In one writing it is said:—"Oho-kuni-nushi no Kami is also called Oho-mono-nushi no Kami, or else Kuni-dzukuri Oho-na-mocha no Mikoto, or again Ashi-hara no Shiko-wo, or Ya-chi-hoko no Kami, or Oho-kuni-dama no Kami, or Utsushi-kuni-dama no Kami. His children were in all one hundred and eighty-one Deities.

¹⁵⁰ Now Oho-na-mochi no Mikoto and Sukuna-bikona no Mikoto, with united strength and one heart, constructed this sub-celestial world. Then, for the sake of the visible race of man as well as for beasts, they determined the method of healing diseases. They also, in order to do away with the calamities of birds, beasts, and creeping things, established means for their prevention and control. The people enjoy the protection of these universally until the present day.

¹⁵¹ Before this Oho-na-mochi no Mikoto spake to Sukuna-bikona no Mikoto, and said:—"May we not say that the country which we have made is well made?" Sukuna-bikona no Mikoto answered and said:—"In some parts it is complete and in others it is incomplete." This conversation had doubtless a mysterious purport.

¹⁵² Thereafter Sukuna-bikona no Mikoto went to Cape Kumano, and eventually proceeded to the Everlasting Land.

¹⁵³ Another version is that he went to the island of Aha, where he climbed up a millet-stalk, and was thereupon jerked off, and went to the Everlasting Land.

¹⁵⁴ After this, wherever there was in the land a part which was imperfect, Oho-na-mochi no Kami visited it by himself, and succeeded in repairing it. Coming at last to the province of Idzumo, he spake, and said:—'This Central Land of Reed-plains had been always waste and wild. The very rocks, trees and herbs were all given to violence. But I have now reduced them to submission, and there is none that is not compliant.' Therefore he said finally:—'It is I, and I alone, who now govern this Land. Is there perchance any one who could join with me in governing the world?' Upon this a Divine radiance illuminated the sea, and of a sudden there was something which floated towards him and said:—'Were I not here, how couldst thou subdue this Land? It is because I am here that thou hast been enabled to accomplish this mighty undertaking.' Then Oho-na-mochi no Kami inquired, saying:—'Then who art thou?' It replied and said:—'I am thy guardian spirit, the wondrous spirit.' Then said Oho-na-mochi no Kami:—'True, I know therefore that thou art my guardian spirit, the wondrous spirit. Where dost thou now wish to dwell?' The spirit answered and said:—'I wish to dwell on Mount Mimoro, in the province of Yamato.' Accordingly he built a shrine in that place and made the spirit to go and dwell there. This is the God of Oho-miwa.

¹⁵⁵ The children of this Deity were the Kimi of Kamo and of Oho-miwa, and also Hime-tatara I-suzu-hime no Mikoto.

¹⁵⁶ Another version is that Koto-shiro-nushi no Kami, having become transformed into an eight-fathom bear-sea-monster, had intercourse with Mizo-kuhi hime of the island of Mishima (some call her Tama-kushi-hime), and had by her a child named Hime-tatara I-suzu-hime no Mikoto, who became the Empress of the Emperor Kami-Yamato Ihare-biko Hohodemi.

¹⁵⁷ Before this time, when Oho-na-mochi no Kami was pacifying the land, he went to Wobama in Isasa, in the province of Idzumo. He was just having some food and drink, when of a sudden there was heard a human voice from the surface of the sea. He was astonished, but on seeking for it there was nothing at all to be seen. After a while a dwarf appeared, who had made a boat of the rind of a kagami and clothing of the feathers of a wren. He came floating towards him on the tide, and Oho-na-mochi no Mikoto taking him up, placed him on the palm of his hand. He was playing with him, when the dwarf leaped up, and bit him on the cheek. He wondered at his appearance, and sent a messenger to report the matter to the Gods of Heaven. Now when Taka-mi-musubi no Mikoto heard this, he said:—'The children whom I have produced number in all one thousand and five hundred. Amongst them one was very wicked, and would not yield compliance to my instructions. He slipped through between my fingers and fell. This must be that child, let him be loved and nurtured.' This was no other than Sukuna-bikona no Mikoto."

Nihon Shoki, Book II

The Age of the Gods, Part II

¹ Masa-ya-a-katsu-katsu-haya-hi ama no oshi-ho-mi-mi no Mikoto, the son of Ama-terasu no Oho-kami, took to wife Taku-hata-chi-chi-hime, daughter of Taka-mi-musubi no Mikoto. A child was born to them named Ama-tsu-hiko-hiko-ho-no-ninigi no Mikoto. Therefore his august grandparent, Taka-mi-musubi no Mikoto, treated him with special affection, and nurtured him with great regard. Eventually he desired to establish his august grandchild Ama-tsu-hiko-ho-ho-ninigi no Mikoto as the Lord of the Central Land of Reed-Plains. But in that Land there were numerous Deities which shone with a lustre like that of fireflies, and evil Deities which buzzed like flies. There were also trees and herbs all of which could speak. Therefore Taka-mi-musubi no Mikoto assembled all the eighty Gods, and inquired of them, saying:—"I desire to have the evil Gods of the Central Land of Reed-Plains expelled and subdued. Whom is it meet that we should send for this purpose? I pray you, all ye Gods, conceal not your opinion." They all said:—"Ama-no-ho-hi no Mikoto is the most heroic among the Gods. Ought not he to be tried?"

² Taka-mi-musubi no Mikoto thereupon complied with the general advice, and made Ama-no-ho-hi no Mikoto to go and subdue them. This Deity, however, curried favour with Oho-na-mochi no Mikoto, and three years passed without his making any report. Therefore his son Oho-se-ihi no Mikuma no ushi (also called Take-mikuma no ushi) was sent. He, too, yielded compliance to his father, and never made any report. Taka-mi-musubi no Mikoto therefore again summoned together all the Gods and inquired of them who should be sent. They all said:—"Ame-waka-hiko, son of Ame no Kuni-dama. He is a valorous person. Let him be tried." Hereupon Taka-mi-musubi no Mikoto gave Ame-waka-hiko a heavenly deer-bow and heavenly feathered arrows, and so despatched him. This God also was disloyal, and as soon as he arrived took to wife Shita-teru-hime, the daughter of Utsushi-kuni-dama (also called Taka-hime or Waka-kuni-dama). Accordingly he remained, and said:—"I, too, wish to govern the Central Land of Reed-Plains." He never reported the result of his mission. At this time, Taka-mi-musubi no Mikoto, wondering why he was so long in coming and making his report, sent the pheasant Na-naki to observe. The pheasant flew down and perched on the top of a many-branched cassia-tree which grew before Ame-waka-hiko's gate. Now Ama-no Sagu-me saw this and told Ame-waka-hiko, saying:—"A strange bird has come and is perched on the top of the cassia-tree." Then Ame-waka-hiko took the heavenly deer-bow and the heavenly feathered arrows which had been given him by Taka-mi-musubi no Mikoto, and shot the pheasant, so that it died. The arrow having passed through the pheasant's breast, came before where Taka-mi-musubi no Kami was sitting. Then Taka-mi-musubi no Kami seeing this arrow, said:—"This arrow I formerly gave to Ame-waka-hiko. It is stained with blood, it may be because he has been fighting with the Earthly Deities." Thereupon Taka-mi-musubi no Mikoto took up the arrow and flung it back down (to earth). This arrow, when it fell, hit Ame-waka-hiko on the top of his breast. At this time Ame-

waka-hiko was lying down after the feast of first-fruits, and when hit by the arrow died immediately. This was the origin of the general saying, "Fear a returning arrow."

³ The sound of the weeping and mourning of Ame-waka-hiko's wife Shita-teru-hime reached Heaven. At this time, Ame no Kuni-dama, hearing the voice of her crying, straightway knew that her husband, Ame-waka-hiko, was dead, and sent down a swift wind to bring the body up to Heaven. Forthwith a mortuary house was made, in which it was temporarily deposited. The river-geese were made the head-hanging bearers and broom-bearers.

⁴ One version is:—"The barn-door fowls were made head-hanging bearers, and the river-geese were made broom-bearers."

⁵ The sparrows were made pounding-women.

⁶ One version is:—"The river-geese were made head-hanging bearers and also broom-bearers, the kingfisher was made the representative of the deceased, the sparrows were made the pounding-women, and the wrens the mourners. Altogether the assembled birds were entrusted with the matter."

⁷ For eight days and eight nights they wept and sang dirges. Before this, when Ame-waka-hiko was in the Central Land of Reed-Plains, he was on terms of friendship with Aji-suki-taka-hiko-ne no Kami. Therefore Aji-suki-taka-hiko-ne no Kami ascended to Heaven and offered condolence on his decease. Now this God was exactly like in appearance to Ame-waka-hiko when he was alive, and therefore Ame-waka-hiko's parents, relations, wife, and children all said:—"Our Lord is still alive," and clung to his garments and to his girdle, partly rejoiced and partly distracted. Then Aji-suki-taka-hiko-ne no Kami became flushed with anger and said:—"The way of friends is such that it is right that mutual condolence should be made. Therefore I have not been daunted by the pollution, but have come from afar to make mourning. Why then should I be mistaken for a dead person?" So he drew his sword, Oho-ha-kari, which he had in his girdle? and cut down the mortuary house, which fell to earth and became a mountain. It is now in the province of Mino, by the upper waters of the River Ayumi. This is the mountain of Moyama (mourning mountain). This is why people take care not to mistake a living for a dead person.

⁸ After this, Taka-mi-musubi no Mikoto again assembled all the Gods that they might select some one to send to the Central Land of Reed-Plains. They all said:—"It will be well to send Futsu-nushi no Kami, son of Iha-tsutsu no wo and Iha-tsutsu no me, the children of Iha-saku-ne-saku no Kami."

⁹ Now there were certain Gods dwelling in the Rock-cave of Heaven, viz. Mika no Haya-hi no Kami, son of Idzu no wo-bashiri no Kami, Hi no Haya-hi no Kami, son of Mika no Haya-hi no Kami, and Take-mika-dzuchi no Kami, son of Hi no Haya-hi no Kami. The latter God came forward and said:—"Is Futsu-nushi no Kami alone to be reckoned a hero? And am I not a hero?" His words were animated by a spirit of indignation. He was therefore associated with Futsu-nushi no Kami and made to subdue the Central Land of Reed-Plains. The two Gods thereupon descended and arrived at the Little Shore of Itasa, in the Land of Idzumo. Then they drew their ten-span swords, and stuck them upside down in the earth, and sitting on their points questioned Oho-na-mochi no Kami, saying:—"Taka-mi-musubi no Mikoto wishes to send down his August Grandchild to preside over this country as its Lord. He has therefore sent us two Gods to clear out and pacify it. What is thy intention? Wilt thou stand aside or no?" Then Oho-na-mochi no Kami answered and said:—"I must ask my son before I reply to you." At this time his son Koto-shiro-nushi no Kami was absent on an excursion to Cape Miho in the Land of Idzumo, where he was amusing himself by angling for fish.

¹⁰ Some say:—"He was amusing himself by catching birds."

¹¹ He therefore took the many-handed boat of Kumano,

¹² [Another name is the Heavenly Pigeon-boat.] and placing on board of it his messenger, Inase-hagi, he despatched him, and announced to Koto-shiro-nushi no Kami the declaration of Taka-mi-musubi no Kami. He also inquired what language he should use in answer. Now Koto-shiro-nushi no Kami spoke to the messenger, and said:—"The Heavenly Deity has now addressed us this inquiry. My father ought respectfully to withdraw, nor will I make any opposition." So he made in the sea an eight-fold fence of green branches, and stepping on the bow of the boat, went off. The messenger returned and reported the result of his mission. Then Oho-na-mochi no Kami said to the two Gods, in accordance with the words of his son:—"My son, on whom I rely, has already departed. I, too, will depart. If I were to make resistance all the Gods of this Land would certainly resist also. But as I now respectfully withdraw, who else will be so bold as to refuse submission?" So he took the broad spear which he had used as a staff when he was pacifying the land and gave it to the two Gods, saying:—"By means of this spear I was at last successful. If the Heavenly Grandchild will use this spear to rule the land, he will undoubtedly subdue it to tranquillity. I am now about to withdraw to the concealment of the short-of-a-hundred-eighty road-windings." Having said these words, he at length became concealed. Thereupon the two Gods put to death all the rebellious spirits and Deities.

¹³ One version says:—"The two Gods at length put to death the malignant Deities and the tribes of herbs, trees and rocks. When all had been subdued, the only one who refused submission was the Star-God Kagase-wo. Therefore they sent the Weaver-God Take-ha-dzuchi no Mikoto also, upon which he rendered submission. The two Gods therefore ascended to Heaven."

¹⁴ Ultimately they reported the result of their mission.

¹⁵ Then Taka-mi-musubi no Mikoto took the coverlet which was on his true couch, and casting it over his August Grandchild, Amatsu-hiko-hiko-ho-ninigi no Mikoto, made him to descend. So the August Grandchild left his Heavenly Rock-seat, and with an awful path-cleaving, clove his way through the eight-fold clouds of Heaven, and descended on the Peak of Takachiho of So in Hiuga.

¹⁶ After this the manner of the progress of the August Grandchild was as follows:—From the Floating Bridge of Heaven on the twin summits of Kushibi, he took his stand on a level part of the floating sand-bank. Then he traversed the desert land of Sojishi from the Hill of Hitawo in his search for a country, until he came to Cape Kasasa, in Ata-no-nagaya. A certain man of that land appeared and gave his name as Koto-katsu-kuni-katsu Nagasa. The August Grandchild inquired of him, saying:—"Is there a country, or not?" He answered, and said:—"There is here a country. I pray thee roam through it at thy pleasure." The August Grandchild therefore went there and took up his abode. Now there was a fair maid in that land whose name was Ka-ashi-tsu-hime.

¹⁷ [Also called Kami Ata-tsu-hime or Ko no hana no saku-ya-hime.]

¹⁸ The August Grandchild inquired of this fair maid, saying:—"Whose daughter art thou?" She answered and said:—"Thy handmaiden is the child of a Heavenly Deity by his marriage with Oho-yama-tsu-mi Kami."

¹⁹ The August Grandchild accordingly favoured her, whereupon in one night she became pregnant. But the August Grandchild was slow to believe this, and said:—"Heavenly Deity though I am, how could I cause any one to become pregnant in the space of one night? That which thou hast in thy

bosom is assuredly not my child." Therefore Ka-ashi-tsu-hime was wroth. She prepared a doorless muro (called utsumuro), and entering, dwelt therein. Then she made a solemn declaration, saying:—"If that which is in my bosom is not the offspring of the Heavenly Grandchild, it will assuredly be destroyed by fire, but if it is really the offspring of the Heavenly Grandchild, fire cannot harm it." So she set fire to the muro. The child which was born from the extremity of the smoke which first arose was called Ho no Susori no Mikoto (he was the ancestor of the Hayato); next the child which was born when she drew back and remained away from the heat was called Hiko-ho-ho-demi no Mikoto; the child which was next born was called Ho no akari no Mikoto (he was the ancestor of the Wohari no Muraji)—in all three children.

²⁰ A long time after, Ama-tsu-hiko hiko-ho-no-ninigi no Mikoto died, and was buried in the Misasagi of Hiuga no ye in Tsukushi.

²¹ In one writing it is said:—"Ama-terasu no Oho-kami gave command unto Ame-waka-hiko, saying:—"The Central Land of Reed-Plains is a region which it is for my child to rule over. Considering, however, that there are there certain rebellious, violent and wicked Deities, do thou therefore go first and subdue it.' Accordingly she gave him the Heavenly deer-bow and the Heavenly true-deer-arrows, and so despatched him. Ame-waka-hiko, having received this command, went down and forthwith married many daughters of the Earthly Deities. Eight years passed, during which he made no report of his mission. Therefore Ama-terasu-no Oho-kami summoned Omohi-kane no Kami (the Thought-combiner) and inquired the reason why he did not come. Now the Thought-combining Deity reflected and informed her, saying:—"It will be well to send the pheasant to inquire into this.' Hereupon, in accordance with this God's device, the pheasant was caused to go and spy out the reason. The pheasant flew down and perched on the top of a many-branched cassia-tree before Ame-waka-hiko's gate, where it uttered a cry, saying:—"Ama-waka-hiko! wherefore for the space of eight years hast thou still not made a report of thy mission?' Now a certain Earthly Goddess, named Ama-no-sagu-me, saw the pheasant, and said:—"A bird of evil cry is sitting on the top of this tree. It will be well to shoot it and kill it.' So Ame-waka-hiko took the Heavenly deer-bow and the Heavenly true deer-arrow given him by the Heavenly Deity and shot it, upon which the arrow went through the pheasant's breast, and finally reached the place where the Heavenly Deity was. Now the Heavenly Deity seeing the arrow, said:—"This arrow I formerly gave to Ame-waka-hiko. Why has it come here?' So she took the arrow, and pronouncing a curse over it, said:—"If it has been shot with evil intent, let mischief surely come upon Ama-waka-hiko; but if it has been shot with a tranquil heart, let no harm befall him.' So she flung it back. It fell down and struck Ame-waka-hiko on the top of the breast, so that he straightway died. This is the reason why people at the present day say, 'Fear a returning arrow.' Now Ame-waka-hiko's wife and children came down from Heaven and went away upwards taking with them the dead body. Then they made a mourning house in Heaven, in which they deposited it and lamented over it. Before this Ame-waka-hiko was on friendly terms with Aji-suki-taka-hiko-ne no Kami. Therefore Aji-suki-taka-hiko-ne no Kami ascended to Heaven and condoled with them on the mourning, lamenting greatly. Now this God had by nature an exact resemblance to Ame-waka-hiko in appearance. Therefore Ame-waka-hiko's wife and children, when they saw him, rejoiced, and said:—"Our Lord is still alive.' And they clung to his robe and to his girdle, and could not be thrust away. Now Aji-suki-taka-hiko ne no Kami became angry, and said:—"My friend is dead, therefore have I come to make condolence. Why then should I be mistaken for a dead man?' So he drew his ten-span sword and cut down the mourning house, which fell to earth

and became a mountain. This is Moyama (Mount Mourning) in the province of Mino. This is the reason why people dislike to be mistaken for a dead person.

²² Now the glory of Aji-suki-taka-hiko ne no Mikoto was so effulgent that it illuminated the space of two hills and two valleys, and those assembled for the mourning celebrated it in song, saying:—

²³ [Another version is that Aji-suki-taka-hiko-ne no Kami's younger sister, Shita-teru-hime, wishing to make known to the company that it was Aji-suki-taka-hiko ne no Mikoto who illuminated the hills and valleys therefore made a song, saying:—]

²⁴ Like the string of jewels / Worn on the neck / Of the Weaving-maiden, / That dwells in Heaven— / Oh! the lustre of the jewels / Flung across two valleys / From Aji-suki-taka-hiko-ne!

²⁵ Again they sang, saying:—

²⁶ To the side-pool— / The side-pool / Of the rocky stream / Whose narrows are crossed / By the country wenches / Afar from Heaven, / Come hither, come hither! / (The women are fair) / And spread across thy net / In the side-pool / Of the rocky stream.

²⁷ These two poems are in what is now called a Rustic measure.

²⁸ After this Ama-terasu no Oho-kami united Yorodzu-hata Toyo-aki-tsu-hime, the younger sister of Omohi-kane no Kami to Masa-ya-a-katsu-katsu-no-haya-hi no Ama no Oshi-ho-mimi no Mikoto, and making her his consort, caused them to descend to the Central Land of Reed-Plains. At this time Katsu-no-haya-hi no Ama no Oshi-ho-mimi no Mikoto stood on the floating bridge of Heaven, and glancing downwards, said:—'Is that country tranquillized yet? No! it is a tumble-down land, hideous to look upon.' So he ascended, and reported why he had not gone down. Therefore, Ama-terasu no Oho-kami further sent Taka-mika-tsuchi no Kami and Futsu-nushi no Kami first to clear it. Now these two Gods went down and arrived at Idzumo, where they inquired of Oho-na-mochi no Mikoto, saying:—'Wilt thou deliver up this country to the Heavenly Deity or not?' He answered and said:—'My son, Koto-shiro-nushi is at Cape Mitsu for the sport of bird-shooting. I will ask him, and then give you an answer.' So he sent a messenger to make inquiry, who brought answer and said:—'How can we refuse to deliver up what is demanded by the Heavenly Deity?' Therefore Oho-na-mochi no Kami replied to the two Gods in the words of his son. The two Gods thereupon ascended to Heaven and reported the result of their mission, saying:—'All the Central Land of Reed-Plains is now completely tranquillized.' Now Ama-terasu no Oho-kami gave command, saying:—'If that be so, I will send down my child.' She was about to do so, when in the meantime, an August Grandchild was born, whose name was called Ama-tsu-hiko-hiko-ho-no-ninigi no Mikoto. Her son represented to her that he wished the August Grandchild to be sent down in his stead. Therefore Ama-terasu no Oho-kami gave to Ama-tsu-hiko-hiko-ho no ninigi no Mikoto the three treasures, viz. the curved jewel of Yasaka gem, the eight-hand mirror, and the sword Kusanagi, and joined to him as his attendants Ame no Koyane no Mikoto, the first ancestor of the Naka-tomi, Futo-dama no Mikoto, the first ancestor of the Imbe, Ame no Uzume no Mikoto, the first ancestor of the Sarume, Ishi-kori-dome no Mikoto, the first ancestor of the mirror-makers, and Tamaya no Mikoto, the first ancestor of the jewel-makers, in all Gods of five Be. Then she commanded her August Grandchild, saying:—'This Reed-plain-1500-autumns-fair-rice-ear Land is the region which my descendants shall be lords of. Do thou, my August Grandchild, proceed thither and govern it. Go! and may prosperity attend thy dynasty, and may it, like Heaven and Earth, endure for ever.' When he was about to descend, one, who had been sent in advance to clear the way, returned and said:—'There is one God who dwells at the eight-cross-roads

of Heaven, the length of whose nose is seven hands, the length of whose back is more than seven fathoms. Moreover, a light shines from his mouth and from his posteriors. His eye-balls are like an eight-hand mirror and have a ruddy glow like the Aka-kagachi.' Thereupon he sent one of his attendant Deities to go and make inquiry. Now among all the eighty myriads of Deities there was not one who could confront him and make inquiry. Therefore he specially commanded Ame no Uzume, saying:—"Thou art superior to others in the power of thy looks. Thou hadst better go and question him.' So Ame no Uzume forthwith bared her breasts and, pushing down the band of her garment below her navel, confronted him with a mocking laugh. Then the God of the cross-ways asked her, saying:—"Ame no Uzume! What meanest thou by this behaviour?' She answered and said:—"I venture to ask who art thou that dost thus remain in the road by which the child of Ama-terasu no Oho-kami is to make his progress?' The God of the cross-ways answered and said:—"I have heard that the child of Ama-terasu no Oho-kami is now about to descend, and therefore I have come respectfully to meet and attend upon him. My name is Saruta-hiko no Oho-kami.' Then Ame no Uzume again inquired of him, saying:—"Wilt thou go before me, or shall I go before thee?' He answered and said:—"I will go before and be his harbinger.' Ame no Uzume asked again, saying:—"Whither wilt thou go and whither will the August Grandchild go?' He answered and said:—"The child of the Heavenly Deity will proceed to the peak of Kushifuru of Takachiho in Hiuga in the Land of Tsukushi, and I will go to the upper waters of the River Isuzu at Sanada in Ise. He accordingly said:—"Thou art the person who didst discover me. Thou must therefore escort me and complete thy task.' Ame no Uzume returned and reported these circumstances. Thereupon the August Grandchild, leaving the Heavenly rock-seat, and thrusting apart the eight-piled clouds of Heaven, clove his way with an awful way-cleaving, and descended from Heaven. Finally, as had been arranged, the August Grandchild arrived at the peak of Kushifuru of Takachiho in Hiuga, in the land of Tsukushi. And Saruta-hiko no Kami forthwith proceeded to the upper waters of the River Isuzu at Sanada in Ise. Ame no Uzume no Mikoto, in accordance with the request made by Saruta hiko no Kami, attended upon him. Now the August Grandchild commanded Ame no Uzume no Mikoto, saying:—"Let the name of the Deity whom thou didst discover be made thy title.' Therefore he conferred on her the designation of Sarume no Kimi. So this was the origin of the male and female Lords of Sarume being both styled Kimi."

²⁹ In one writing it is said:—"The Heavenly Deity sent Futsu-nushi no Kami and Take-mika-tsuchi no Kami to tranquillize the Central Land of Reed-Plains. Now these two Gods said:—"In Heaven there is an Evil Deity called Ama-tsu-mika-hoshi, or Ame no Kagase-wo. We pray that this Deity may be executed before we go down to make clear the Central Land of Reed-Plains.' At this time Iwahi-nushi no Kami received the designation of Iwahi no Ushi. This is the God which now dwells in the land of Katori in Adzuma. After this the two Deities descended and arrived at the Little Shore of Itasa in Idzumo, and asked Oho-na-mochi no Kami, saying:—"Wilt thou deliver up this country to the Heavenly Deity, or no?' He answered and said:—"I suspected that ye two gods were coming to my place. Therefore I will not allow it.' Thereupon Futsu-nushi no Kami forthwith returned upwards, and made his report. Now Taka-mi-musubi no Mikoto sent the two Gods back again, and commanded Oho-na-mochi no Mikoto, saying:—"Having now heard what thou hast said, I find that there is profound reason in thy words. Therefore again I issue my commands to thee more circumstantially, that is to say:—"Let the public matters which thou hast charge of be conducted by my grandchild, and do thou rule divine affairs. Moreover, if thou wilt dwell in the palace of Ama no Hi-sumi, I will now

build it for thee. I will take a thousand fathom rope of the (bark of the) paper mulberry, and tie it in 180 knots. As to the dimensions of the building of the palace, its pillars shall be high and massy, and its planks broad and thick. I will also cultivate thy rice-fields for thee, and, for thy provision when thou goest to take pleasure on the sea, I will make for thee a high bridge, a floating bridge, and also a Heavenly bird-boat. Moreover, on the Tranquil River of Heaven I will make a flying-bridge. I will also make for thee white shields of 180 seams, and Ame no Ho-hi no Mikoto shall be the president of the festivals in thy honour.' Hereupon Oho-na-mochi no Kami answered and said:—'The instructions of the Heavenly Deity are so courteous that I may not presume to disobey his commands. Let the August Grandchild direct the public affairs of which I have charge. I will retire and direct secret matters.' So he introduced Kunado no Kami to the two Gods, saying:—'He will take my place and will yield respectful obedience. I will withdraw and depart from here.' He forthwith invested him with the pure Yasaka jewels, and then became concealed for ever. Therefore Futsu-nushi no Kami appointed Kunado no Kami as guide, and went on a circuit of pacification. Any who were rebellious to his authority he put to death, while those who rendered obedience were rewarded. The chiefs of those who at this time rendered obedience were Oho-mono-nushi no Kami and Koto-shiro-nushi no Kami. So they assembled the eighty myriads of Gods in the High Market-place of Heaven, and taking them up to Heaven with them, they declared their loyal behaviour. Then Taka-mi-musubi no Mikoto commanded Oho-mono-nushi no Kami, saying:—'If thou dost take to wife one of the Deities of Earth, I shall still consider that thy heart is disaffected. I will therefore now give thee my daughter Mi-ho-tsu hime to be thy wife. Take with thee the eighty myriads of Deities to be the guards of my August Grandchild to all ages.' So she sent him down again. Thereupon Ta-oki-ho-ohi no Kami, ancestor of the Imbe of the Land of Kii, was appointed hatter, Hiko-sachi no Kami was made shield-maker, Ma-hitotsu no Kami was made metal-worker, Ame no Hi-washi no Kami was appointed tree-fibre maker, and Kushi-akaru-dama no Kami jewel-maker.

³⁰ Taka-mi-musubi no Kami accordingly gave command, saying:—'I will set up a Heavenly divine fence and a Heavenly rock-boundary wherein to practise religious abstinence on behalf of my descendants. Do ye, Ame no Koyane no Mikoto and Futo-dama no Mikoto, take with you the Heavenly divine fence, and go down to the Central Land of Reed-Plains. Moreover, ye will there practise abstinence on behalf of my descendants.' So she attached the two Deities to Ame no Oshi-ho-mi-mi no Mikoto and sent them down. It was when Futo-dama no Mikoto was sent that the custom first began of worshipping this Deity with stout straps flung over weak shoulders when taking the place of the Imperial hand. From this, too, the custom had its origin, by which Ame no Koyane no Mikoto had charge of divine matters. Therefore he was made to divine by means of the Greater Divination, and thus to do his service.

³¹ At this time Ama-terasu no Oho-kami took in her hand the precious mirror, and, giving it to Ame no Oshi-ho-mi-mi no Mikoto, uttered a prayer, saying:—'My Child, when thou lookest upon this mirror, let it be as if thou wert looking on me. Let it be with thee on thy couch and in thy hall, and let it be to thee a holy mirror.' Moreover, she gave command to Ame no Ko-yane no Mikoto and to Futo-dama no Mikoto, saying:—'Attend to me, ye two Gods! Do ye also remain together in attendance and guard it well.' She further gave command, saying:—'I will give over to my child the rice-ears of the sacred garden, of which I partake in the Plain of High Heaven.' And she straightway took the daughter of Taka-mi-musubi no Mikoto, by name Yorodzu-hata-hime, and uniting her to Ame no Oshi-ho-mi-mi no Mikoto as his consort, sent her down. Therefore while she was still in the Void of

Heaven, she gave birth to a child, who was called Ama-tsu-hiko-ho no ninigi no Mikoto. She accordingly desired to send down this grandchild instead of his parents. Therefore on him she bestowed Ame no Ko-yane no Mikoto, Futo-dama no Mikoto, and the Deities of the various Be, all without exception. She gave him, moreover, the things belonging to his person, just as above stated.

³² After this, Ame no Oshi-ho-mi-mi no Mikoto went back again to Heaven. Therefore Ama-tsu-hiko-ho no ninigi no Mikoto descended to the peak of Takachiho of Kushibi in Hiuga. Then he passed through the Land of Munasohi, in Sojishi, by way of the Hill of Hitawo, in search of a country, and stood on a level part of the floating sand-bank. Thereupon he called to him Koto-katsukuni-katsu-Nagasa, the Lord of that country, and made inquiry of him. He answered and said:—'There is a country here. I will in any case obey thy commands.' Accordingly the August Grandchild erected a palace-hall and rested here. Walking afterwards by the sea-shore, he saw a beautiful woman. The August Grandchild inquired of her, saying:—'Whose child art thou?' She answered and said:—'Thy handmaiden is the child of Oho-yama-tsu-mi no Kami. My name is Kami-ataka-ashi-tsu-hime, and I am also called Ko-no-hana-saku-ya-hime.' Then she said:—'I have also an elder sister named Iha-naga-hime.' The August Grandchild said:—'I wish to make thee my wife. How will this be?' She answered and said:—'I have a father, Oho-yama-tsu-mi no Kami, I pray thee ask him.' The August Grandchild accordingly spake to Oho-yama-tsu-mi no Kami, saying:—'I have seen thy daughter and wish to make her my wife.' Hereupon Oho-yama-tsu-mi no Kami sent his two daughters with one hundred tables of food and drink to offer them respectfully. Now the August Grandchild thought the elder sister ugly, and would not take her. So she went away. But the younger sister was a noted beauty. So he took her with him and favoured her, and in one night she became pregnant. Therefore Iha-naga-hime was greatly ashamed, and cursed him, saying:—'If the August Grandchild had taken me and not rejected me, the children born to him would have been long-lived, and would have endured for ever like the massy rocks. But seeing that he has not done so, but has married my younger sister only, the children born to him will surely be decadent like the flowers of the trees.'"

³³ One version is:—"Iha-naga-hime, in her shame and resentment, spat and wept. She said:—"The race of visible mankind shall change swiftly like the flowers. of the trees, and shall decay and pass away.' This is the reason why the life of man is so short.

³⁴ After this, Kami-ataka-ashi-tsu-hime saw the August Grandchild, and said:—"Thy handmaiden has conceived a child by the August Grandchild. It is not meet that it should be born privately.' The August Grandchild said:—"Child of the Heavenly Deity though I am, how could I in one night cause anyone to be with child? Now it cannot be my child.' Kono-hana-saku-ya-hime was exceedingly ashamed and angry. She straightway made a doorless muro, and thereupon made a vow, saying:—"If the child which I have conceived is the child of another Deity, may it surely be unfortunate. But if it is truly the offspring of the Heavenly Grandchild, may it surely be alive and unhurt.' So she entered the muro, and burnt it with fire. At this time, when the flames first broke out, a child was born who was named Ho-no-susori no Mikoto; next when the flame reached its height, a child was born who was named Ho-no-akari no Mikoto. The next child which was born was called Hiko-ho-ho-demi no Mikoto, and also Ho-no-wori no Mikoto."

³⁵ In one writing it is said:—"When the flames first became bright, a child was born named Ho-no-akari no Mikoto; next, when the blaze was at its height, a child was born named Ho-no-susumi no

Mikoto, also called Ho-no-suseri no Mikoto; next, when she recoiled from the blaze, a child was born named Ho-no-ori-hiko-ho-ho-demi no Mikoto—three children in all. The fire failed to harm them, and the mother, too, was not injured in the least. Then with a bamboo knife she cut their navel-strings. From the bamboo knife which she threw away, there eventually sprang tip a bamboo grove. Therefore that place was called Taka-ya.

³⁶ Now Kami-ataka-ashi-tsu-hime by divination fixed upon a rice-field to which she gave the name Sanada, and from the rice grown there brewed Heavenly sweet sake, with which she entertained him. Moreover, with the rice from the Nunada rice-field she made boiled rice and entertained him therewith."

³⁷ In one writing it is said:—"Taka-mi-musubi no Mikoto took the coverlet which was on the true couch and wrapped in it Ama-tsu-hiko-kuni-teru-hiko-ho no ninigi no Mikoto, who forthwith drew open the rock-door of Heaven, and thrusting asunder the eight-piled clouds of Heaven, descended. At this time Ama-no-oshi-hi no Mikoto, the ancestor of the Oho-tomo no Muraji, taking with him Ame-kushi-tsu Oho-kume, the ancestor of the Kume Be, placed on his back the rock-quiver of Heaven, drew on his forearm a dread loud-sounding elbow-pad, and grasped in his hand a Heavenly vegetable-wax-tree bow and a Heavenly feathered arrow, to which he added an eight-eyed sounding-arrow. Moreover he girt on his mallet-headed sword, and taking his place before the Heavenly Grandchild, proceeded downwards as far as the floating bridge of Heaven, which is on the two peaks of Kushibi of Takachiho in So in Hiuga. Then he stood on a level part of the floating sand-bank and passed through the desert land of Sojishi by way of Hitawo in search of a country until he came to Cape Kasasa in Ata no Nagaya. Now at this place there was a God named Koto-katsu-kuni-katsu-Nagasa. Therefore the Heavenly Grandchild inquired of this God, saying:—"Is there a country?" He answered and said:—"There is." Accordingly he said:—"I will yield it up to thee in obedience to thy commands." Therefore the Heavenly Grandchild abode in that place. This Koto-katsu-kuni-katsu no Kami was the child of Izanagi no Mikoto, and his other name is Shiho-tsu-tsu-no oji."

³⁸ In one writing it is said:—"The Heavenly Grandchild favoured Ataka-ashi-tsu-hime, the daughter of Oho-yama-tsu-mi no Kami. In one night she became pregnant, and eventually gave birth to four children. Therefore Ataka-ashi-tsu-hime took the children in her arms, and, coming forward, said:—"Ought the children of the Heavenly Grandchild to be privately nurtured? Therefore do I announce to thee the fact for thy information." At this time the Heavenly Grandchild looked upon the children, and, with a mocking laugh, said:—"Excellent—these princes of mine! Their birth is a delightful piece of news!" Therefore Ataka-ashi-tsu-hime was wroth, and said:—"Why dost thou mock thy handmaiden?" The Heavenly Grandchild said:—"There is surely some doubt of this, and therefore did I mock. How is it possible for me, Heavenly God though I am, in the space of one night to cause anyone to become pregnant? Truly they are not my children." On this account Ataka-ashi-tsu-hime was more and more resentful. She made a doorless muro, into which she entered, and made a vow, saying:—"If the children which I have conceived are not the offspring of the Heavenly Grandchild, let them surely perish. But if they are the offspring of the Heavenly Grandchild, let them suffer no hurt." So she set fire to the muro and burnt it. When the fire first became bright, a child sprang forth and announced himself, saying:—"Here am I, the child of the Heavenly Deity, and my name is Ho-no-akari no Mikoto. Where is my father?" Next, the child who sprang forth when the fire was at its height also announced himself, saying:—"Here am I, the child of the Heavenly Deity, and my name is

Ho-no-susumi no Mikoto. Where are my father and my elder brother?' Next, the child who sprang forth when the flames were becoming extinguished also announced himself, saying:—'Here am I, the child of the Heavenly Deity, and my name is Ho-no-ori no Mikoto. Where are my father and my elder brothers?' Next, when she recoiled from the heat, a child sprang forth, and also announced himself, saying:—'Here am I, the child of the Heavenly Deity, and my name is Hiko-ho-ho-demi no Mikoto. Where are my father and my elder brothers?' After that, their mother, Ataka-ashi-tsu-hime, came forth from amidst the embers, and approaching, told him, saying:—'The children which thy handmaiden has brought forth, and thy handmaiden herself, have of our own accord undergone the danger of fire, and yet have suffered not the smallest hurt. Will the Heavenly Grandchild not look on them?' He answered and said:—'I knew from the first that they were my children, only, as they were conceived in one night, I thought that there might be suspicions, and I wished to let everybody know that they are my children, and also that a Heavenly Deity can cause pregnancy in one night. Moreover, I wished to make it evident that thou dost possess a wonderful and extraordinary dignity, and also that our children have surpassing spirit. Therefore it was that on a former day I used words of mockery.'"

³⁹ In one writing it is said:—"Ame no Oshi-ho-ne no Mikoto took to wife Taku-hata-chichi-hime Yorodzu-hata hime no Mikoto, daughter of Taka-mi-musubi no Mikoto."

⁴⁰ Another version says:—"Honoto-hata-hime-ko-chichi-hime no Mikoto, daughter of Taka-mi-musubi no Mikoto." She bore to him a child named Ama-no-ho-no-akari no Mikoto. Next she bore Ama-tsu-hiko-ne-ho-no-ninigi-ne no Mikoto. The child of Ama-no-ho-no-akari no Mikoto was called Kayama no Mikoto. He is the ancestor of the Ohari no Muraji.

⁴¹ When Taka-mi-musubi no Mikoto was sending down the Heavenly Grandchild Ho-no-ninigi no Mikoto to the Central Land of Reed-Plains, she commanded the eighty myriads of Gods, saying:—"In the Central Land of Reed-Plains, the rocks, tree-stems and herbage have still the power of speech. At night, they make a clamour like that of flames of fire; in the day-time they swarm up like the flies in the fifth month, etc., etc." Now Taka-mi-musubi no Mikoto gave command, saying:—"I formerly sent Ame-waka-hiko to the Central Land of Reed-Plains, but he has been long absent, and until now has not returned, perhaps being forcibly prevented by some of the Gods of the Land." She therefore sent the cock-pheasant Na-naki to go thither and spy out the reason. This pheasant went down, but when he saw the fields of millet and the fields of pulse he remained there, and did not come back. This was the origin of the modern saying, "The pheasant special messenger." Therefore she afterwards sent the hen-pheasant Na-naki, and this bird came down and was hit by an arrow shot by Ame-waka-hiko, after which she came up and made her report, etc., etc. At this time Taka-mi-musubi no Mikoto took the coverlet which was upon the true couch, and having clothed therewith the Heavenly Grandchild Ama-tsu-hikone Ho-no-ninigi-ne no Mikoto, sent him downwards, thrusting asunder the eight-piled clouds of Heaven. Therefore this God was styled Ame-kuni-nigishi-hiko-ho-ninigi no Mikoto. Now the place at which he arrived on his descent is called the Peak of Sohori-yama of Takachiho in So in Hiuga. When he proceeded therefore on his way, etc., etc., he arrived at Cape Kasasa in Ata, and finally ascended the Island of Takashima in Nagaya. He went round inspecting that land, and found there a man whose name was Koto-katsu-kuni-katsu Nagasa. The Heavenly Grandchild accordingly inquired of him, saying:—"Whose land is this?" He answered and said:—"This is the land where Nagasa dwells. I will, however, now offer it to the Heavenly Grandchild."

The Heavenly Grandchild again inquired of him, saying:—"And the maidens who have built an eight-fathom palace on the highest crest of the waves and tend the loom with jingling wrist jewels, whose daughters are they?" He answered and said:—"They are the daughters of Oho-yama-tsu-mi no Kami. The elder is named Iha-naga-hime, and the younger is named Kono-hana saku-ya-hime, also called Toyo-ata-tsu hime, etc., etc." The August Grandchild accordingly favoured Toyo-ata-tsu hime, and after one night she became pregnant. The August Grandchild doubting this, etc., etc. Eventually she gave birth to Ho-no-suseri no Mikoto; next she bore Ho-no-ori no Mikoto, also called Hiko-hoho-demi no Mikoto. Proof having been given by the mother's vow, it was known exactly that they were truly the offspring of the Heavenly Grandchild. Toyo-ata-tsu hime however was incensed at the Heavenly Grandchild, and would not speak to him. The Heavenly Grandchild, grieved at this, made a song, saying:—

⁴² The sea-weed of the offing— / Though it may reach the shore: / The true couch / Is, alas! impossible. / Ah! ye dotterels of the beach!

⁴³ In one writing it is said:—"The daughter of Taka-mi-musubi no Mikoto, Ama-yorodzu-taku-hata chi-hata hime."

⁴⁴ One version is:—"Yorodzu-hata-hime ko-dama-yori-hime no Mikoto was the child of Taka-mi-musubi no Mikoto. This Goddess became the consort of Ame no Oshi-hone no Mikoto, and bore to him a child named Ama-no Ki-ho-ho-oki-se no Mikoto."

⁴⁵ One version is:—"Katsu no haya-hi no Mikoto's child was Ama no Oho-mimi no Mikoto. This God took to wife Nigutsu hime, and had by her a child named Ninigi no Mikoto."

⁴⁶ One version is:—"The daughter of Kami-mi-musubi no Mikoto, Taku-hata chi-hata hime, bore a child named Ho-no-ninigi no Mikoto."

⁴⁷ One version is:—"Ama no Kise no Mikoto took to wife Ata-tsu hime, and had children, first Ho-no-akari no Mikoto, next Ho-no-yo-wori no Mikoto, and next Hiko-ho-ho-demi no Mikoto."

⁴⁸ In one writing it is said:—"Masa-ya-a-katsu-katsu-no-haya-hi Ama no Oshi-ho-mimi no Mikoto took to wife Ama no yorodzu-taka-hata-chi-hata hime, daughter of Taka-mi-musubi no Mikoto, and by her as consort had a child named Ama-teru-kuni-teru Hiko-ho no akari no Mikoto. He is the ancestor of the Ohari no Muraji. The next child was Ama-no-nigishi-kuni-no-nigishi Ama-tsu-hiko-ho-no ninigi no Mikoto. This God took to wife Kono hana saku-ya-hime no Mikoto, daughter of Oho-yama-tsu-mi no Kami, and by her as consort had first a child named Ho-no-susori no Mikoto, and next Hiko-hoho-demi no Mikoto."

⁴⁹ The elder brother Ho-no-susori no Mikoto had by nature a sea-gift; the younger brother Hiko-ho-ho-demi no Mikoto had by nature a mountain-gift. In the beginning the two brothers, the elder and the younger, conversed together, saying:—"Let us for a trial exchange gifts." They eventually exchanged them, but neither of them gained aught by doing so. The elder brother repented his bargain, and returned to the younger brother his bow and arrows, asking for his fish-hook to be given back to him. But the younger brother had already lost the elder brother's fish-hook, and there was no means of finding it. He accordingly made another new hook which he offered to his elder brother. But his elder brother refused to accept it, and demanded the old hook. The younger brother, grieved at this, forthwith took his cross-sword and forged from it new fish-hooks, which he heaped up in a winnowing tray, and offered to his brother. But his elder brother was wroth, and said:—"These are

not my old fish-hook: though they are many, I will not take them." And he continued repeatedly to demand it vehemently. Therefore Hiko-hoho-demi no Mikoto's grief was exceedingly profound, and he went and made moan by the shore of the sea. There he met Shiho-tsutsu no Oji. The old man inquired of him saying:—"Why dost thou grieve here?" He answered and told him the matter from first to last. The old man said:—"Grieve no more. I will arrange this matter for thee." So he made a basket without interstices, and placing in it Hoho-demi no Mikoto, sank it in the sea. Forthwith he found himself at a pleasant strand, where he abandoned the basket, and, proceeding on his way, suddenly arrived at the palace of the Sea-God. This palace was provided with battlements and turrets, and had stately towers. Before the gate there was a well, and over the well there grew a many-branched cassia-tree, with wide-spreading boughs and leaves. Now Hiko-hoho-demi no Mikoto went up to the foot of this tree and loitered about. After some time a beautiful woman appeared, and, pushing open the door, came forth. She at length took a jewel-vessel and approached. She was about to draw water, when, raising her eyes, she saw him, and was alarmed. Returning within, she spoke to her father and mother, saying:—"There is a rare stranger at the foot of the tree before the gate." The God of the Sea thereupon prepared an eight-fold cushion and led him in. When they had taken their seats, he inquired of him the object of his coming. Then Hiko-hoho-demi no Mikoto explained to him in reply all the circumstances. The Sea-God accordingly assembled the fishes, both great and small, and required of them an answer. They all said:—"We know not. Only the Red-woman has had a sore mouth for some time past and has not come." She was therefore peremptorily summoned to appear, and on her mouth being examined the lost hook was actually found.

⁵⁰ After this, Hiko-hoho-demi no Mikoto took to wife the Sea-God's daughter, Toyo-tama-hime, and dwelt in the sea-palace. For three years he enjoyed peace and pleasure, but still had a longing for his own country, and therefore sighed deeply from time to time. Toyo-tama-hime heard this and told her father, saying:—"The Heavenly Grandchild often sighs as if in grief. It may be that it is the sorrow of longing for his country." The God of the Sea thereupon drew to him Hiko-hoho-demi no Mikoto, and addressing him in an easy, familiar way, said:—"If the Heavenly Grandchild desires to return to his country I will send him back." So he gave him the fish-hook which he had found, and in doing so instructed him, saying:—"When thou givest this fish-hook to thy elder brother, before giving to him call to it secretly, and say, "A poor hook." He further presented to him the jewel of the flowing tide and the jewel of the ebbing tide, and instructed him, saying:—"If thou dost dip the tide-flowing jewel, the tide will suddenly flow, and therewithal thou shalt drown thine elder brother. But in case thy elder brother should repent and beg forgiveness, if, on the contrary, thou dip the tide-ebbing jewel, the tide will spontaneously ebb, and therewithal thou shalt save him. If thou harass him in this way, thy elder brother will of his own accord render submission."

⁵¹ When the Heavenly Grandchild was about to set out on his return journey, Toyo-tama-hime addressed him, saying:—"Thy handmaiden is already pregnant, and the time of her delivery is not far off. On a day when the winds and waves are raging, I will surely come forth to the sea-shore, and I pray thee that thou wilt make for me a parturition house, and await me there."

⁵² When Hiko-hoho-demi no Mikoto returned to his palace, he complied implicitly with the instructions of the Sea-God, and the elder brother, Ho-no-susori no Mikoto, finding himself in the utmost straits, of his own accord admitted his offence, and said:—"Henceforward I will be thy subject to perform mimic dances for thee. I beseech thee mercifully to spare my life." Thereupon he

at length yielded his petition, and spared him. This Ho-no-susori no Mikoto was the first ancestor of the Kimi of Wobashi in Ata.

⁵³ After this Toyo-tama-hime fulfilled her promise, and, bringing with her her younger sister, Tama-yori-hime, bravely confronted the winds and waves, and came to the sea-shore. When the time of her delivery was at hand, she besought Hiko-hoho-demi no Mikoto, saying:—"When thy handmaiden is in travail, I pray thee do not look upon her." However, the Heavenly Grandchild could not restrain himself, but went secretly and peeped in. Now Toyo-tama-hime was just in childbirth, and had changed into a dragon. She was greatly ashamed, and said:—"Hadst thou not disgraced me, I would have made the sea and land communicate with each other, and for ever prevented them from being sundered. But now that thou hast disgraced me, wherewithal shall friendly feelings be knit together?" So she wrapped the infant in rushes, and abandoned it on the sea-shore. Then she barred the sea-path, and passed away. Accordingly the child was called Hiko-nagisa-take-u-gaya-fuki-ahezu no Mikoto.

⁵⁴ A long time after, Hiko-hoho-demi no Mikoto died, and was buried in the Misasagi on the summit of Mount Takaya in Hiuga.

⁵⁵ In one writing it is said:—"The elder brother Ho-no-susori no Mikoto had acquired a mountain-gift. Now the elder and younger brothers wished to exchange gifts, and therefore the elder brother took the bow which was of the gift of the younger brother, and went to the mountain in quest of wild animals. But never a trace of game did he see. The younger brother took the fish-hook of his elder brother's gift, and with it went a fishing on the sea, but caught none at all, and finally lost his fish-hook. Then the elder brother restored his younger brother's bow and arrows, and demanded his own fish-hook. The younger brother was sorry, and of the cross-sword which he had in his girdle made fish-hooks, which he heaped up in a winnowing tray, and offered to his elder brother. But the elder brother refused to receive them, saying:—"I still wish to get the fish-hook of my gift." Hereupon Hiko-hoho-demi no Mikoto, not knowing where to look for it, only grieved and made moan. He went to the sea-shore, where he wandered up and down lamenting. Now there was an old man, who suddenly came forward, and gave his name as Shiho-tsuchi no Oji. He asked him, saying:—"Who art thou, my lord, and why dost thou grieve here?" Hiko-hoho-demi no Mikoto told him all that had happened. Whereupon the old man took from a bag a black comb, which he flung upon the ground. It straightway became changed into a multitudinous clump of bamboos. Accordingly he took these bamboos and made of them a coarse basket with wide meshes, in which he placed Hiko-hoho-demi no Mikoto, and cast him into the sea."

⁵⁶ One version says:—"He took a katama without interstices, and made of it a float, to which he attached Hoho-demi by a cord and sunk him." [The term katama means what is now called a bamboo-basket.]

⁵⁷ Now there is in the bottom of the sea a natural "Little-shore of delight." Proceeding onwards, along this shore, he arrived of a sudden at the palace of Toyo-tama-hiko, the God of the Sea. This palace had magnificent gates and towers of exceeding beauty. Outside the gate there was a well, and beside the well was a cassia-tree. He approached the foot of this tree, and stood there. After a while a beautiful woman, whose countenance was such as is not anywhere to be seen, came out from within, followed by a bevy of attendant maidens. She was drawing water in a jewel-urn, when she looked up and saw Hoho-demi no Mikoto. She was startled, and returning, told the God, her father, saying:—"At the foot of the cassia-tree without the gate, there is a noble stranger of no ordinary build. If he

had come down from Heaven, he would have had on him the filth of Heaven; if he had come from Earth, he would have had on him the filth of Earth. Could he be really the beautiful prince of the sky?"

⁵⁸ One version says:—"An attendant of Toyo-tama-hime was drawing water in a jewel-pitcher, but she could not manage to fill it. She looked down into the well, when there shone inverted there the smiling face of a man. She looked up and there was a beautiful God leaning against a cassia-tree. She accordingly returned within, and informed her mistress.

⁵⁹ Hereupon Toyo-tama-hiko sent a man to inquire, saying:—"Who art thou, O stranger, and why hast thou come here?" Hoho-demi no Mikoto answered and said:—"I am the grandchild of the Heavenly Deity," and ultimately went on to give the reason of his coming.

⁶⁰ Then the God of the Sea went out to meet him. He made him obeisance, and led him within, where he inquired courteously of his welfare, and gave him to wife his daughter, Toyo-tama-hime. Therefore he remained and dwelt in the palace of the sea. Three years passed, after which Hoho-demi no Mikoto sighed frequently, and Toyo-tama-hime asked him, saying:—"Does the Heavenly Grandchild perchance wish to return to his native land?" He answered and said:—"It is so." Toyo-tama-hime forthwith told the God her father, and said:—"The noble guest who is here wishes to return to the upper country." Hereupon the God of the Sea assembled all the fishes of the sea, and asked of them the fish-hook. Then one fish answered and said:—"The Red-woman (also called the Red Tahi) has long had an ailment of the mouth. I suspect that she has swallowed it." So the Red-woman was forthwith summoned, and on looking into her mouth, the hook was still there. It was at once taken and delivered to Hiko-hoho-demi no Mikoto, with these instructions:—"When thou givest the fish-hook to thy elder brother, thou must use this imprecation: "The origin of poverty: the beginning of starvation: the root of wretchedness." Give it not to him until thou hast said this. Again, if thy brother cross the sea, I will then assuredly stir up the blasts and billows, and make them overwhelm and vex him." Thereupon he placed Hoho-demi no Mikoto on the back of a great sea-monster, and so sent him back to his own country.

⁶¹ At another time, before this, Toyo-tama-hime spoke in an easy, familiar way, and said:—"Thy handmaid is with child. Some day, when the winds and waves are boisterous, I will come forth to the sea-shore, and I pray thee to construct for me a parturition-house, and to await me there."

⁶² After this, Toyo-tama-hime fulfilled her promise to come, and spake to Hoho-demi no Mikoto, saying:—"To-night thy handmaiden will be delivered. I pray thee, look not on her." Hoho-demi no Mikoto would not hearken to her, but with a comb he made a light, and looked at her. At this time Toyo-tama-hime had become changed into an enormous sea-monster of eight fathoms, and was wriggling about on her belly. She at last was angry that she was put to shame, and forthwith went straight back again to her native sea, leaving behind her younger sister Tama-yori-hime as nurse to her infant. The child was called Hiko-nagisa-take-u-gaya-fuki-ayezu no Mikoto, because the parturition-house by the sea-shore was all thatched with cormorants' feathers, and the child was born before the tiles had met. It was for this reason that he received this name."

⁶³ One version says:—"Before the gate there was a beautiful well, and over the well there grew a cassia-tree with an hundred branches. Accordingly Hiko-hoho-demi no Mikoto sprang up into that tree and stood there. At this time, Toyo-tama-hime, the daughter of the God of the Sea, came with a jewel-bowl in her hand and was about to draw water, when she saw in the well the reflection of a

man. She looked up and was startled, so that she let fall the bowl, which was broken to pieces. But without regard for it, she returned within and told her parents, saying:—'I have seen a man on the tree which is beside the well. His countenance is very beautiful, and his form comely. He is surely no ordinary person.' When the God, her father, heard this, he wondered. Having prepared an eight-fold cushion, he went to meet him, and brought him in. When they were seated, he asked the reason of his coming, upon which he answered and told him all his case. Now the God of the Sea at once conceived pity for him, and summoning all the broad of fin and narrow of fin, made inquiry of them. They all said:—"We know not. Only the Red-woman has an ailment of the mouth and has not come." [Another version is:—"The Kuchi-me has an ailment of the mouth."] So she was sent for in all haste, and on searching her mouth, the lost fish-hook was at once found. Upon this the God of the Sea chided her, saying:—"Thou Kuchime! Henceforward thou shalt not be able to swallow a bait, nor shalt thou be allowed to have a place at the table of the Heavenly Grandchild." This is the reason why the fish kuchime is not among the articles of food set before the Emperor.

⁶⁴ When the time came for Hiko-hoho-demi no Mikoto to take his departure, the God of the Sea spake to him, saying:—"I am rejoiced in my inmost heart that the Heavenly Grandchild has now been graciously pleased to visit me. When shall I ever forget it?" So he took the jewel which when thought of makes the tide to flow, and the jewel which when thought of makes the tide to ebb, and joining them to the fish-hook, presented them, saying:—"Though the Heavenly Grandchild may be divided from me by eight-fold windings (of road), I hope that we shall think of each other from time to time. Do not therefore throw them away." And he taught him, saying:—"When thou givest this fish-hook to thy elder brother, call it thus:—"A hook of poverty, a hook of ruin, a hook of downfall." When thou hast said all this, fling it away to him with thy back turned, and deliver it not to him face to face. If thy elder brother is angry, and has a mind to do thee hurt, then produce the tide-flowing jewel and drown him therewith. As soon as he is in peril and appeals for mercy, bring forth the tide-ebbing jewel and therewith save him. If thou dost vex him in this way, he will of his own accord become thy submissive vassal." Now Hiko-hoho-demi no Mikoto, having received the jewels and the fish-hook, came back to his original palace, and followed implicitly the teaching of the Sea-God. First of all he offered his elder brother the fish-hook. His elder brother was angry and would not receive it. Accordingly the younger brother produced the tide-flowing jewel, upon which the tide rose with a mighty overflow, and the elder brother was drowning. Therefore he besought his younger brother, saying:—"I will serve thee as thy slave. I beseech thee, spare my life." The younger brother then produced the tide-ebbing jewel, whereupon the tide ebbed of its own accord, and the elder brother was restored to tranquillity. After this the elder brother changed his former words, and said:—"I am thy elder brother. How can an elder brother serve a younger brother?" Then the younger brother produced the tide-flowing jewel, which his elder brother seeing, fled up to a high mountain. Thereupon the tide also submerged the mountain. The elder brother climbed a lofty tree, and thereupon the tide also submerged the tree. The elder brother was now at an extremity, and had nowhere to flee to. So he acknowledged his offence, saying:—"I have been in fault. In future my descendants for eighty generations shall serve thee as thy mimes in ordinary. [One version has 'dog-men.'] I pray thee, have pity on me." Then the younger brother produced the tide-ebbing jewel, whereupon the tide ceased of its own accord. Hereupon the elder brother saw that the younger brother was possessed of marvellous powers, and at length submitted to serve him.

⁶⁵ On this account the various Hayato descended from Ho no susori no Mikoto to the present time do not leave the vicinity of the enclosure of the Imperial Palace, and render service instead of barking dogs

⁶⁶ This was the origin of the custom which now prevails of not pressing a man to return a lost needle."

⁶⁷ In one writing it is said:—"The elder brother, Ho no susori no Mikoto, was endowed with a sea-gift, and was therefore called Umi no sachi-hiko: the younger brother, Hiko-hoho-demi no Mikoto, was endowed with a mountain-gift, and was therefore called Yama no sachi-hiko. Whenever the wind blew and the rain fell, the elder brother lost his gain, but in spite of wind and rain the younger brother's gain did not fail him. Now the elder brother spoke to the younger brother, saying:—"I wish to make trial of an exchange of gifts with thee.' The younger brother consented, and the exchange was accordingly made. Thereupon the elder brother took the younger brother's bow and arrows, and went a-hunting to the mountain: the younger brother took the elder brother's fish-hook, and went on the sea a-fishing. But neither of them got anything, and they came back empty-handed. The elder brother accordingly restored to the younger brother his bow and arrows, and demanded back his own fish-hook. Now the younger brother had lost the fish-hook in the sea, and he knew not how to find it. Therefore he made other new fish-hooks, several thousands in number, which he offered to his elder brother. The elder brother was angry, and would not receive them, but demanded importunately the old fish-hook, etc., etc. Then the younger brother went to the sea-shore and wandered about, grieving and making moan. Now there was there a river wild-goose which had become entangled in a snare, and was in distress. He took pity on it, and loosing it, let it go. Shortly after there appeared Shiho tsutsu no Oji. He came and made a skiff of basket-work without interstices, in which he placed Hoho-demi no Mikoto and pushed it off into the sea, when it sank down of its own accord, till of a sudden there appeared the Pleasant Road. So he went on along this road, which in due course led him to the palace of the Sea-God. Then the Sea-God came out himself to meet him, and invited him to enter. He spread eight layers of sea-asses' skins, on which he made him to sit, and with a banquet of tables of a hundred, which was already prepared, he fulfilled the rites of hospitality. Then he inquired of him in an easy manner:—"Wherefore has the Grandchild of the Heavenly Deity been graciously pleased to come hither?"

⁶⁸ [One version has:—"A little while ago my child came and told me that the Heavenly Grandchild was mourning by the sea-shore. Whether this be true or false I know not, but perhaps it may be so."]

⁶⁹ Hiko-hoho-demi no Mikoto related to him all that had happened from first to last. So he remained there, and the Sea-God gave him his daughter Toyo-tama-hime to wife. At length, when three years had passed in close and warm affection, the time came for him to depart. So the Sea-God sent for the tahi, and on searching her mouth found there the fish-hook. Thereupon he presented the fish-hook to Hiko-hoho-demi no Mikoto, and instructed him thus:—"When thou givest this to thy elder brother thou must recite the following:—"A big hook, an eager hook, a poor hook, a silly hook." After saying all this, fling it to him with a back-handed motion.' Then he summoned together the sea-monsters, and inquired of them, saying:—"The Grandchild of the Heavenly Deity is now about to take his departure homewards. In how many days will you accomplish this service?' Then all the sea-monsters fixed each a number of days according to his own length. Those of them which were one fathom long of their own accord said:—"In the space of one day we will accomplish it.' The one-

fathom sea-monsters were accordingly sent with him as his escort. Then he gave him two precious objects, the tide-flowing jewel and the tide-ebbing jewel, and taught him how to use them. He further instructed him, saying:—'If thy elder brother should make high fields, do thou make puddle fields; if thy elder brother make puddle fields, do thou make high fields.' In this manner did the Sea-God in all sincerity lend him his aid. Now Hiko-hoho-demi no Mikoto, when he returned home, followed implicitly the God's instructions, and acted accordingly. When the younger brother produced the tide-flowing jewel, the elder brother forthwith flung up his hands in the agony of drowning. But when, on the other hand, he produced the tide-ebbing jewel, he was relieved, and recovered. After that Hi no susori no Mikoto pined away from day to day, and lamented, saying:—'I have become impoverished.' So he yielded submission to his younger brother.

⁷⁰ Before this Toyo-tama-hime spake to the Heavenly Grandchild, saying:—'That which thy handmaid has conceived is the offspring of the Heavenly Grandchild. How could I give birth to it in the midst of the ocean? Therefore when the time of my delivery comes, I will surely betake myself to my lord's abode, and it is my prayer that thou shouldst build me a house by the sea-side and await me there.' Therefore Hiko-ho-ho-demi no Mikoto, as soon as he returned to his own country, took cormorants' feathers, and with them as thatch, made a parturition-house. But before the tiling of the house was completed, Toyo-tama-hime herself arrived, riding on a great tortoise, with her younger sister Tama-yori-hime, and throwing a splendour over the sea. Now the months of her pregnancy were already fulfilled, and the time of her delivery was urgent. On this account she did not wait till the thatching of the house was completed, but went straight in and remained there. Then she spake quietly to the Heavenly Grandchild, saying:—'Thy handmaid is about to be delivered. I pray thee do not look on her.' The Heavenly Grandchild wondered at these words, and peeped in secretly, when behold, she had become changed into a great sea-monster of eight fathoms. Now she was aware that the Heavenly Grandchild had looked in upon her privacy, and was deeply ashamed and resentful. When the child was born, the Heavenly Grandchild approached and made inquiry, saying:—'By what name ought the child to be called?' She answered and said:—'Let him be called Hiko-nagisa-take-ugaya-fuki-ahezu no Mikoto.' Having said so, she took her departure straight across the sea. Then Hiko-hoho-demi no Mikoto made a song, saying:—

⁷¹ Whatever befalls me, / Ne'er shall I forget my love / With whom I slept / In the island of wild-ducks— / The birds of the offspring."

⁷² Another account says:—"Hiko-ho-ho-demi no Mikoto took other women and made them wet-nurses, bathing-women, boiled-rice-chewers, and washerwomen. All these various Be were provided for the respectful nurture of the infant. The provision at this time, by means of other women, of milk for the nurture of the august child was the origin of the present practice of engaging temporarily wet-nurses to bring up infants.

⁷³ After this, when Toyo-tama-hime heard what a fine boy her child was, her heart was greatly moved with affection, and she wished to come back and bring him up herself. But she could not rightly do so, and therefore she sent her younger sister Tama-yori-hime to nurture him. Now when Toyo-tama-hime sent Tama-yori-hime, she offered (to Hoho-demi no Mikoto) the following verse in answer:—

⁷⁴ Some may boast / Of the splendour / Of red jewels, / But those worn by my Lord— / It is they which are admirable.

⁷⁵ These two stanzas, one sent, and one in reply, are what are termed age-uta."

⁷⁶ In one writing it is said:—"The elder brother, Ho no susori no Mikoto had a sea-gift, while the younger brother, Ho no ori no Mikoto, had a mountain gift, etc., etc.

⁷⁷ The younger brother remained by the sea-shore grieving and making moan, when he met with Shiho-tsutsu no Oji, who inquired of him, saying:—"Why dost thou grieve in this way?" Ho no ori no Mikoto answered and said, etc., etc.

⁷⁸ The old man said:—"Grieve no longer. I will devise a plan." So he unfolded his plan, saying:—"The courser on which the Sea-God rides is a sea-monster eight fathoms in length, who with fins erect stays in the small orange-tree house. I will consult with him." So he took Ho no ori no Mikoto with him, and went to see the sea-monster. The sea-monster then suggested a plan, saying:—"I could bring the Heavenly Grandchild to the Sea-Palace after a journey of eight days, but my King has a courser, a sea-monster of one fathom, who will without doubt bring him thither in one day. I will therefore return and make him come to thee. Thou shouldst mount him, and enter the sea. When thou enterest the sea, thou wilt in due course find there "the Little-shore of delight." Proceed along this shore and thou wilt surely arrive at the palace of my King. Over the well at the palace gate there is a multitudinous branching cassia-tree. Do thou climb up on to this tree and stay there.' Having so said, he entered into the sea, and departed. Accordingly the Heavenly Grandchild, in compliance with the sea-monster's words, remained there, and waited for eight days, when there did indeed appear to him a sea-monster of one fathom. He mounted on it, and entered the sea, where he followed in every particular the former sea-monster's advice. Now there appeared an attendant of Toyo-tama-hime, carrying a jewel-vessel, with which she was about to draw water from the well, when she espied in the bottom of the water the shadow of a man. She could not draw water, and looking up saw the Heavenly Grandchild. Thereupon she went in and informed the King, saying:—"I had thought that my Lord alone was supremely handsome, but now a stranger has appeared who far excels him in beauty.' When the Sea-God heard this, he said:—"I will try him and see.' So he prepared a threefold dais. Thereupon the Heavenly Grandchild wiped both his feet at the first step of the dais. At the middle one he placed both his hands to the ground; at the inner one he sat down at his ease upon the cushion covering the true couch. When the Sea-God saw this, he knew that this was the grandchild of the Heavenly Deity, and treated him with more and more respect, etc., etc.

⁷⁹ The Sea-God summoned the Akame and the Kuchime, and made inquiry of them. Then the Kuchime drew a fish-hook from her mouth and respectfully delivered it to him. [The Akame is the Red Tahi and the Kuchime is the Nayoshi.] The Sea-God then gave the fish-hook to Hiko-hoho-demi no Mikoto, and instructed him, saying:—"When thy elder brother's fish-hook is returned to him, let the Heavenly Grandchild say:—"Let it be to all thy descendants, of whatever degree of relationship, a poor hook, a paltry poor hook." When thou hast thus spoken, spit thrice, and give it to him. Moreover, when thy elder brother goes to sea a-fishing, let the Heavenly Grandchild stand on the sea-shore and do that which raises the wind. Now that which raises the wind is whistling. If thou doest so, I will forthwith stir up the wind of the offing and the wind of the shore, and will overwhelm and vex him with the scurrying waves.' Ho no ori no Mikoto returned, and obeyed implicitly the instructions of the God. When a day came on which the elder brother went a-fishing, the younger brother stood on the shore of the sea, and whistled. Then there arose a sudden tempest, and the elder brother was forthwith overwhelmed and harassed. Seeing no means of saving his life, he besought

his younger brother from afar, saying:—"Thou hast dwelt long in the ocean-plain, and must possess some excellent art. I pray thee teach it to me. If thou save my life, my descendants of all degrees of relationship shall not leave the neighbourhood of thy precinct, but shall act as thy mime-vassals.' Thereupon the younger brother left off whistling, and the wind again returned to rest. So the elder brother recognized the younger brother's power, and freely admitted his fault. But the younger brother was wroth, and would hold no converse with him. Hereupon the elder brother, with nothing but his waistcloth on, and smearing the palms of his hands and his face with red earth, said to his younger brother:—"Thus do I defile my body, and make myself thy mime for ever.' So kicking up his feet, he danced along and practised the manner of his drowning struggles. First of all, when the tide reached his feet, he did the foot-divination; when it reached his knees, he raised up his feet; when it reached his thighs, he ran round in a circle; when it reached his loins, he rubbed his loins; when it reached his sides, he placed his hands upon his breast; when it reached his neck, he threw up his hands, waving his palms. From that time until now, this custom has never ceased.

⁸⁰ Before this, Toyo-tama-hime came forth, and when the time came for her delivery, she besought the Heavenly Grandchild, saying, etc., etc.

⁸¹ The Heavenly Grandchild did not comply with her request, and Toyo-tama-hime resented it greatly, saying:—"Thou didst not attend to my words, but didst put me to shame. Therefore from this time forward, do not send back again any of the female servants of thy handmaid who may go to thy place, and I will not send back any of thy servants who may come to my place.' At length she took the coverlet of the true couch and rushes, and wrapping her child in them, laid him on the beach. She then entered the sea and went away. This is the reason why there is no communication between land and sea."

⁸² One version says:—"The statement that she placed the child on the beach is wrong. Toyo-tama-hime no Mikoto departed with the child in her own arms. Many days after, she said:—"It is not right that the offspring of the Heavenly Grandchild should be left in the sea,' so she made Tama-yori-hime to take him, and sent him away. At first, when Toyo-tama-hime left, her resentment was extreme, and Ho no ori no Mikoto therefore knew that they would never meet again, so he sent her the verse of poetry which is already given above."

⁸³ Hiko-nagisa-take-u-gaya-fuki-ahezu no Mikoto took his aunt Tama-yori-hime as his consort, and had by her in all four male children, namely, Hiko-itsu-se no Mikoto, next Ina-ihi no Mikoto, next Mi-ke-iri-no no Mikoto, and next Kamu-yamato-Ihare-biko no Mikoto. Long after, Hiko-nagisa-take-u-gaya-fuki-ahezu no Mikoto died, in the palace of the western country, and was buried in the Misasagi on the top of Mount Ahira in Hiuga.

⁸⁴ One writing says:—"His first child was Hiko-itsu-se no Mikoto, the next Ina-ihi no Mikoto, the next Mi-ke-iri-no no Mikoto, and the next Sano no Mikoto, also styled Kamu-yamato-Ihare-biko no Mikoto. Sano was the name by which he was called when young. Afterwards when he had cleared and subdued the realm, and had control of the eight islands, the title was added of Kamu-yamato Ihare-biko no Mikoto."

⁸⁵ In one writing it is said:—"His first child was Itsu-se no Mikoto, the next Mikenno no Mikoto, the next Ina-ihi no Mikoto, and the next Ihare-biko no Mikoto, also styled Kamu-yamato Ihare-biko Hoho-demi no Mikoto."

⁸⁶ In one writing it is said:—"First he had Hiko-itsuse no Mikoto, next Ina-ihhi no Mikoto, next Kamu-yamato Ihare-biko Hoho-demi no Mikoto, next Waka-mi-ke-no no Mikoto."

⁸⁷ In one writing it is said:—"First he had Hiko-itsu-se no Mikoto, next Ihare-biko Hoho-demi no Mikoto, next Hiko Ina-ihhi no Mikoto, next Mi-ke-iri-no no Mikoto."

Nihon Shoki, Book III

The Emperor Kami-yamato Ihare-biko, (Jimmu Tennō)

¹ The Emperor Kami Yamato Ihare-biko's personal name was Hiko-hoho-demi. He was the fourth child of Hiko-nagisa-take-u-gaya-fuki-ahezu no Mikoto. His mother's name was Tama-yori-hime, daughter of the Sea-God. From his birth, this Emperor was of clear intelligence and resolute will. At the age of fifteen he was made heir to the throne. When he grew up, he married Ahira-tsu-hime, of the district of Ata in the province of Hiuga, and made her his consort. By her he had Tagishi-mimi no Mikoto and Kisu-mimi no Mikoto.

² When he reached the age of forty-five, he addressed his elder brothers and his children, saying:—"Of old, our Heavenly Deities Taka-mi-musubi no Mikoto, and Oho-hiru-me no Mikoto, pointing to this land of fair rice-ears of the fertile reed-plain, gave it to our Heavenly ancestor, Hiko-ho no ninigi no Mikoto. Thereupon Hiko-ho no ninigi no Mikoto, throwing open the barrier of Heaven and clearing a cloud-path, urged on his superhuman course until he came to rest. At this time the world was given over to widespread desolation. It was an age of darkness and disorder. In this gloom, therefore, he fostered justice, and so governed this western border. Our Imperial ancestors and Imperial parent, like gods, like sages, accumulated happiness and amassed glory. Many years elapsed. From the date when our Heavenly ancestor descended until now it is over 1,792,470 years. But the remote regions do not yet enjoy the blessings of Imperial rule. Every town has always been allowed to have its lord, and every village its chief, who, each one for himself, makes division of territory and practises mutual aggression and conflict.

³ Now I have heard from the Ancient of the Sea, that in the East there is a fair land encircled on all sides by blue mountains. Moreover, there is there one who flew down riding in a Heavenly Rock-boat. I think that this land will undoubtedly be suitable for the extension of the Heavenly task, so that its glory should fill the universe. It is, doubtless, the centre of the world. The person who flew down was, I believe, Nigi-haya-hi. Why should we not proceed thither, and make it the capital?"

⁴ All the Imperial Princes answered, and said:—"The truth of this is manifest. This thought is constantly present to our minds also. Let us go thither quickly." This was the year Kinoye Tora (51st) of the Great Year.

⁵ In that year, in winter, on the Kanoto Tori day (the 5th) of the 10th month, the new moon of which was on the day Hinoto Mi, the Emperor in person led the Imperial Princes and a naval force on an expedition against the East. When he arrived at the Haya-suhi gate, there was there a fisherman who came riding in a boat. The Emperor summoned him, and then inquired of him, saying:—"Who art thou?" He answered and said:—"Thy servant is a Country-God, and his name is Utsu-hiko. I angle for fish in the bays of ocean. Hearing that the son of the Heavenly Deity was coming, therefore I forthwith came to receive him." Again he inquired of him, saying:—"Canst thou act as my guide?" He answered and said:—"I will do so." The Emperor ordered the end of a pole of shihi wood to be

given to the fisher, and caused him to be taken and pulled into the Imperial vessel, of which he was made pilot. A name was specially granted him, and he was called Shihi-ne-tsu-hiko. He was the first ancestor of the Yamato no Atahe.

⁶ Proceeding on their voyage, they arrived at Usa in the Land of Tsukushi. At this time there appeared the ancestors of the Kuni-tsu-ko of Usa, named Usa-tsu-hiko and Usa-tsu-hime. They built a palace raised on one pillar on the banks of the River Usa, and offered them a banquet. Then, by Imperial command, Usa-tsu-hime was given in marriage to the Emperor's attendant minister Ama no tane no Mikoto. Now Ama no tane no Mikoto was the remote ancestor of the Nakatomi Uji.

⁷ 11th month, 9th day. The Emperor arrived at the harbour of Oka in the Land of Tsukushi.

⁸ 12th month, 27th day. He arrived at the province of Aki, where he dwelt in the Palace of Ye.

⁹ The year Kinoto U, Spring, 3rd month, 6th day. Going onwards, he entered the land of Kibi, and built a temporary palace, in which he dwelt. It was called the Palace of Takashima. Three years passed, during which time he set in order the helms of his ships, and prepared a store of provisions. It was his desire by a single effort to subdue the Empire.

¹⁰ The year Tsuchinoye Muma, Spring, 2nd month, 11th day. The Imperial forces at length proceeded eastwards, the prow of one ship touching the stern of another. Just when they reached Cape Naniha they encountered a current of great swiftness. Whereupon that place was called Nami-haya (wave-swift) or Nami-hana (wave-flower). It is now called Naniha, which is a corruption of this.

¹¹ 3rd month, 10th day. Proceeding upwards against the stream, they went straight on, and arrived at the port of Awo-kumo no Shira-date, in the township of Kusaka, in the province of Kafuchi.

¹² Summer, 4th month, 9th day. The Imperial forces in martial array marched on to Tatsuta. The road was narrow and precipitous, and the men were unable to march abreast, so they returned and again endeavoured to go eastward, crossing over Mount Ikoma. In this way they entered the inner country.

¹³ Now when Naga-sune-hiko heard this, he said:—"The object of the children of the Heavenly Deity in coming hither is assuredly to rob me of my country." So he straightway levied all the forces under his dominion, and intercepted them at the Hill of Kusaka. A battle was engaged, and Itsuse no Mikoto was hit by a random arrow on the elbow. The Imperial forces were unable to advance against the enemy. The Emperor was vexed, and revolved in his inmost heart a divine plan, saying:—"I am the descendant of the Sun-Goddess, and if I proceed against the Sun to attack the enemy, I shall act contrary to the way of Heaven. Better to retreat and make a show of weakness. Then sacrificing to the Gods of Heaven and Earth, and bringing on our backs the might of the Sun-Goddess, let us follow her rays and trample them down. If we do so, the enemy will assuredly be routed of themselves, and we shall not stain our swords with blood." They all said:—"It is good." Thereupon he gave orders to the army, saying:—"Wait a while, and advance no further." So he withdrew his forces and the enemy also did not dare to attack him. He then retired to the port of Kusaka, where he set up shields, and made a warlike show. Therefore the name of this port was changed to Tatetsu, which is now corrupted into Tadetsu.

¹⁴ Before this, at the battle of Kusaka, there was a man who hid in a great tree, and by so doing escaped danger. So pointing to this tree, he said:—"I am grateful to it, as to my mother." Therefore the people of the day called that place Omo no ki no Mura.

¹⁵ 5th month, 8th day. The army arrived at the port of Yamaki in Chinu [also called Port Yama no wi]. Now Itsuse no Mikoto's arrow wound was extremely painful. He grasped his sword, and striking a martial attitude, said:—"How exasperating it is that a man should die of a wound received at the hands of slaves, and should not revenge it!" The people of that day therefore called the place Wo no minato.

¹⁶ Proceeding onwards, they reached Mount Kama in the Land of Kiï, where Itsuse no Mikoto died in the army, and was therefore buried at Mount Kama.

¹⁷ 6th month, 23rd day. The army arrived at the village of Nagusa, where they put to death the Tohe of Nagusa. Finally they crossed the moor of Sano, and arrived at the village of Kami in Kumano. Here he embarked in the rock-boat of Heaven, and leading his army, proceeded onwards by slow degrees. In the midst of the sea, they suddenly met with a violent wind, and the Imperial vessel was tossed about. Then Ina-ihî no Mikoto exclaimed and said:—"Alas! my ancestors were Heavenly Deities, and my mother was a Goddess of the Sea. Why do they harass me by land, and why moreover do they harass me by sea?" When he had said this, he drew his sword and plunged into the sea, where he became changed into the God Sabi-mochi.

¹⁸ Mike Irino no Mikoto, also indignant at this, said:—"My mother and my aunt are both Sea-Goddesses: why do they raise great billows to overwhelm us?" So treading upon the waves, he went to the Eternal Land. The Emperor was now alone with the Imperial Prince Tagishi-mimi no Mikoto. Leading his army forward, he arrived at Port Arazaka in Kumano [also called Nishiki Bay], where he put to death the Tohe of Nishiki. At this time the Gods belched up a poisonous vapour, from which everyone suffered. For this reason the Imperial army was again unable to exert itself. Then there was there a man by name Kumano no Takakuraji, who unexpectedly had a dream, in which Ama-terasu no Oho-kami spoke to Take-mika-tsuchi no Kami, saying:—"I still hear a sound of disturbance from the Central Land of Reed-Plains. Do thou again go and chastise it." Take-mika-tsuchi no Kami answered and said:—"Even if I go not, I can send down my sword, with which I subdued the land, upon which the country will of its own accord become peaceful." To this Ama-terasu no Kami assented. Thereupon Take-mika-tsuchi no Kami addressed Takakuraji, saying:—"My sword, which is called Futsu no Mitama, I will now place in thy storehouse. Do thou take it and present it to the Heavenly Grandchild." Takakuraji said "Yes," and thereupon awoke. The next morning, as instructed in his dream, he opened the storehouse, and on looking in, there was indeed there a sword which had fallen down (from Heaven), and was standing upside down on the plank floor of the storehouse. So he took it and offered it to the Emperor. At this time the Emperor happened to be asleep. He awoke suddenly, and said:—"What a long time I have slept!" On inquiry he found that the troops who had been affected by the poison had all recovered their senses and were afoot. The Emperor then endeavoured to advance into the interior, but among the mountains it was so precipitous that there was no road by which they could travel, and they wandered about not knowing whither to direct their march. Then Ama-terasu no Oho-kami instructed the Emperor in a dream of the night, saying:—"I will now send thee the Yata-garasu, make it thy guide through the land." Then there did indeed appear the Yata-garasu flying down from the Void. The Emperor said:—"The coming of this crow is in due accordance with my auspicious dream. How grand! How splendid! My Imperial ancestor, Ama-terasu no Oho-kami, desires therewith to assist me in creating the hereditary institution."

¹⁹ At this time Hi no Omi no Mikoto, ancestor of the Oho-tomo House, taking with him Oho-kume as commander of the main body, guided by the direction taken by the crow, looked up to it and followed after, until at length they arrived at the district of Lower Uda. Therefore they named the place which they reached the village of Ukechi in Uda.

²⁰ At this time, by an Imperial order, he commended Hi no Omi no Mikoto, saying:—"Thou art faithful and brave, and art moreover a successful guide. Therefore will I give thee a new name, and will call thee Michi no Omi."

²¹ Autumn, 8th month, 2nd day. The Emperor sent to summon Ukeshi the Elder and Ukeshi the Younger. These two were chiefs of the district of Uda. Now Ukeshi the Elder did not come. But Ukeshi the Younger came, and making obeisance at the gate of the camp, declared as follows:—"Thy servant's elder brother, Ukeshi the Elder, shows signs of resistance. Hearing that the descendant of Heaven was about to arrive, he forthwith raised an army with which to make an attack. But having seen from afar the might of the Imperial army, he was afraid, and did not dare to oppose it. Therefore he has secretly placed his troops in ambush, and has built for the occasion a new palace, in the hall of which he has prepared engines. It is his intention to invite the Emperor to a banquet there, and then to do him a mischief. I pray that his treachery be noted, and that good care be taken to make preparation against it." The Emperor straightway sent Michi no Omi no Mikoto to observe the signs of his opposition. Michi no Omi no Mikoto clearly ascertained his hostile intentions, and being greatly enraged, shouted at him in a blustering manner:—"Wretch! thou shalt thyself dwell in the house which thou hast made." So grasping his sword, and drawing his bow, he urged him and drove him within it. Ukeshi the Elder being guilty before Heaven, and the matter not admitting of excuse, of his own accord trod upon the engine and was crushed to death. His body was then brought out and decapitated, and the blood which flowed from it reached above the ankle. Therefore that place was called Uda no Chi-hara. After this Ukeshi the Younger prepared a great feast of beef and sake, with which he entertained the Imperial army. The Emperor distributed this flesh and sake to the common soldiers, upon which they sang the following verses:—

²² This is called a Kume song. At the present time, when the Department of Music performs this song, there is still the measurement of great and small by the hand, as well as a distinction of coarse and fine in the notes of the voice. This is by a rule handed down from antiquity.

²³ After this the Emperor wished to inspect the Land of Yoshino, so taking personal command of the light troops, he made a progress round by way of Ukechi mura in Uda.

²⁴ When he came to Yoshino, there was a man who came out of a well. He shone, and had a tail. The Emperor inquired of him, saying:—"What man art thou?" He answered and said:—"Thy servant is a local Deity, and his name is Wi-hikari." He it is who was the first ancestor of the Yoshino no Obito. Proceeding a little further, there was another man with a tail, who burst open a rock and came forth from it. The Emperor inquired of him, saying:—"What man art thou?" He answered and said:—"Thy servant is the child of Iha-oshi-wake." It is he who was the first ancestor of the Kuzu of Yoshino.

²⁵ Then skirting the river, he proceeded westward, when there appeared another man, who had made a fish trap and was catching fish. On the Emperor making inquiry of him, he answered and said:—"Thy servant is the son of Nihe-motsu." He it is who was the first ancestor of the U-kahi of Ata.

²⁶ 9th month, 5th day. The Emperor ascended to the peak of Mount Takakura in Uda, whence he had a prospect over all the land. On Kuni-mi Hill there were described eighty bandits. Moreover at the

acclivity of Me-zaka there was posted an army of women, and at the acclivity of Wo-zaka there was stationed a force of men. At the acclivity of Sumi-zaka was placed burning charcoal. This was the origin of the names Me-zaka, Wo-zaka and Sumi-zaka.

²⁷ Again there was the army of Ye-shiki, which covered all the village of Ihare. All the places occupied by the enemy were strong positions, and therefore the roads were cut off and obstructed, so that there was no room for passage. The Emperor, indignant at this, made prayer on that night in person, and then fell asleep. The Heavenly Deity appeared to him in a dream, and instructed him, saying:—"Take earth from within the shrine of the Heavenly Mount Kagu, and of it make eighty Heavenly platters. Also make sacred jars and therewith sacrifice to the Gods of Heaven and Earth. Moreover pronounce a solemn imprecation. If thou doest so, the enemy will render submission of their own accord." The Emperor received with reverence the directions given in his dream, and proceeded to carry them into execution.

²⁸ Now Ukeshi the Younger again addressed the Emperor, saying:—"There are in the province of Yamato, in the village of Shiki, eighty Shiki bandits. Moreover, in the village of Taka-wohari [some say Katsuraki] there are eighty Akagane bandits. All these tribes intend to give battle to the Emperor, and thy servant is anxious in his own mind on his account. It were now good to take clay from the Heavenly Mount Kagu, and therewith to make Heavenly platters with which to sacrifice to the Gods of the Heavenly shrines and of the Earthly shrines. If after doing so, thou dost attack the enemy, they may be easily driven off." The Emperor, who had already taken the words of his dream for a good omen, when he now heard the words of Ukeshi the Younger, was still more pleased in his heart. He caused Shihi-netsu-hiko to put on ragged garments and a grass hat, and to disguise himself as an old man. He also caused Ukeshi the Younger to cover himself with a winnowing tray, so as to assume the appearance of an old woman, and then addressed them, saying:—"Do ye two proceed to the Heavenly Mount Kagu, and secretly take earth from its summit. Having done so, return hither. By means of you I shall then divine whether my undertaking will be successful or not. Do your utmost and be watchful."

²⁹ Now the enemy's army filled the road, and made all passage impossible. Then Shihi-netsu-hiko prayed, and said:—"If it will be possible for our Emperor to conquer this land, let the road by which we must travel become open. But if not, let the brigands surely oppose our passage." Having thus spoken they set forth, and went straight onwards. Now the hostile band, seeing the two men, laughed loudly, and said:—"What an uncouth old man and old woman!" So with one accord they left the road, and allowed the two men to pass and proceed to the mountain, where they took the clay and returned with it. Hereupon the Emperor was greatly pleased, and with this clay he made eighty platters, eighty Heavenly small jars and sacred jars, with which he went up to the upper waters of the River Nifu and sacrificed to the Gods of Heaven and of Earth. Immediately, on the Asa-hara plain by the river of Uda, it became as it were like foam on the water, the result of the curse cleaving to them.

³⁰ Moreover the Emperor went on to utter a vow, saying:—"I will now make ame in the eighty platters without using water. If the ame is formed, then shall I assuredly without effort and without recourse to the might of arms reduce the Empire to peace." So he made ame, which forthwith became formed of itself.

³¹ Again he made a vow, saying:—"I will now take the sacred jars and sink them in the River Nifu. If the fishes, whether great or small, become every one drunken and are carried down the stream, like

as it were to floating maki leaves, then shall I assuredly succeed in establishing this land. But if this be not so, there will never be any result." Thereupon he sank the jars in the river with their mouths downward. After a while the fish all came to the surface, gaping and gasping as they floated down the stream. Then Shihi-netsu-hiko, seeing this, represented it to the Emperor, who was greatly rejoiced, and plucking up a five-hundred-branched masakaki tree of the upper waters of the River Nifu, he did worship therewith to all the Gods. It was with this that the custom began of setting sacred jars.

³² At this time he commanded Michi no Omi no Mikoto, saying:—"We are now in person about to celebrate a public festival to Taka-mi-musubi no Mikoto, and I appoint thee Ruler of the festival, and grant thee the title of Idzu-hime. The earthen jars which are set up shall be called the Idzube or sacred jars, the fire shall be called Idzu no Kagu-tsuchi or sacred-fire-elder, the water shall be called Idzu no Midzu-ha no me or sacred-water-female, the food shall be called Idzu-uka no me or sacred-food-female, the firewood shall be called Idzu no Yama-tsuchi or sacred-mountain-elder, and the grass shall be called Idzu no No-tsuchi or sacred-moor-elder."

³³ Winter, 10th month, 1st day. The Emperor tasted the food of the Idzube, and arraying his troops set forth upon his march. He first of all attacked the eighty bandits at Mount Kunimi, routed and slew them. It was in this campaign that the Emperor, fully resolved on victory, made these verses, saying:

—

³⁴ Like the Shitadami / Which creep around / The great rock / Of the Sea of Ise / Where blows the divine wind— / Like the Shitadami, / My boys! my boys! / We will creep around, / And smite them utterly, / And smite them utterly.

³⁵ In this poem, by the great rock is intended the Hill of Kunimi.

³⁶ After this the band which remained was still numerous, and their disposition could not be fathomed. So the Emperor privately commanded Michi no Omi no Mikoto, saying:—"Do thou take with thee the Oho-kume, and make a great muro at the village of Osaka. Prepare a copious banquet, invite the enemy to it, and then capture them." Michi no Omi no Mikoto thereupon, in obedience to the Emperor's secret behest, dug a muro at Osaka, and having selected his bravest soldiers, stayed therein mingled with the enemy. He secretly arranged with them, saying:—"When they have got tipsy with sake, I will strike up a song. Do you, when you hear the sound of my song, all at the same time stab the enemy." Having made this arrangement they took their seats, and the drinking-bout proceeded. The enemy, unaware that there was any plot, abandoned themselves to their feelings, and promptly became intoxicated. Then Michi no Omi no Mikoto struck up the following song:—

³⁷ At Osaka / In the great muro-house, / Though men in plenty / Enter and stay, / We the glorious / Sons of warriors, / Wielding our mallet-heads, / Wielding our stone-mallets, / Will smite them utterly.

³⁸ Now when our troops heard this song, they all drew at the same time their mallet-headed swords, and simultaneously slew the enemy, so that there were no eaters left. The Imperial army were greatly delighted; they looked up to Heaven and laughed. Therefore he made a song, saying:—

³⁹ Though folk say / That one Yemishi / Is a match for one hundred men, / They do not so much as resist.

⁴⁰ The practice according to which at the present time the Kume sing this and then laugh loud, had this origin.

⁴¹ Again he sang, saying:—

⁴² Ho! now is the time; / Ho! now is the time; / Ha! Ha! Psha! / Even now / My boys! / Even now / My boys!

⁴³ All these songs were sung in accordance with the secret behest of the Emperor. He had not presumed to compose them of his own motion.

⁴⁴ Then the Emperor said:—"It is the part of a good general when victorious to avoid arrogance. The chief brigands have now been destroyed, but there are ten bands of villains of a similar stamp, who are disputatious. Their disposition cannot be ascertained. Why should we remain for a long time in one place? By so doing we could not have control over emergencies." So he removed his camp to another place.

⁴⁵ 11th month, 7th day. The Imperial army proceeded in great force to attack the Hiko of Shiki. First of all the Emperor sent a messenger to summon Shiki the Elder, but he refused to obey. Again the Yata-garasu was sent to bring him. When the crow reached his camp it cried to him, saying:—"The child of the Heavenly Deity sends for thee. Haste! haste!" Shiki the Elder was enraged at this, and said:—"Just when I heard that the conquering Deity of Heaven was coming and was indignant at this, why shouldst thou, a bird of the crow tribe, utter such an abominable cry?" So he drew his bow and aimed at it. The crow forthwith fled away, and next proceeded to the house of Shiki the Younger, where it cried, saying:—"The child of the Heavenly Deity summons thee. Haste! haste!" Then Shiki the Younger was afraid, and, changing countenance, said:—"Thy servant, hearing of the approach of the conquering Deity of Heaven, is full of dread morning and evening. Well hast thou cried to me, O crow." He straightway made eight leaf-platters, on which he disposed food, and entertained the crow. Accordingly, in obedience to the crow, he proceeded to the Emperor and informed him, saying:—"My elder brother, Shiki the Elder, hearing of the approach of the child of the Heavenly Deity, forthwith assembled eighty bandits and provided arms, with which he is about to do battle with thee. It will be well to take measures against him without delay." The Emperor accordingly assembled his generals and inquired of them, saying:—"It appears that Shiki the Elder has now rebellious intentions. I summoned him, but again he will not come. What is to be done?" The generals said:—"Shiki the Elder is a crafty knave. It will be well, first of all, to send Shiki the Younger to make matters clear to him, and at the same time to make explanations to Kuraji the Elder and Kuraji the Younger. If after that they still refuse submission, it will not be too late to take warlike measures against them." Shiki the Younger was accordingly sent to explain to them their interests. But Shiki the Elder and the others adhered to their foolish design, and would not consent to submit. Then Shihi-netsu-hiko advised as follows:—"Let us first send out our feebler troops by the Osaka road. When the enemy sees them he will assuredly proceed thither with all his best troops. We should then straightway urge forward our robust troops, and make straight for Sumi-zaka. Then with the water of the River Uda we should sprinkle the burning charcoal, and suddenly take them unawares, when they cannot fail to be routed." The Emperor approved this plan, and sent out the feebler troops towards the enemy, who, thinking that a powerful force was approaching, awaited them with all their power. Now up to this time, whenever the Imperial army attacked, they invariably captured, and when they fought they were invariably victorious, so that the fighting men were all wearied out. Therefore the Emperor, to comfort the hearts of his leaders and men, struck off this verse:—

⁴⁶ As we fight, / Going forth and watching / From between the trees / Of Mount Inasa, / We are famished. / Ye keepers of cormorants / (Birds of the island), / Come now to our aid.

⁴⁷ In the end he crossed Sumi-zaka with the stronger troops, and, going round by the rear, attacked them from two sides and put them to the rout, killing their chieftains Shiki the Elder and the others.

⁴⁸ 12th month, 4th day. The Imperial army at length attacked Naga-sune-hiko and fought with him repeatedly, but was unable to gain the victory. Then suddenly the sky became overcast, and hail fell. There appeared a wondrous kite of a golden colour which came flying and perched on the end of the Emperor's bow. The lustre of this kite was of dazzling brightness, so that its appearance was like that of lightning. In consequence of this all Naga-sune-hiko's soldiers were dazzled and bewildered so that they could not fight stoutly.

⁴⁹ Nagasune was the original name of the village, whence it became the name of a man. But in consequence of the Imperial army obtaining the favourable omen of the Kite, the men of that time called it Tobi no mura. It is now called Tomi, which is a corruption of this.

⁵⁰ Ever since Itsuse no Mikoto was hit by an arrow at the battle of Kusaka and died, the Emperor bore this in mind, and constantly cherished resentment for it. On this campaign it was his desire to put all to death, and therefore he composed these verses, saying:—

⁵¹ My mouth tingles / With the ginger planted / At the bottom of the hedge / By the glorious / Sons of warriors— / I cannot forget it; / Let us smite them utterly.

⁵² Again he sang, saying:—

⁵³ In the millet-field / Is one stem of odorous garlic:— / The glorious / Sons of warriors / Binding its stem / And binding its shoots / Will smite it utterly.

⁵⁴ Then again letting loose his army, he suddenly attacked him. In general, all these songs composed by the Emperor are termed kume uta, in allusion to the persons who took and sang them.

⁵⁵ Now Naga-sune-hiko sent a foot-messenger, who addressed the Emperor, saying:—"There was formerly a child of the Heavenly Deity, who came down from Heaven to dwell here, riding in a Rock-boat of Heaven. His name was Kushi-dama Nigi-haya-hi no Mikoto. He took to wife my younger sister Mi-kashiki-ya-bime [also called Naga-sune-hime, or Tomi-ya-hime] of whom he at length had a child, named Umashi-ma-te no Mikoto. Therefore did I take Nigi-haya-hi no Mikoto for my Lord, and did service to him. Can it be that there are two seeds of the children of the Heavenly Deity? Why should any one else take the name of Child of the Heavenly Deity and therewith rob people of their dominions? I have pondered this in my heart, but have as yet failed utterly to believe it." The Emperor said:—"There are many other children of the Heavenly Deity. If he whom thou has taken as thy Lord were truly a child of the Heavenly Deity, there would be surely some object which thou couldst show to us by way of proof." Naga-sune-hiko accordingly brought a single Heavenly-feathered-arrow of Nigi-haya-hi no Mikoto, and a foot-quiver, and exhibited them respectfully to the Emperor. The Emperor examined them, and said:—"These are genuine." Then in his turn he showed to Naga-sune-hiko the single Heavenly-feathered-arrow and quiver which he wore. When Naga-sune-hiko saw the Heavenly token he became more and more embarrassed. But the murderous weapons were already prepared, and things were in such a state that he was unable to pause in his career. Therefore he adhered to his misguided scheme, and would not alter his purpose.

⁵⁶ Nigi-haya-hi no Mikoto, knowing from the first that the Heavenly Deity had simply generously bestowed the Empire on the Heavenly Grandchild, and that in view of the perverse disposition of Naga-sune it would be useless to instruct him in the relation of Heaven to Man, put him to death. He then came with his army and made submission. The Emperor, who from the first had heard that Nigi-haya-hi no Mikoto had come down from Heaven, finding that he now had actually performed faithful service, accordingly praised him, and was gracious to him. He was the ancestor of the Mono no Be House.

⁵⁷ The year Tsuchi no to Hitsuji, Spring, 2nd month, 20th day. The Emperor commanded his generals to exercise the troops. At this time there were Tsuchi-gumo in three places, viz.:—The Tohe of Nihiki at Tada no Oka-zaki in the district of Sofu, the Kose Hofuri at Wani no Saka-moto, and the Wi-Hofuri at Hosomi no Nagara no Oka-zaki. All of these, trusting to their valour, refused to present themselves at Court. The Emperor therefore sent detachments separately, and put them all to death. There were, moreover, Tsuchi-gumo at the village of Taka-wohari, whose appearance was as follows:—They had short bodies, and long arms and legs. They were of the same class as the pigmies. The Imperial troops wove nets of dolichos, which they flung over them and then slew them. Wherefore the name of that village was changed to Katsuraki. It is in the land of Ihare. Its ancient name was Kataru, or Katatachi. When our Imperial forces routed the enemy, a great army assembled and filled that country. Its name was accordingly changed to Ihare.

⁵⁸ Another account says that when the Emperor on a previous occasion tasted the food of the sacred jars, he moved forward his army on an expedition towards the West. At this time the eighty bandits of Katsuraki were encamped together there. A great battle with the Emperor followed, and they were at length destroyed by the Imperial army. Therefore that place was called the village of Ihare. Again, the place where the Imperial troops made a warlike stand was called Takeda. The place where he built a castle was named Kita. Moreover, the place where the enemy fell in battle, their dead bodies prostrate, with their forearms for pillows, was called Tsura-maki-da.

⁵⁹ The Emperor, in Autumn, the 9th month of the previous year, secretly took clay of the Heavenly Mount Kagu, with which he made eighty platters, and thereafter performing abstinence in person, sacrificed to all the Gods. He was thereby at length enabled to establish the world in peace. Therefore he called the place where the clay was taken Hani-yasu.

⁶⁰ 3rd month, 7th day. The Emperor made an order, saying:—"During the six years that our expedition against the East has lasted, owing to my reliance on the Majesty of Imperial Heaven, the wicked bands have met death. It is true that the frontier lands are still unpurified, and that a remnant of evil is still refractory. But in the region of the Central Land there is no more wind and dust. Truly we should make a vast and spacious capital, and plan it great and strong.

⁶¹ At present things are in a crude and obscure condition, and the people's minds are unsophisticated. They roost in nests or dwell in caves. Their manners are simply what is customary. Now if a great man were to establish laws, justice could not fail to flourish. And even if some gain should accrue to the people, in what way would this interfere with the Sage's action? Moreover, it will be well to open up and clear the mountains and forests, and to construct a palace. Then I may reverently assume the Precious Dignity, and so give peace to my good subjects. Above, I should then respond to the kindness of the Heavenly Powers in granting me the Kingdom, and below, I should extend the line of the Imperial descendants and foster rightmindedness. Thereafter the capital may be extended so as to

embrace all the six cardinal points, and the eight cords may be covered so as to form a roof. Will this not be well?

⁶² When I observe the Kashiha-bara plain, which lies S.W. of Mount Unebi, it seems the Centre of the Land. I must set it in order."

⁶³ Accordingly he in this month commanded officers to set about the construction of an Imperial Residence.

⁶⁴ Year Kanoye Saru, Autumn, 8th month, 16th day. The Emperor, intending to appoint a wife, sought afresh children of noble families. Now there was a man who made representation to him, saying:—"There is a child who was born to Koto-shiro-nushi no Kami by his union with Tamakushi-hime, daughter of Mizo-kuhi-ni no Kami of Mishima. Her name is Hime-tatara-i-suzu-hime no Mikoto. She is a woman of remarkable beauty." The Emperor was rejoiced, and on the 24th day of the 9th month he received Hime-tatara-i-suzu-hime no Mikoto and made her his wife.

⁶⁵ Year Kanoto Tori, Spring, 1st month, 1st day. The Emperor assumed the Imperial Dignity in the Palace of Kashiha-bara. This year is reckoned the first year of his reign. He honoured his wife by making her Empress. The children born to him by her were Kami-ya-wi-mimi no Mikoto and Kamipunagaha mimi no Mikoto.

⁶⁶ Therefore there is an ancient saying in praise of this, as follows:—"In Kashiha-bara in Unebi, he mightily established his palace-pillars on the foundation of the bottom-rock, and reared aloft the cross roof-timbers to the Plain of High Heaven. The name of the Emperor who thus began to rule the Empire was Kami Yamato Ihare-biko Hohodemi."

⁶⁷ On the day on which he first began the Heavenly institution, Michi no Omi no Mikoto, the ancestor of the Ohotomo House, accompanied by the Oho-kume Be, was enabled, by means of a secret device received from the Emperor, to use incantations and magic formulæ so as to dissipate evil influences. The use of magic formulæ had its origin from this.

⁶⁸ 2nd year, Spring, 2nd month, 2nd day. The Emperor ascertained merit and dispensed rewards. To Michi no Omi no

⁶⁹ Mikoto he granted a site for a house in which to dwell at the village of Tsuki-zaka, thereby showing him special favour.

⁷⁰ Moreover, he caused the Oho-kume to dwell at a place on the river-bank, west of Mount Unebi, now called Kume no mura. Such was the origin of this name. Utsu-hiko was made Miyakko of the land of Yamato. Moreover, he gave to Ukeshi the younger the village of Takeda, constituting him Agata-nushi of Takeda. He was the ancestor of the Mohi-tori of Uda. Shiki the younger, whose personal name was Kuro-haya, was made Agata-nushi of Shiki. Moreover, he appointed a man called Tsune to be Miyakko of the Land of Katsuraki. The Yata-garasu was also included in the ranks of those who received rewards. His descendants are the Agata-nushi of Katsurano and the Tonomori Be.

⁷¹ 4th year, Spring, 2nd month, 23rd day. The Emperor issued the following decree:—"The spirits of our Imperial ancestors reflecting their radiance down from Heaven, illuminate and assist us. All our enemies have now been subdued, and there is peace within the seas. We ought to take advantage of this to perform sacrifice to the Heavenly Deities, and therewith develop filial duty."

⁷² He accordingly established spirit-terraces amongst the Tomi hills, which were called Kami-tsu-wono no Kaki-hara and Shimo-tsu-wono no Kaki-hara. There he worshipped his Imperial ancestors, the Heavenly Deities.

⁷³ 31st year, Summer, 4th month, 1st day. The Imperial palanquin made a circuit, in the course of which the Emperor ascended the Hill Waki Kamu no Hotsuma. Here, having viewed the shape of the land on all sides, he said:—"Oh! what a beautiful country we have become possessed of! Though a blessed land of inner-tree-fibre, yet it resembles a dragon-fly licking its hinder parts." From this it first received the name of Akitsu-shima.

⁷⁴ Of old, Izanagi no Miketo, in naming this country, said:—"Yamato is the Land of Ura-yasu: it is the Land of Hosohoko no Chitaru: it is the Land of Shiwa-Kami-Ho-tsu-ma."

⁷⁵ Afterwards Oho-namuchi no Oho-kami named it the Land of Tama-gaki no Uchi-tsu-kuni.

⁷⁶ Finally, when Nigi-haya-hi no Mikoto soared across the Great Void in a Heaven-rock-boat, he espied this region and descended upon it. Therefore he gave it a name and called it Sora-mitsu-Yamato.

⁷⁷ 42nd year, Spring, 1st month, 3rd day. He appointed Prince Kami-nunagaha-mimi no Miketo Prince Imperial.

⁷⁸ 76th year, Spring, 3rd month, 11th day. The Emperor died in the palace of Kashiha-bara. His age was then 127. The following year, Autumn, the 12th day of the 9th month, he was buried in the Misasagi N.E. of Mount Unebi.

Nihon Shoki, Book IV

The Emperor Kami-nunagaha-mimi, (Suizei Tennō)

¹ The Emperor Kami-Nunagaha-mimi was the third child of the Emperor Kami-Yamato-Ihare-biko Hohodemi. His mother's name was Hime-tatara-Isuzu no Mikoto, the eldest daughter of Koto-shironushi no Kami.

² This Emperor was of distinguished manners and appearance. As a child he possessed the vigour of manhood; when he grew to manhood, his form was gigantic. He excelled in warlike accomplishments, and his will was resolute in the extreme.

³ When he reached the age of forty-eight, the Emperor Kami-Yamato-Ihare-biko died. Now Kami-Nunagaha-mimi no Mikoto's disposition was profoundly filial, and his grief and longing knew no bounds. He made the funeral ceremonies his especial care.

⁴ His elder half-brother, Tagishi-mimi no Mikoto, was now advanced in years, and had a long experience of matters of state. Therefore he was again charged with the conduct of affairs, and the Emperor treated him as an intimate friend. This prince, however, was of a perverse disposition, and his natural bent was opposed to justice. During the period of sincere seclusion his authority at last became independent, and concealing his malicious purposes, he plotted the destruction of his two younger brothers.

⁵ Now in the year Tsuchinoto U of the cycle, Winter, the 11th month, Kami-Nunagaha-mimi no Mikoto and his elder brother Kami-Ya-wi-mimi no Mikoto learnt privately his intentions and effectively prevented him. When the business of the misasagi was ended, they caused Yumi Be no Waka-hiko to make a bow, and Yamato no Kanuchi Ama-tsu-ma-ura to make a true-deer arrow-point, and the Ya Be to prepare arrows. When the bow and arrows were ready, Kami-Nunagaha-mimi no Mikoto wished therewith to shoot to death Tagishi-mimi no Mikoto, who happened just then to be in a great muro at Kataoka, lying alone on a great couch. Then Kami-Nunagaha-mimi no Mikoto spake to Kami-Ya-wi no Mikoto, saying:—"The right time has now arrived. In words, secrecy is to be prized: in deeds, caution is advisable. Therefore, we have never had any partner in our conspiracy, and the enterprise of to-day is to be carried out by thee and me alone. I will first open the door of the muro. Do thou then shoot him." They accordingly went forward and entered in together.

⁶ Kami-Nunagaha-mimi no Mikoto pushed open the door, while Kami-Ya-wi-mimi no Mikoto's arms and legs trembled so that he was unable to let fly the arrow. Then Kami-Nunagaha-mimi no Mikoto snatched the bow and arrows which his elder brother held and shot Tagishi-mimi no Mikoto. The first shot struck him on the breast, the second on the back, and so at length he killed him. Hereupon Kami-Ya-wi-mimi no Mikoto was troubled and submitted himself, yielding the sovereignty to Kami-Nunagaha-mimi no Mikoto, saying:—"I am thy elder brother. But I am timid and weak, and unfit for effective action. On the present occasion thou hast specially displayed divine valour, and hast thyself put to death our chief enemy. Is it not expedient that thou shouldst illuminate

the Celestial station and take over the functions of our Imperial ancestors? I will be thy assistant and will attend to the worship of the Gods of Heaven and Earth." He was the first ancestor of the Oho no Omi.

⁷ 1st year, Spring, 1st month, 8th day. Kami-Nunagaha-mimi no Mikoto assumed the rank of Emperor. He made his capital at Katsuraki. It was called the palace of Takaoka. He honoured the Empress by granting her the title of Kwō-dai-gō or Grand Empress. This was the year Kanoye Tatsu of the cycle.

⁸ 2nd year, Spring, 1st month. Isuzu-yori-bime was appointed Empress.

⁹ One writing says:—"Kaha-mata-bime, daughter of the Agata-nushi of Shiki."

¹⁰ One writing says:—"Itori-hime, daughter of Ohohimoro, Agata-nushi of Kasuga."

¹¹ She was the Emperor's aunt. The Empress bore a son, the Emperor Shiki-tsu-hiko-tama-demi.

¹² 4th year, Summer, 4th month. Kami-Ya-wi-mimi no Mikoto died, and was buried on the Northern side of Mount Unebi.

¹³ 25th year, Spring, 1st month, 7th day. The Imperial Prince Shiki-tsu-hiko-tama-demi no Mikoto was made heir to the Imperial throne.

¹⁴ 33rd year, Summer, 5th month. The Emperor took ill, and on the 10th day of the same month, he died, at the age of eighty-four.

The Emperor Shiki-tsu-hiko-tama-demi, (Annei Tennō)

¹ The Emperor Shiki-tsu-hiko-tama-demi was the eldest child of the Emperor Kami-Nunagaha-mimi. His mother's name was Isuzu-yori-bime no Mikoto, the younger daughter of Koto-shiro-nushi no Kami. This Emperor had been made Prince Imperial in the 25th year of the Emperor Kami-Nunagaha-mimi. He was then twenty-one years of age. In the 5th month, Summer, of the 33rd year of his reign, the Emperor Kami-Nunagaha-mimi died. In the 7th month of that year, on the 3rd day of the month, the Prince Imperial assumed the Imperial Dignity.

² 1st year, Winter, 10th month, 11th day. The Emperor Kami-Nunagaha-mimi was buried in the Misasagi on Tsukida Hill in Yamato.

³ The Emperor honoured the Empress with the title of Kwō-dai-gō.

⁴ This was the year Midzunoto Ushi of the cycle.

⁵ 2nd year. The capital was removed to Katashiho. It was called the Palace of Ukiana.

⁶ 3rd year, Spring, 1st month, 5th day. Nuna-soko-naka-tsu hime no Mikoto was appointed Empress.

⁷ Others call her Nuna-so hime.

⁸ One writing says:—"Kaha-tsu hime, daughter of Haye, Agata-nushi of Shiki."

⁹ One writing says:—"Daughter of Ohoma no Sukune."

¹⁰ Before this, his consort had given birth to two Imperial princes. The first was called Ikishi-mimi no Mikoto, the second, the Emperor Oho-Yamato-hiko-suki-tomo.

¹¹ One version says:—"She bore three princes, the first of whom was called Toko-tsu-hiko-iro-ne; the second, the Emperor Oho-Yamato-hiko-suki-tomo; and the third, Shiki-tsu-hiko no Mikoto."

¹² 11th year, 1st month, 1st day. Oho-Yamato-hiko-suki-tomo no Mikoto was made Prince Imperial. His younger brother, Shiki-tsu-hiko no Mikoto was the first ancestor of the Wi-tsu-kahi no Muraji.

¹³ 38th year, Winter, 11th month, 6th day. The Emperor died at the age of 57.

The Emperor Oho-yamato-hiko-suki-tomo, (Itoku Tennō)

¹ The Emperor Oho-Yamato-hiko-suki-tomo was the second child of the Emperor Shiki-tsu-hiko-tama-demi. His mother's name was Nuna-soko-naka-tsu-hime, grandchild of Koto-shiro-nushi no Kami, and daughter of the Prince of Kamo. He was made Prince Imperial in the 11th year, Spring, the 1st month of the Emperor Shiki-tsu-hiko-tama-demi's reign. He was then 16 years of age. In the 38th year of that reign, Winter, the 12th month, the Emperor Shiki-tsu-hiko-tama-demi died.

² 1st year, Spring, 2nd month, 4th day. The Prince Imperial assumed the Imperial Dignity.

³ Autumn, 8th month, 1st day. The Emperor Shiki-tsu-hiko-tama-demi was buried in the Misasagi above Mihodo no wi, south of Mount Unebi.

⁴ 9th month, 14th day. The Empress was honoured with the title of Grand Empress. This was the year Kanoto U of the cycle.

⁵ 2nd year, Spring, 1st month, 5th day. The capital was removed to Karu. It was called the Palace of Magariwo.

⁶ 2nd month, 11th day. Ama-toyo-tsu-hime no Mikoto was made Empress.

⁷ One version has:—"Idzumi hime, daughter of Oto-wite, son of Haye, Agata-nushi of Shiki."

⁸ One version has:—"Ihi-hime, daughter of Futo-ma-waka-hiko, Agata-nushi of Shiki."

⁹ This Empress was the mother of the Emperor Mi-matsu-hiko-Kayeshine.

¹⁰ One version has:—"The Emperor's younger brother by the mother's side, Takeshi-hiko-kushi-tomo se no Mikoto."

¹¹ 22nd year, Spring, 2nd month, 12th day. Mi-matsu-hiko-Kayeshine no Mikoto was made Prince Imperial. He was then 18 years of age.

¹² 34th year, Autumn, 9th month, 8th day. The Emperor died.

The Emperor Mi-matsu-hiko-kayeshine, (Kōshō Tennō)

¹ The Emperor Mi-matsu-hiko-Kayeshine was the eldest son of the Emperor Oho-Yamato-hiko-suki-tomo. The name of the Empress, his mother, was Ama-toyo-tsu-hime no Mikoto. She was the daughter of Ikishi-mimi no Mikoto.

² The Emperor had been made Prince Imperial in Spring, the second month of the 22nd year of the reign of the Emperor Oho-Yamato-hiko-suki-tomo. The Emperor Oho-Yamato-hiko-suki-tomo died in autumn, the ninth month of the 34th year of his reign. On the 13th day of the 10th month of the following year, the Emperor Oho-Yamato-hiko-suki-tomo was buried in the Misasagi over the Masago Valley to the south of Mount Unebi.

³ 1st year, Spring, 1st month, 9th day. The Prince Imperial assumed the Imperial Dignity.

- ⁴ Summer, 4th month, 5th day. The Empress was honoured with the title of Grand Empress.
- ⁵ 7th month. The capital was removed to Wakigami. It was called the Palace of Ikegokoro. This year was the year Hinoe Tora of the cycle.
- ⁶ 29th year, Spring, 1st month, 3rd day. Yoso-tarashi-hime was appointed Empress.
- ⁷ One version says:—"Nunaki-tsu hime, daughter of Haye, Agata-nushi of Shiki."
- ⁸ One version has:—"Oho-wi-hime, daughter of Toyo-aki-sata-wo of the Land of Yamato."
- ⁹ The Empress gave birth to Ama-tarashi-hiko-kuni-oshi-bito no Mikoto, and to the Emperor Yamato-tarashi-hiko-kuni-oshi-bito.
- ¹⁰ 68th year, Spring, 1st month, 14th day. Yamato-tarashi-hiko-kuni-oshi-bito no Mikoto was made Prince Imperial. He was twenty years of age. Ama-tarashi-hiko-kuni-oshi-bito no Mikoto was the first ancestor of the Wani no Omi.
- ¹¹ 83rd year, Autumn, 8th month, 5th day. The Emperor died.

The Emperor Yamato-tarashi-hiko-kuni-oshi-bito, (Kōan Tennō)

- ¹ The Emperor Yamato-tarashi-hiko-kuni-oshi-bito was the second child of the Emperor Mi-matsu-hiko-kayeshine. His mother's name was Yoso-tarashi-hime. She was the younger sister of Okitsu Yoso, the ancestor of the Ohari no Muraji.
- ² The Emperor was made Prince Imperial in Spring, the 1st month of the 68th year of the reign of the Emperor Mi-matsu-hiko-kayeshine. The Emperor Mi-matsu-hiko-kayeshine died in Autumn, the 8th month of the 83rd year of his reign.
- ³ 1st year, Spring, 1st month, 7th day. The Prince Imperial assumed the Imperial Dignity.
- ⁴ Autumn, 8th month, 1st day. The Empress was honoured with the title of Grand Empress. This year was the year Tsuchi no to Ushi of the cycle.
- ⁵ 2nd year, Winter, 10th month. The capital was removed to Muro. It was called the Palace of Akitsushima.
- ⁶ 26th year, Spring, 2nd month, 14th day. The Emperor appointed his niece, Oshi-bime, Empress.
- ⁷ One version has:—"Naga-hime, daughter of Haye, Agata-nushi of Shiki."
- ⁸ One version has:—"Isaka-hime, daughter of Isaka-hiko, Agata-nushi of Tohoehi."
- ⁹ The Empress was the mother of the Emperor Oho-Yamato-neko-hiko-futo-ni.
- ¹⁰ 38th year, Autumn, 8th month, 14th day. The Emperor Mi-matsu-hiko-kayeshine was buried in the Misasagi on Mount Hakata in Wakigami.
- ¹¹ 76th year, Spring, 1st month, 5th day. Oho-Yamato-neko-hiko-futo-ni no Mikoto was made Prince Imperial. He was then twenty-six years of age.
- ¹² 102nd year, Spring, 1st month, 9th day. The Emperor died.

The Emperor Oho-yamato-neko-hiko-futo-ni, (Kōrei Tennō)

¹ The Emperor Oho-Yamato-neko-hiko-futo-ni was the eldest child of the Emperor Yamato-tarashi-hiko-kuni-oshi-bito. His mother's name was Oshi-bime. He had been appointed Prince Imperial in Spring, the 1st month of the 76th year of the reign of the Emperor Yamato-tarashi-hiko-kuni-oshi-bito. In Spring, the 1st month of the 102nd year of his reign, the Emperor Yamato-tarashi-hiko-kuni-oshi-bito died. In Autumn, the 9th month, 13th day, the Emperor Yamato-tarashi-hiko-kuni-oshi-bito was buried in the Misasagi on Tamade Hill.

² Winter, 12th month, 4th day. The Prince Imperial removed the capital to Kuroda. It was called the Palace of Ihodo.

³ 1st year, Spring, 1st month, 12th day. The Prince Imperial assumed the Imperial Dignity. He honoured the Empress with the title of Grand Empress. This year was the year Kanoto Hitsuji of the cycle.

⁴ 2nd year, Spring, 2nd month, 11th day. Hosobime no Mikoto was appointed Empress.

⁵ One version has:—"Kasuga no Chichi-haya-yamaka-hime."

⁶ One version has:—"Mashita-bime, daughter of Toso, Agata-nushi of Tohochi."

⁷ The Empress was the mother of the Emperor Oho-Yamato-neko-hiko-kuni-kuru. A concubine named Yamato no kuni-ka-hime [also called Haye-irone] was the mother of Yamato-to-to-hi-momosobime no Mikoto and of Hiko-i-saseri-hiko no Mikoto [also called Kibi-tsu-hiko no Mikoto], and Yamato-toto-waka-ya-bime no Mikoto.

⁸ Another concubine Haye-iroto was the mother of Hiko-sajima no Mikoto and of Waka-take-hiko no Mikoto. The younger of these, namely, Waka-take-hiko no Mikoto, was the first ancestor of the Kibi no Omi.

⁹ 36th year, Spring, 1st month, 1st day. Hiko-kuni-kuru no Mikoto was made Prince Imperial.

¹⁰ 76th year, Spring, 2nd month, 8th day. The Emperor died.

The Emperor Oho-yamato-neko-hiko-kuni-kuru, (Kōgen Tennō)

¹ The Emperor Oho-Yamato-neko-hiko-kuni-kuru was the eldest child of the Emperor Oho-Yamato-neko-hiko-futo-ni. His mother's name was Hosobime, daughter of Oho-me, Agata-nushi of Shiki. He had been created Prince Imperial in Spring, the 1st month of the 36th year of the reign of the Emperor Oho-Yamato-neko-hiko-futo-ni. He was then nineteen years of age. The Emperor Oho-Yamato-neko-hiko-futo-ni died in Spring, the 2nd month of the 76th year of his reign.

² 1st year, Spring, 1st month, 14th day. The Prince Imperial assumed the Imperial Dignity. He honoured the Empress with the title of Grand Empress. This year was the year Hinoto I of the cycle.

³ 4th year, Spring, 3rd month, 11th day. The capital was removed to Karu. It was called the Palace of Sakahibara.

⁴ 6th year, Autumn, 9th month, 6th day. The Emperor Oho-Yamato-neko-hiko-futo-ni was buried in the Misasagi on Muma-zaka at Kataoka.

⁵ 7th year, Spring, 2nd month, 2nd day. Uchi-shiko-me no Mikoto was appointed Empress. She had three children, two boys and one girl. The name of the eldest was Oho-hiko no Mikoto; of the second, the Emperor Waka-Yamato-neko-hiko Oho-hihi; and of the third, Yamato-toto-hime no Mikoto.

⁶ One version has:—"The Emperor's brother by the mother's side was Sukuna-biko-wo-kokoro no Mikoto."

⁷ A concubine named Ika-shiko-me no Mikoto was the mother of Hiko-futo-woshi-makoto no Mikoto. The next concubine, named Hani-yasu-hime, daughter of Awotama of Kahachi, was the mother of Take-hani-yasu no Mikoto.

⁸ The elder brother Oho-hiko no Mikoto was the first ancestor of the Abe no Omi, the Kashihade no Omi, the Ahe no Omi, the Sasaki-yama no Kimi, the Tsukushi no Miyakko, the Koshi no Miyakko and the Iga no Omi, in all seven families.

⁹ Hiko-futo-woshi-makoto no Mikoto was the grandfather of Takechi no Sukune.

¹⁰ 22nd year, Spring, 1st month, 14th day. Waka-Yamato-neko-hiko-oho-hihi no Mikoto was made Prince Imperial. He was sixteen years of age.

¹¹ 57th year, Autumn, 9th month, 2nd day. The Emperor died.

The Emperor Waka-yamato-neko-hiko-oho-hihi, (Kaikwa Tennō)

¹ The Emperor Waka-Yamato-neko-hiko-oho-hihi was the second child of the Emperor Oho-Yamato-neko-hiko-kuni-kuru. His mother's name was Uchi-shikome, the ancestor of the Hodzumi no Omi, and younger sister of Uchi-shiko-wo no Mikoto.

² The Emperor had been created Prince Imperial in Spring, the 1st month of the 22nd year of the reign of the Emperor Oho-Yamato-neko-hiko-kuni-kuru. He was then sixteen years of age.

³ The Emperor Oho-Yamato-neko-hiko-kuni-kuru died in Autumn, the 9th month of the 57th year of his reign.

⁴ In Winter, the 11th month, 12th day, the Prince Imperial assumed the Imperial Dignity.

⁵ 1st year, Spring, 1st month, 4th day. The Empress was honoured with the title of Grand Empress.

⁶ Winter, 10th month, 13th day. The capital was removed to Kasuga. It was called the Palace of Isakaha. This year was the year Kinoye Saru of the cycle.

⁷ 5th year, Spring, 2nd month, 6th day. The Emperor Oho-Yamato-neko-hiko-kuni-kuru was buried in the Misasagi on the island of Tsurugi-ike.

⁸ 6th year, Spring, 1st month, 14th day. Ika-shiko-me no Mikoto was appointed Empress. [She was his father's concubine.] The Empress was the mother of the Emperor Mimaki-iri-hiko-i-niye.

⁹ The Emperor had previously taken to himself as concubine Taniha no Takano-hime. She was the mother of Hiko-yu-musumi no Mikoto. [Also called Hiko komosu no Mikoto.] There was a subordinate concubine named Oke-tsu-hime, younger sister of Oke-tsu no Mikoto, the ancestor of the Wani no Omi. She was the mother of Prince Hiko-imasu.

¹⁰ 28th year, Spring, 1st month, 5th day. Mimaki-iri-hiko no Mikoto was created Prince Imperial. He was nineteen years of age.

¹¹ 60th year, Summer, 4th month, 9th day. The Emperor died.

¹² Winter, 10th month, 3rd day. He was buried in the Saka-moto Misasagi at Isa-kaha in Kasuga.

¹³ One version has:—"The Misasagi of Saka no kami."

¹⁴ His age was then 115.

Nihon Shoki, Book V

The Emperor Mimaki-iri-biko-i-niye, (Sūjin Tennō)

¹ The Emperor Mimaki-iri-biko-i-niye was the second child of the Emperor Waka-yamato-neko-hiko-oho-hi-hi. His mother's name was Ika-shiko-me, daughter of Oho-he-so-ki no Mikoto, the ancestor of the Mononobe House.

² The Emperor was created Prince Imperial at the age of nineteen. He was of a quick intelligence, and in his boyhood was fond of manly devices. When he grew up to manhood, he was of wide culture and circumspect in his behaviour. He honoured profoundly the Gods of Heaven and Earth. His mind was constantly directed to the management of the Celestial Institution.

³ The Emperor Waka-yamato-neko-hiko-oho-hihi died in Summer, the 4th month of the 60th year of his reign.

⁴ 1st year, Spring, 1st month, 13th day. The Prince Imperial assumed the Imperial Dignity. He honoured the Empress with the title of Grand Empress.

⁵ 2nd month, 16th day. Mimaki-hime was appointed Empress. Before this she had given birth to the Emperor Iku-me-iri-hiko-i-sachi, Kuni-kata-hime no Mikoto, Chichi-tsuku Yamato-hime no Mikoto, Yamato-hiko no Mikoto, and Ika-tsuru-hiko no Mikoto. By a concubine, Tohotsu Ayume ma-kuwashi-hime, daughter of Araka, the Tohe of the Land of Kii, he had Toyo-suki-iri-hiko no Mikoto, and a subordinate concubine named Ohari no Oho-ama.

⁶ One version has:—"Ya-saka-furu-ama-irohe, daughter of Oho-umi no-Sukune."

⁷ bore to him Ya-saka-iri-hiko no Mikoto, Nunaki-iri-bime no Mikoto, and Toho-chi-ni-iri-bime no Mikoto.

⁸ This year was the year Kinoye Saru of the cycle.

⁹ 3rd year, Autumn, 9th month. The capital was removed to Shiki. It was called the Palace of Midzugaki.

¹⁰ 4th year, Winter, 10th month, 13th day. The Emperor issued a decree, saying:—"When our Imperial ancestors gloriously assumed the Supreme Rank, was it for the benefit of themselves alone? It was doubtless in order that they might thereby shepherd men and spirits, and regulate the Empire. Therefore it was that from generation to generation they were able to extend their unfathomable merit, and in their day to spread abroad their perfect virtue.

¹¹ We, having now received at their hands the mighty inheritance, lovingly nourish our good subjects. In so doing, let us follow obediently in the footsteps of our Imperial ancestors, and long preserve the unbounded felicity. And ye too, Our Ministers and functionaries, should you not cooperate with all loyalty in giving peace to the Empire?"

¹² 5th year. There was much pestilence throughout the country, and more than one half the people died.

¹³ 6th year. The people took to vagabondage, and there was rebellion, the violence of which was such that by worth alone it could not be assuaged.

¹⁴ Therefore, rising early in the morning and being full of awe until the evening, the Emperor requested punishment of the Gods of Heaven and Earth.

¹⁵ Before this the two Gods Ama-terasu no Oho-kami and Yamato no Oho-kuni-dama were worshipped together within the Emperor's Great Hall. He dreaded, however, the power of these Gods, and did not feel secure in their dwelling together. Therefore he entrusted Ama-terasu no Oho-kami to Toyo-suki-iri-bime no Mikoto to be worshipped at the village of Kasanuhi in Yamato, where he established the sacred enclosure of Shiki. Moreover, he entrusted Yamato-oho-kuni-dama no Kami to Nunaki-iri-bime no Mikoto to be worshipped. But Nunaki-iri-bime no Mikoto was bald and lean, and therefore unfit to perform the rites of worship.

¹⁶ 7th year, Spring, 2nd month, 15th day. The Emperor decreed as follows:—"Of old our Imperial ancestors greatly extended the vast foundation, and under the later Emperors the institution became more and more exalted. The royal influence spread and flourished. But now that it has devolved upon us, numerous calamities have unexpectedly befallen it. It is to be feared that from the absence of good Government in the Court, We have incurred the blame of the Gods of Heaven and Earth. Would it not be well to commit the matter to the Sacred Tortoise and thereby ascertain the cause of the calamity?"

¹⁷ Accordingly, the Emperor hereupon proceeded to the plain of Kami-asachi, where he assembled the 80 myriads of Deities, and inquired of them by means of divination. At this time the Gods inspired Yamato-to-to-hi-momoso-hime no Mikoto to say as follows:—"Why is the Emperor grieved at the disordered state of the country? If he duly did us reverent worship it would assuredly become pacified of itself." The Emperor inquired, saying:—"What God is it that thus instructs me?" The answer was:—"I am the God who dwells within the borders of the land of Yamato, and my name is Oho-mono-nushi no Kami."

¹⁸ Now, having obtained this divine message, the Emperor worshipped as he was told, but without effect. Then, having bathed and practised abstinence, and purified the interior of the Hall, he prayed, saying:—"Is Our observance of due ceremonies towards the Gods not yet complete? This non-acceptance is cruel. We pray that We may be further instructed in a dream, and the divine favour thereby consummated."

¹⁹ That night he had a dream. A man of noble appearance stood opposite to him in the door of the hall, and, announcing himself as Oho-mono-nushi no Kami, said:—"Let the Emperor grieve no more for the disorder of the country. This is my will. If thou wilt cause me to be worshipped by my child, Oho-tata-neko, then will there be peace at once. Moreover the lands beyond the sea will of their own accord render submission."

²⁰ Autumn, 8th month, 7th day. Yamato-to-to-kami-asachi-hara-ma-guhashi-hine, Oho-mina-kuchi-no Sukune, the ancestor of the Hodzumi no Omi, and the Kimi of Wo-umi in Ise had all three the same dream, which they reported to the Emperor, saying:—"Last night we had a dream in which there appeared a man of noble aspect, who admonished us, saying:—"Let Oho-tata-neko no Mikoto be appointed master of the worship of Oho-mono-nushi-no-oho-kami, and let Ichi-shi no Naga-ochi be appointed master of the worship of Yamato no Oho-kuni-dama no Kami. Then assuredly the Empire will have profound peace.' "

²¹ The Emperor, when he learned the words of the dream, was more and more delighted in his heart. By a proclamation to the Empire he sought for Oho-tata-neko, who was accordingly found in the village of Suye, in the district of Chinu, and sent to the Emperor, who forthwith proceeded in person to the plain of Kami-asachi, and assembled all the Princes and Ministers, and the eighty Be. He then inquired of Oho-tata-neko, saying:—"Whose child art thou?" He answered and said:—"My father's name is Oho-mono-nushi no Oho-kami. My mother's name is Ikudama-yori-bime, daughter of Suye-tsu mimi."

²² Also called Kushi-hi-kata-ame-hi-kata, daughter of Take-chinu-tsumi.

²³ The Emperor said:—"Now we shall be prosperous." So he ascertained by divination that it would be lucky to send Ika-shiko-wo to distribute offerings to the Gods. He also divined that it would be unlucky to take advantage of this opportunity to worship other Gods.

²⁴ 11th month, 8th day. The Emperor took the articles for the worship of the Gods which he ordered Ika-shiko-wo to have made by the hands of the eighty Mononobe, and appointed Oho-tata-neko Master of the worship of Oho-mono-nushi no Oho-kami. Moreover he made Nagaochi Master of the worship of Yamato no Oho-kuni-dama no Kami.

²⁵ After that, he divined that it would be lucky to worship the other Gods. So he took the opportunity of separately worshipping the assemblage, of eighty myriads of Deities. He also settled which were to be Heavenly shrines and which Earthly shrines, and allotted land and houses for the service of the Gods. Thereupon the pestilence first ceased; the country at length had peace, the five kinds of grain were produced, and the peasantry enjoyed abundance.

²⁶ 8th year, Summer, 4th month, 6th day. A man of the village of Takahashi, named Ikuhi, was appointed Brewer to the Great Deity.

²⁷ Winter, 12th month, 20th day. The Emperor caused Oho-tata-neko to worship the Great Deity. On this day, Ikuhi, in person, presented to the Emperor sacred sake, with a song, as follows:—

²⁸ This sacred sake / Is not my sacred sake: / 'Tis sacred sake brewed / By Oho-mono-nushi, / Of Yamato, / How long ago! / How long ago!

²⁹ Having thus sung, they feasted in the Shrine of the God. As soon as the feast was over, the various high officials sang as follows:—

³⁰ The Hall of Miwa / (Of sweet sake fame), / Even its morning door / We would go forth from— / The door of the Hall of Miwa.

³¹ Hereupon the Emperor sang as follows:—

³² The Hall of Miwa / (Of sweet sake fame), / Even its morning-door / I would push open— / The door of the Hall of Miwa.

³³ So the door of the Shrine of the God was thrown open, and the Emperor proceeded on his way.

³⁴ He who was called Oho-tata-neko was the first ancestor of the Kimi of Miwa.

³⁵ 9th year, Spring, 3rd month, 15th day. The Emperor had a dream in which a divine person appeared to him and instructed him, saying:—"Take eight red shields and eight red spears and do worship to the God of Sumi-zaka. Take moreover eight black shields and eight black spears and do worship to the God of Oho-zaka."

³⁶ Summer, 4th month, 16th day. In accordance with the instruction he had received in the dream, he worshipped the Gods of Sumi-zaka and Oho-zaka.

³⁷ 10th year, Autumn, 7th month, 24th day. He proclaimed to the company of Ministers, saying:—"For the guidance of the people, the chief thing is education. Now that I have performed due rites to the Gods of Heaven and Earth, all calamity has become spent. The distant savages, however, do not receive our calendar because they are yet unaccustomed to the civilizing influences of our rule. We will, therefore, select some of our company of Ministers and despatch them to the four quarters, so that they may cause our Will to be known."

³⁸ 9th month, 9th day. The Emperor sent Oho-hiko no Mikoto to the northern region, he sent Takenukaha wake to the Eastern Sea, he sent Kibi-tsu-hiko to the Western road, he sent Tamba no chi-nushi no Mikoto to Tamba. On this occasion he addressed them, saying:—"If there be any who do not receive our instructions, prepare war and smite them." Having said so, he granted them all alike seals and ribbons, and appointed them generals.

³⁹ 27th day. Oho-hiko no Mikoto arrived at the top of the Wani acclivity. Now there was there a maiden who sang as follows:—

⁴⁰ One version has:—"Oho-hiko-no Mikoto arrived at the Hira-zaka acclivity, in Yamashiro. Now there was by the road-side a young woman who sang as follows:"—

⁴¹ Ah! Prince Mimaki-iri! / Unaware that some are stealthily / Preparing to cut / The thread of thine own life, / Thou amusest thyself like a lady!

⁴² Another version is:—

⁴³ Unaware that some are preparing / To slay thee, / On the watch / At the great gate, / Thou amusest thyself like a lady!

⁴⁴ Wondering at this, Oho-hiko inquired of the maiden, saying:—"What are these words that thou sayest?" She answered and said:—"I was saying nothing: I was only singing." So she sang over again the above song, and suddenly disappeared. Oho-hiko accordingly returned and reported these circumstances to the Emperor. Upon this Yamato-toto-hi momo so bime no Mikoto, the Emperor's aunt by the father's side, a shrewd and intelligent person, who could foresee the future, understood what was portended by this song, and told the Emperor that it was a sign that Take-hani-yasu-hiko was about to plot treason against him. "I have heard," she said, "that Ata-bime, Take-hani-yasu-hiko's wife, came secretly and took earth from Mount Kako in Yamato, which she wrapped in her neckerchief and prayed, saying:—"This earth represents the Land of Yamato," and turned it upside down. By this I know that there will be troubles. If thou dost not speedily take measures, it will assuredly be too late." Hereupon he recalled all the generals and consulted with them. No long time after, Take-hani-yasu-hiko and his wife Ata-bime conspired to revolt, and arrived suddenly with an army which they had raised. They came each by different roads, the husband by way of Yamashiro, the wife by Oho-saka. They intended to join their forces and attack the capital. Then the Emperor sent Isaseri-hiko no Mikoto to attack the force led by Ata-bime. He accordingly intercepted it at Oho-saka and put it all to a great rout. Ata-bime was killed, and her troops were all slain. Afterwards he sent Oho-hiko and Hiko-kuni-fuku, the ancestor of the Wani no Omi, towards Yamashiro to attack Take-hani-yasu. Here they took sacred jars and planted them at the top of the acclivity of Takasuki in Wani. Then they advanced with their best troops and ascended Mount Nara and occupied it. Now

when the Imperial forces were encamping, they trod level the herbs and trees, whence that mountain was given the name of Mount Nara. Then abandoning Mount Nara, they proceeded as far as the River Wakara. Hani-yasu-hiko was encamped on both sides of the river; and the two armies challenged each other. Therefore the men of that time changed the name of the river, and called it the River Idomi, which is now corrupted into Idzumi.

⁴⁵ Hani-yasu-hiko, standing on the bank of this river, inquired of Hiko-kuni-fuku, saying:—"Why hast thou raised an army and come hither?" He answered and said:—"Thou, in opposition to Heaven, and regardless of right, dost intend to overturn the Royal chamber. Therefore I have raised a loyal army to punish thy revolt. This is the Emperor's command." Hereupon there was a struggle who should shoot first. Hani-yasu-hiko shot first at Hiko-kuni-fuku, but missed him. Then Hiko-kuni-fuku aimed at Hani-yasu-hiko, hit him in the breast, and killed him. His troops lost courage and retreated. They were consequently pursued and driven in rout to the north of the river. More than half had their heads cut off, and of dead bodies there was a plentiful overflow. Therefore that place was named Hafu-sono.

⁴⁶ Again the troops fled in fear and their excrements were voided on their breeches. So they took off their armour and ran. Knowing that they could not escape, they bowed their heads to the ground, and said, "Our Lord." Therefore the men of that time called the place where the armour was taken off "Ka-wara," and the place where the breeches were defiled they called Kuso-bakama. It is now called Kusuba, which is a corruption of this word.

⁴⁷ Moreover the place where they bowed their heads was called A-gimi.

⁴⁸ After this Yamato-toto-hi-momo-so-bime no Mikoto became the wife of Oho-mono-nushi no Kami. This God, however, was never seen in the day-time, but came at night. Yamato-toto-hime no Mikoto said to her husband:—"As my Lord is never seen in the day-time, I am unable to view his august countenance distinctly; I beseech him therefore to delay a while, that in the morning I may look upon the majesty of his beauty." The Great God answered and said:—"What thou sayest is clearly right. To-morrow morning I will enter thy toilet-case and stay there. I pray thee be not alarmed at my form." Yamato-toto-hime no Mikoto wondered secretly in her heart at this. Waiting until daybreak, she looked into her toilet-case. There was there a beautiful little snake, of the length and thickness of the cord of a garment. Thereupon she was frightened, and uttered an exclamation. The Great God was ashamed, and changing suddenly into human form, spake to his wife, and said:—"Thou didst not contain thyself, but hast caused me shame: I will in my turn put thee to shame." So treading the Great Void, he ascended to Mount Mimoro. Hereupon Yamato-toto-hime no Mikoto looked up and had remorse. She flopped down on a seat and with a chopstick stabbed herself in the pudenda so that she died. She was buried at Oho-chi. Therefore the men of that time called her tomb the Hashi no haka. This tomb was made by men in the day-time, and by Gods at night. It was built of stones carried from Mount Oho-saka. Now the people standing close to each other passed the stones from hand to hand, and thus transported them from the mountain to the tomb. The men of that time made a song about this, saying:—

⁴⁹ If one passed from hand to hand / The rocks / Built up / On Oho-saka, / How hard 'twould be to send them!

⁵⁰ Winter, 10th month, 1st day. The Emperor gave command to his Ministers, saying:—"The rebels have now all yielded themselves to execution and there is peace in the home district. But the savage

tribes abroad continue to be tumultuous. Let the generals of the four roads now make haste to set out." On the 22nd day, the four generals set out on their journeys simultaneously.

⁵¹ 11th year, Summer, 4th month, 28th day. The generals of the four roads reported to the Emperor the circumstances of their pacification of the savages. This year strange tribes came in great numbers and there was tranquillity throughout the land.

⁵² 12th year, Spring, 3rd month, 11th day. The following decree was issued:—"Ever since we received the Celestial Dignity and undertook the guardianship of the ancestral shrines, Our light has been subject to obscuration, and Our influence has been wanting in placidity. Consequently there has been disaccord in the action of the male and female principles of nature, heat and cold have mixed their due order, epidemic disease has been rife, and calamities have befallen the people. But now in order to be absolved from Our offences and to rectify Our errors, we have reverently worshipped the Gods of Heaven and Earth. We have also dispensed Our instructions and thus pacified the savage tribes, and by force of arms have chastised those who refused submission. In this way authority has been maintained, while below there are no retired people. Education is widespread; the multitude take delight in their industries; strange tribes come employing several interpreters; the countries beyond the sea offer allegiance. At this time We think it fit to make a new recension of the people, and to acquaint them with grades of seniority, and the order of forced labour."

⁵³ Autumn, 9th month, 16th day. A census of the people was begun and taxes were imposed anew. These are called the men's bow-end tax and the women's finger-end tax. Therefore the Gods of Heaven and Earth were harmonious. The wind and rain came in their season, the hundred kinds of grain formed duly. Families did not become extinct, population was sufficient. Profound peace prevailed in the Empire. Therefore he received the title of "The Emperor, the august founder of the country."

⁵⁴ 17th year, Autumn, 7th month, 1st day. The following decree was issued:—

⁵⁵ "Ships are of cardinal importance to the Empire. At present the people of the coast, not having ships, suffer grievously by land-transport. Therefore, let every province be caused to have ships built."

⁵⁶ Winter, 10th month. The building of ships was begun.

⁵⁷ 48th year, Spring, 1st month, 10th day. The Emperor gave command to Toyoki no Mikoto and Ikume no Mikoto, saying:—"Ye, my two children, are alike in Our affection, and We know not which of you to make Our successor. Do each of you dream, and We will form an augury from your dreams." Hereupon the two princes, having received this command, performed their ablutions and prayed. In their sleep each of them had a dream. The next dawn the elder brother, Toyoki no Mikoto, reported to the Emperor the story of his dream, saying:—"I myself ascended Mount Mimoro, and turning to the East, eight times I flourished a spear, and eight times dealt blows with a sword."

⁵⁸ The younger brother, Ikume no Mikoto, reported the story of his dream, saying:—"I myself ascended to the summit of Mount Mimoro, and stretched a cord to the four quarters with which to drive away the sparrows which fed upon the grain."

⁵⁹ The Emperor compared the dreams, and spake to his two sons, saying:—"The elder of you turned to the East only, and it is therefore meet that he should rule the Eastern Land. But the younger looked down generally over the four quarters, and he ought therefore to succeed to Our Dignity."

⁶⁰ Summer, 4th month, 19th day. Ikume no Mikoto was appointed Prince Imperial, and Toyoki no Mikoto was made ruler of the Eastern Land. He was the first ancestor of the Kimi of Kami-tsuke and of the Kimi of Shimotsuke.

⁶¹ 60th year, Autumn, 7th month, 14th day. The Emperor addressed his ministers, saying:—"Take-hi-teru no Mikoto

⁶² Another version is Take-hina-tori or Ama-no-hina-tori.

⁶³ brought from Heaven the divine treasures and stored them in the Temple of the Great God at Idzumo. I wish to see them." Accordingly Take-moro-sumi, the ancestor of tile Yata-be no Miyakko, was sent for them

⁶⁴ One writing says:—"Also called Oho-moro-sumi."

⁶⁵ that he might lay them before the Emperor. Now at this time Idzumo Furune, the ancestor of the Idzumo no Omi, held charge of the divine treasures. He had gone to the Land of Tsukushi and did not come to meet him. His younger brother, Ihi-iri-ne, accordingly received the Imperial command and entrusted them to his younger brother, Umashi-Kara-hisa and his son Uka-tsuku-nu, and so rendered them up to the Emperor. Now when Idzumo Furune returned from Tsukushi and heard that the divine treasures had been rendered up to the Court, he rebuked his younger brother Ihi-iri-ne, saying:—"Thou shouldst have waited for some days. What wert thou afraid of that thou didst so lightly part with the divine treasures?" On this account he still, after years and months had passed, cherished wrath against his younger brother and had a mind to slay him. So he deceived his younger brother, saying:—"Of late the mo plant grows plentifully in the Yamiya pool. Pray let us go together and see it." So he followed his elder brother and went there. Before this, the elder brother had secretly made a wooden sword, in appearance like a real sword, which at this time he himself wore. The younger brother was girt with a real sword. When they both came to the head of the pool, the elder brother said to the younger:—"The water of the pool is limpid and cool; pray let us both bathe in it." The younger brother agreed to his elder brother's proposal, and they each took off the sword which he wore and laid it on the bank of the pool. Having bathed in the water, the elder brother came first to land, and taking the younger brother's real sword, girded it on himself. Afterwards the younger brother, surprised, took up his elder brother's wooden sword, but on coming to mutual blows, the younger brother was unable to draw the wooden sword. So the elder brother smote his younger brother, Ihi-iri-ne, and killed him. Therefore the men of that day made a song, saying,—

⁶⁶ The sword girt on / By the warrior of Idzumo / (Where many clouds arise)— / There is the sheath enwound with creepers, / But, alas! there is no blade.

⁶⁷ Hereupon Umashi-Kara-hisa and Uka-tsuku-nu proceeded to Court, where they reported this affair in detail. Accordingly, Kibi-tsu-hiko and Takenu-kaha-wake were sent to put to death Idzumo Furune. Therefore the Omi of Idzumo, in dread of this, desisted for a while from the worship of the Great God.

⁶⁸ Now a man of Higami, in Tamba, named Hika-tohe, made a representation to the Prince Imperial, Iku-me no Mikoto, saying:—"One of my children is a young infant. Yet of his own accord he has said this:—"These are the Gods worshipped by the men of Idzumo—Idzumo of the gem-like water-plant and the sunken stone—viz. the true-kind-beautiful-august-mirror, the pinion-flapping-beautiful-august-God, the bottom-treasure-august-treasure-master; the august-spirit-plunged-in-the-water-of-

the-mountain-stream, the peacefully-wearing (jewels?)-august-deity, the bottom-treasure-august-treasure-master.' These do not seem like the words of a young infant. May they have been spoken by divine inspiration?"

⁶⁹ Hereupon the Prince Imperial reported to the Emperor, who accordingly caused them to be worshipped.

⁷⁰ 62nd year, Autumn, 7th month, 2nd day. The following edict was issued:—

⁷¹ "Agriculture is the great foundation of the Empire. It is that upon which the people depend for their subsistence. At present the water of Hanida of Sayama in Kahachi is scarce, and therefore the peasants of that province are remiss in their husbandry. Open up therefore abundance of ponds and runnels, and so develop the industry of the people."

⁷² Winter, 10th month. The Yosami pond was made.

⁷³ 11th month. The Karusaka pond and the Sakahori pond were made.

⁷⁴ One version has:—"These three ponds were made when the Emperor dwelt in the Palace of Kuhama."

⁷⁵ 65th year, Autumn, 7th month. The Land of Imna sent Sonaka-cheulchi and offered tribute. Imna is more than 2000 ri to the north of Tsukushi, from which it is separated by the sea. It lies to the south-west of Ké-rin.

⁷⁶ In the 68th year of his reign, Winter, the 12th month, 5th day, the Emperor died at the age of 120.

⁷⁷ In the following year, Autumn, the 8th month, 11th day, he was buried in the Misasagi above the road at Yamanobe.

Nihon Shoki, Book VI

The Emperor Iku-me-iri-hiko-i-sachi, (Suinin Tennō)

¹ The Emperor Iku-me-iri-hiko-i-sachi was the third child of the Emperor Mimaki-iri-hiko-iniye. The Empress his mother was called Mimaki-hime. She was the daughter of Oho-hiko no Mikoto. The Emperor was born in the Palace of Midzu-gaki in the 29th year of the Emperor Mimaki, the 50th year of the cycle, Spring, the 1st month, the 1st day. From his birth he was of a distinguished appearance; when he grew to manhood, he had superior talent and large principles. His disposition was to be guided implicitly by truth and to avoid dissimulation.

² The Emperor loved him, and retained him near his own person. At the age of twenty-four, in accordance with the prognostic of a dream, he made him Prince Imperial.

³ The Emperor Mimaki-iri-hiko-iniye died in Winter, the 12th month of the 68th year of his reign.

⁴ 1st year, Spring, 2nd day. The Prince Imperial assumed the Imperial Dignity.

⁵ Winter, 10th month, 11th day. The Emperor Mimaki was buried in the Misasagi over the road at Yamanobe.

⁶ 11th month, 2nd day. The Empress was granted the honorary title of Grand Empress. This was the year Midzu-noye Tatsu of the cycle.

⁷ 2nd year, Spring, 2nd month, 9th day. Saho-hime was appointed Empress. She gave birth to Homutsu-wake no Mikoto. From his birth the Emperor loved him, and kept him near his own person. When he grew to manhood, he could not speak.

⁸ Winter, 10th month. The capital was removed to Maki-muku. It was called the Palace of Tamaki. In this year the man of Imna, Sonaka cheulchi, asked permission to return to his country. Therefore gifts were liberally bestowed on him, and there were entrusted to him as a present for the King of Imna 100 pieces of red silk. But the Silla people waylaid and robbed him, and at this time began the enmity between the two countries.

⁹ One account says:—"In the reign of the Emperor Mimaki, there was a man with horns on his forehead who came riding in a ship and anchored in the Bay of Kebi in the land of Koshi. Therefore that place was called Tsunoga. He was asked what countryman he was. He replied, saying:—"I am the son of the King of Great Kara. My name is Tsunoga arashito, and I am also called Ushiki arishichi kanki. It having come to my ears that there is in the Land of Japan a sage Emperor, I wished to offer him my allegiance and came to Anato.' Now in that land there was a man named Itsutsu-hiko, who spoke to thy servant, saying:—"I am the King of this land, and there is no other king but me. Do not thou therefore proceed further.' But when I observed him closely and saw what manner of man he was, I knew surely that he was not a king. So I departed again from that place, and not knowing the road, anchored at one island and bay after another, going round by way of the Northern Sea and passing the Land of Idzumo until I arrived here."

¹⁰ It so happened that at this time the Emperor died, so he was detained and served the Emperor Ikume for three years.

¹¹ Then the Emperor inquired of Arashito, saying:—"Dost thou wish to return to thy country?" He answered and said:—"I earnestly desire to do so." The Emperor then addressed Arashito, saying:—"If thou hadst not lost thy way, thou wouldst certainly have arrived here sooner—in time to serve the late Emperor. Do thou, therefore, change the name of thy country. In future take the august name of the Emperor Mimaki and make it the name of thy country. So he gave Arashito red silk stuffs and sent him back to his native land. This was the reason why the name of that country is called Mimana. Hereupon Arashito took the red silk which had been given him, and stored it in the magazine of his country. The people of Silla hearing this, raised an army and proceeding thither robbed him of all the red silk. This was the beginning of the enmity between these two countries."

¹² One writing says:—"In the beginning, when Tsunoga Arashito was still in his own land, he went into the country with an ox loaded with implements of husbandry. The ox suddenly disappeared, and seeking for it by its tracks, he found that the foot-prints ceased in a certain village. Now there was here an old man who said:—"The ox which thou art in search of entered this village, and the village chiefs said:—"With the implements which he is carrying let us fell the ox. We must surely prepare to slay and eat him. If the owner comes in search of him, we shall indemnify him with something." So they slew and ate him. If thou art asked what thing thou desirest as the price of the ox, do not ask for treasures, but say that thou wishest to have the God worshipped by the village. Tell them so.' Presently the village chiefs came and said:—"What dost thou desire as the price of thy ox?" And he replied as the old man had instructed him. Now the God whom they worshipped was a white stone. So they gave the white stone to the owner of the ox, and he accordingly brought it away with him and placed it in his bed-chamber. This divine stone became changed into a beautiful maiden, upon which Arashito was greatly rejoiced, and wished to be united to her. But while he was away in another place, the maiden suddenly disappeared. Arashito was greatly alarmed, and inquired of his wife, saying:—"Whither has the maiden gone?" She replied and said:—"She has gone towards the East." So he went in search of her, and at length, drifting far over the sea, he thus arrived in our country. The maiden whom he sought came to Naniha, where she became the Deity of the Himegoso shrine. Then proceeding to the district of Kusaki, in the Land of Toyo, she afterwards became the Deity of the Himeoso shrine. She is worshipped in both these places."

¹³ 3rd year, Spring, 3rd month. The Silla prince, Ama no hi-hoko, arrived. The objects which he brought were—one Ha-buto gem, one Ashi-daka gem, one red-stone Ukaka gem, one Idzushi short sword, one Idzushi spear, one sun-mirror, one Kuma-himorogi, seven things in all. These were stored in the Land of Tajima, and made divine things for ever.

¹⁴ One version says:—"In the beginning, Ama no hi-hoko, riding in a ship, anchored at the land of Harima, where he dwelt in the village of Shisaha. Then the Emperor sent to Harima Ohotomo nushi, the ancestor of the Miwa no Kimi, and Nagaochi, the ancestor of the Yamato no Atahe, and inquired of Ama no hi-hoko, saying:—"Who art thou, and to what country dost thou belong?" Ama no hi-hoko answered and said:—"I am the son of the King of Silla. Hearing that in the Land of Japan there was a sage monarch, I gave my country to my younger brother, Chiko, and have come to offer my allegiance and to bring tribute of the following objects, viz.—a Ha-boso gem, an Ashi-daka gem, an Ukaka red-stone (or Akashi) gem, an Idzushi short sword, an Idzushi spear, a sun-mirror, a Kuma-

himorogi, and an Isasa sword—eight objects in all.' So the Emperor gave orders to Ama no hi-hoko, saying:—'Do thou dwell in either of these two villages—Shisaha in the land of Harima, or Idesa in the island of Ahaji, at thy pleasure.' Then Ama no hi-hoko addressed the Emperor, saying:—'In regard to a dwelling-place for thy servant, if the celestial favour is bestowed on him so far as to grant thy servant the place of his desire, thy servant will himself proceed to and visit the various provinces, and he hopes that he may be granted the place which is agreeable to his mind.' This was agreed to. Thereupon Ama no hi-hoko, ascending the river Uji, went northwards, until he arrived at the village of Ana, in the province of Ohomi.

¹⁵ Afterwards, he proceeded onwards, from the province of Ohomi, through the province of Wakasa, and going westward arrived at the province of Tajima. So there he fixed his dwelling-place. Therefore the potters of Kagami no hasama, in the province of Ohomi, are the servants of Ama no hi-hoko. Accordingly Ama no hi-hoko took to wife Matawo, the daughter of Futomimi, a man of Idzushi in Tajima, who bore to him Tajima Morosuke, who was the father of Tajima no Hinaraki, who was the father of Kiyohiko, who was the father of Tajima-mori."

¹⁶ 4th year, Autumn, 9th month, 23rd day. The Empress's elder brother by the mother's side, Prince Sahohiko, plotted treason and tried to endanger the State. Therefore he watched for an occasion when the Empress was enjoying her leisure, and addressing her, said as follows:—"Whom dost thou love best—thy elder brother or thy husband?" Upon this, the Empress, ignorant of his object in making this inquiry, straightway answered and said:—"I love my elder brother." Then he enticed the Empress, saying:—"If one serves a man by beauty, when the beauty fades, his affection will cease. There are now many beautiful women in the Empire. They will come one after another and seek affection. How, then, canst thou trust always to thy beauty? It is my wish, therefore, to ascend to the immense felicity, and of a certainty to rule over the Empire along with thee. So making high our pillows, we shall complete a long hundred years. Would not this be delightful? I beg thee, therefore, to slay the Emperor for me." So he took a dagger, and giving it to the Empress, said:—"Gird on this dagger among thy garments, and when the Emperor goes to sleep, do thou stab him in the neck, and thus kill him." Upon this the Empress trembled in her heart within, and knew not what she should do. But in view of the determination of the Prince, her elder brother, she felt that remonstrance would be useless. Therefore she took the dagger, and having herself nowhere to deposit it, she placed it in her garments, intending all the while to remonstrate with her elder brother.

¹⁷ 5th year, Winter, 10th month, 1st day. The Emperor proceeded to Kume, where he dwelt in Takamiya." Now the Emperor took his noon-day sleep with the Empress's knees as his pillow. Up to this time the Empress had accomplished nothing, but thought vainly to herself:—"This would be the time to do that which the Prince, my elder brother, plotted." And she wept tears which fell on the Emperor's face. The Emperor woke up and addressed the Empress, saying:—"To-day We have had a dream. A small brocade-coloured snake coiled itself round Our neck and a great rain arose from Saho, which coming hither wet Our face. What does this portend?" The Empress thereupon, knowing that she could not conceal the plot, in fear and awe bowed herself to the earth, and informed the Emperor fully of the circumstances of the Prince, her elder brother's, treason. Accordingly she addressed him, saying:—"Thy handmaiden was unable to resist the purpose of the Prince, her elder brother, and yet could not be false to the gratitude due to the Emperor. If I confessed I destroyed the Prince, my elder brother. If I said nothing, I overturned the temples of the earth and of grain, so that

on the one hand there was fear, and on the other there was grief. Whether I looked up or down there was lamentation, whether I advanced or retired there was weeping and wailing. Night and day I was disturbed in mind, and could find no way to give information. Only to-day when Your Majesty went to sleep with his handmaiden's knee as a pillow, she thought—'If I were mad enough to accomplish the purpose of my elder brother, at this very time the deed could be done without difficulty.' With this thought still in my mind, the tears flowed spontaneously. So I raised my sleeve to wipe away the tears, and they overflowed from the sleeve and moistened Your Majesty's face. Therefore the dream of to-day must have been an effect of this thing. The small brocade-coloured snake is nothing else than the dagger which was given me: the great rain which arose suddenly is nothing else than thy handmaiden's tears." Then the Emperor addressed the Empress, saying:—"This is not thy crime," and raising a force from the neighbouring district, he commanded Yatsunada, the remote ancestor of the Kimi of Kōdzuke, to slay Saho-hiko. Now Saho-hiko withstood him with an army, and hastily piling up rice-stalks made thereof a castle, which was so solid that it could not be breached. This is what was called a "rice-castle." A month passed, and yet it did not surrender. Hereupon the Empress, grieved at this, said:—"Even though I am Empress, with what countenance can I preside over the Empire, after bringing to ruin the Prince, my elder brother?" Accordingly, she took in her arms the Imperial Prince Homutsu wake no Mikoto, and entered the rice-castle of the Prince, her elder brother. The Emperor increased his army still more, and having surrounded the castle on all sides, proclaimed to those within it, saying:—"Send forth quickly the Empress and the Imperial Prince." But they would not send them out. So the General Yatsunada set fire to the castle. Then the Empress, taking in her bosom the Imperial child, crossed over the castle and came out from it. Therewithal she besought the Emperor, saying:—"The reason why thy handmaiden at first fled into her elder brother's castle was in the hope that her elder brother might be absolved from guilt for the sake of her and of her child. But now he has not been absolved, and I know that I am guilty. Shall I have my hands tied behind my back? There is nothing left for me but to strangle myself. But even though I, thy handmaiden, die, I cannot bear to forget the favour shown me by the Emperor. I pray, therefore, that the Empress's palace, which I had charge of, may be granted to fair mates for thee. In the land of Tamba there are five ladies, all of virtuous minds, the daughters of the Prince, who is Michi no Ushi of Tamba.

¹⁸ Prince Michi no Ushi was a grandson of the Emperor Waka-Yamato-Neko oho-hi-hi, and son of Prince Hiko-imasu.

¹⁹ One version has:—"Son of Prince Hiko-yu-musubi-kuma."

²⁰ Let them be placed in the side courts to complete the number of the consort chambers." To this the Emperor agreed. Then the fire blazed up, and the castle was destroyed. The troops all ran away, and Saho-hiko and his younger sister died together inside the castle. Thereupon the Emperor commended the good service of General Yatsunada, and granted him the name of Yamato-hi-muke take-hi-muke-hiko Yatsunada.

²¹ 7th year, Autumn, 7th month, 7th day. The courtiers represented to the Emperor as follows:—"In the village of Taima there is a valiant man called Kuyehaya of Taima. He is of great bodily strength, so that he can break horns and straighten out hooks. He is always saying to the people:—"You may search the four quarters, but where is there one to compare with me in strength? O that I could meet with a man of might, with whom to have a trial of strength, regardless of life or death.' "

²² The Emperor, hearing this, proclaimed to his ministers, saying:—"We hear that Kuyehaya of Taima is the champion of the Empire. Might there be any one to compare with him?"

²³ One of the ministers came forward and said:—"Thy servant hears that in the Land of Idzumo there is a valiant man named Nomi no Sukune. It is desirable that thou shouldst send for him, by way of trial, and match him with Kuyehaya."

²⁴ That same day the Emperor sent Nagauchi, the ancestor of the Atake of Yamato, to summon Nomi no Sukune. Thereupon Nomi no Sukune came from Idzumo, and straightway he and Taima no Kuyehaya were made to wrestle together. The two men stood opposite to one another. Each raised his foot and kicked at the other, when Nomi no Sukune broke with a kick the ribs of Kuyehaya and also kicked and broke his loins and thus killed him. Therefore the land of Taima no Kuyehaya was seized, and was all given to Nomi no Sukune. This was the cause why there is in that village a place called Koshi-ore-da, i.e. the field of the broken loins.

²⁵ Nomi no Sukune remained and served the Emperor.

²⁶ 15th year, Spring, 2nd month, 10th day. The five women of Tamba were sent for and placed in the side-court. The name of the first was Hibasu-hime, of the second Nuba-tani-iri-hime, of the third Matonu-hime, of the fourth Azami-ni-iri-hime, and of the fifth Takano-hime.

²⁷ Autumn, 8th month, 1st day. Hibasu-hime no Mikoto was appointed Empress, and the Empress's three younger sisters were made concubines. Only Takano-hime, on account of the ugliness of her form, was sent back to her own country. Accordingly in her shame at being sent back, when she came to Kadono, she purposely tumbled from the carriage and was killed. Therefore that place received the name of Ochi-kuni. The present name, Oto-kuni, is a corruption of this. The Empress Hibasu-hime no Mikoto had three sons and two daughters. The eldest was called Ini-shiki-iri-hiko no Mikoto, the second Oho-tarashi-hiko no Mikoto, the third Oho-nakatsu-hime no Mikoto, the fourth Yamato-hime no Mikoto, and the fifth Wakaki-ni-iri-biko no Mikoto. The concubine Nuba-tani-iri-hime gave birth to Nuteshi-wake no Mikoto and Ika-tarashi-bime no Mikoto. The next concubine Azami-ni-iri-bime gave birth to Ike-haya-wake no Mikoto and Waka-asa-tsu-hime no Mikoto.

²⁸ 23rd year, Autumn, 9th month, 2nd day. The Emperor addressed his ministers, saying:—"Prince Homutsu-wake is now thirty years of age. His beard is eight span long, yet he weeps like an infant, and never speaks. What can be the reason of this?" So he caused Commissioners to consider the matter.

²⁹ Winter, 10th month, 8th day. The Emperor stood before the Great Hall, with the Imperial Prince Homutsu-wake in attendance on him. Now there was a swan which crossed the Great Void, uttering its cry. The Imperial Prince looked up, and seeing the swan, said:—"What thing is this?" The Emperor, observing that the Imperial Prince had gained his speech on seeing the swan, was rejoiced, and commanded his courtiers, saying:—"Which of you will catch this bird and present it to me?" Thereupon, Amano Yukaha Tana, the ancestor of the Tottori no Miyakko, addressed his Majesty, saying:—"Thy servant will surely catch it, and present it to thee." So the Emperor declared to Yukaha Tana, saying:—"If thou present this bird to me, I will certainly reward thee liberally." Now, Yukaha Tana, looking from afar towards the quarter whither the swan had flown, followed in search of it to Idzumo and there captured it.

³⁰ Some say "To the land of Tajima."

³¹ 11th month, 2nd day. Yukaha Tana presented the swan to the Emperor. Homutsu-wake no Mikoto played with this swan and at last learned to speak. Therefore, Yukaha Tana was liberally rewarded, and was granted the title of Tottori no Miyakko. In consequence there was further established the Be of bird-catchers, the Be of bird-feeders, and the Homu-tsu Be.

³² 25th year, Spring, 2nd month, 8th day. The Emperor commanded the five Daibu, Takenu Kaha-wake, ancestor of the Abe no Omi, Hiko-kuni-fuku, ancestor of the Wani no Omi, Oho-kashima, ancestor of the Nakatomi no Muraji, Tochine, ancestor of the Mononobe no Muraji, and Take-hi, ancestor of the Ohotomo no Muraji, saying:—"The sagacity of our predecessor on the throne, the Emperor Mimaki-iri-hiko-iniye, was displayed in wisdom: he was reverential, intelligent and capable. He was profoundly unassuming, and his disposition was to cherish self-abnegation. He adjusted the machinery of Government, and did solemn worship to the Gods of Heaven and Earth. He practised self-restraint and was watchful as to his personal conduct. Every day he was heedful for that day. Thus the weal of the people was sufficient, and the Empire was at peace. And now, under Our reign, shall there be any remissness in the worship of the Gods of Heaven and Earth?"

³³ 3rd month, 10th day. Ama-terasu no Oho-kami was taken from Toyo-suki-iri-hime no Mikoto, and entrusted to Yamato-hime no Mikoto. Now Yamato-hime no Mikoto sought for a place where she might enshrine the Great Goddess. So she proceeded to Sasahata in Uda. Then turning back from thence, she entered the land of Ohomi, and went round eastwards to Mino, whence she arrived in the province of Ise.

³⁴ Now Ama-terasu no Oho-kami instructed Yamato-hime no Mikoto, saying:—"The province of Ise, of the divine wind, is the land whither repair the waves from the eternal world, the successive waves. It is a secluded and pleasant land. In this land I wish to dwell." In compliance, therefore, with the instruction of the Great Goddess, a shrine was erected to her in the province of Ise. Accordingly an Abstinence Palace was built at Kaha-kami in Isuzu. This was called the palace of Iso. It was there that Ama-terasu no Oho-kami first descended from Heaven.

³⁵ One story is that the Emperor made Yamato-hime no Mikoto to be his august staff, and offered her to Ama-terasu no Oho-kami. Thereupon Yamato-hime no Mikoto took Ama-terasu no Oho-kami, and having enshrined her at Idzu-kashi no Moto in Shiki, offered sacrifice to her. Thereafter, in compliance with the Goddess's instructions, she, in Winter, the 10th month of the year Hinoto Mi, on the 18th day, removed to the Palace of Watarahi in the province of Ise. At this time the Great God of Yamato inspired Ohominakuchi no Sukune, the ancestor of the Hodzumi no Omi, and admonished (the Emperor by his mouth), saying:—"At the time of the Great Beginning, it was covenanted that Ama-terasu no Oho-kami should govern all the Plain of Heaven, and that her august Imperial descendants should hold absolute rule over the eighty spiritual beings of the Central Reed-plain Land. My personal tenure of the governance of the great land is already at an end. But although the worship of the Gods in Heaven and Earth was maintained by the late Emperor Mimaki, he failed to search out the root of the matter in its details; he was wanting in thoroughness, and stopped short at the leaves and branches. Therefore that Emperor was short-lived. For this reason do thou, our august descendant, now show regret for the shortcomings of the late Emperor and be watchful in regard to the ceremonies of worship. If thou dost so, the life of thine augustness will be long, and moreover the Empire will have peace."

³⁶ Now when the Emperor heard these words, he caused Fukayu nushi, the ancestor of the Nakatomi no Muraji, to use divination in order to discover who should be appointed to conduct the worship of the Great God of Yamato. Thereupon Nunaki-waka-hime no Mikoto answered to the divination, and was consequently appointed. A sacred plot of ground was fixed on in the village of Anashi, and worship performed at Point Naga-oka of Oho-chi. But this Nunaki-waka-hime no Mikoto's body was already all emaciated, so that she was unable to do sacrifice, and therefore Nagaochi no Sukune, ancestor of the Yamato no Atahe, was made to offer the sacrifices.

³⁷ 26th year, Autumn, 8th month, 3rd day. The Emperor commanded the Mononobe, Tochine no Oho-muraji, saying:—"We have repeatedly despatched messengers to the Land of Idzumo to inspect the divine treasures of that Land, but we have had no clear report. Do thou go thyself to Idzumo, and having made inspection, attest them." So Tochine no Oho-muraji, having examined and attested the divine treasures, made a clear report thereof to His Majesty. He was accordingly appointed to the charge of the divine treasures.

³⁸ 27th year, Autumn, 8th month, 7th day. The Department of Worship was made to ascertain by divination what implements of war would be lucky as offerings to the Gods. Consequently bows, arrows, and cross-swords were deposited in the shrines of all the Gods. The land and houses consecrated to their service were fixed anew, and they were sacrificed to in due season. The practice of offering weapons in sacrifice to the Gods of Heaven and Earth probably had its origin at this time. This year granaries were erected in the village of Kume.

³⁹ 28th year, Winter, 10th month, 5th day. Yamato-hiko no Mikoto, the Emperor's younger brother by the mother's side, died.

⁴⁰ 11th month, 2nd day. Yamato-hiko was buried at Tsuki-zaka in Musa. Thereupon his personal attendants were assembled, and were all buried alive upright in the precinct of the misasagi. For several days they died not, but wept and wailed day and night. At last they died and rotted. Dogs and crows gathered and ate them.

⁴¹ The Emperor, hearing the sound of their weeping and wailing, was grieved in heart, and commanded his high officers, saying:—"It is a very painful thing to force those whom one has loved in life to follow him in death. Though it be an ancient custom, why follow it, if it is bad? From this time forward, take counsel so as to put a stop to the following of the dead."

⁴² 30th year, Spring, 1st month, 6th day. The Emperor commanded Inishiki no Mikoto and Oho-tarashi-hiko no Mikoto, saying:—"Do ye each tell me the thing ye would dearly like to have." The elder Prince said:—"I should like to have a bow and arrows." The younger Prince said:—"I should like to have the Imperial Dignity." Thereupon the Emperor commanded, saying:—"Let the desire of each of you be complied with." So a bow and arrows were given to Inishiki no Mikoto, and a decree was addressed to Oho-tarashi hiko no Mikoto, saying:—"Thou must succeed to Our Dignity."

⁴³ 32nd year, Autumn, 7th month, 6th day. The Empress Hibasu-hime no Mikoto died.

⁴⁴ One version has Hibasu ne no Mikoto.

⁴⁵ Some time before the burial, the Emperor commanded his Ministers, saying:—"We have already recognized that the practice of following the dead is not good. What should now be done in performing this burial?" Thereupon Nomi no Sukune came forward and said:—"It is not good to bury living men upright at the tumulus of a prince. How can such a practice be handed down to posterity?"

I beg leave to propose an expedient which I will submit to Your Majesty." So he sent messengers to summon up from the Land of Idzumo a hundred men of the clay-workers' Be. He himself directed the men of the clay-workers' Be to take clay and form therewith shapes of men, horses, and various objects, which he presented to the Emperor, saying:—"Henceforward let it be the law for future ages to substitute things of clay for living men, and to set them up at tumuli." Then the Emperor was greatly rejoiced, and commanded Nomi no Sukune, saying:—"Thy expedient hath greatly pleased Our heart." So the things of clay were first set up at the tomb of Hibasu-hime no Mikoto. And a name was given to these clay objects. They were called Hani-wa.

⁴⁶ Another name is Tatemono.

⁴⁷ Then a decree was issued, saying:—"Henceforth these clay figures must be set up at tumuli: let not men be harmed." The Emperor bountifully rewarded Nomi no Sukune for this service, and also bestowed on him a kneading-place, and appointed him to the official charge of the clay-workers' Be. His original title was therefore changed, and he was called Hashi no Omi. This was how it came to pass that the Hashi no Muraji superintend the burials of the Emperors.

⁴⁸ The said Nomi no Sukune was the first ancestor of the Hashi no Muraji.

⁴⁹ 34th year, Spring, 3rd month, 2nd day. The Emperor made a progress to Yamashiro. At this time his courtiers represented to him that there was in that country a beautiful person named Kambata no Tohe. She was very handsome, and was the daughter of Fuchi of Ohokuni in Yamashiro. Hereupon the Emperor, spear in hand, made a vow, saying:—"I must be united to this beautiful person." On his way he saw an omen. When he was arriving at his lodging, a large tortoise came out from the river. The Emperor raised his spear and thrust at the tortoise, when it suddenly became changed into a white stone. Then the courtiers said:—"If one were only to think this out, it must prognosticate something." So Kambata no Tohe was sent for, and lodged in the hinder palace. She was the mother of Iha-tsuku-wake no Mikoto, who was the ancestor of the Kimi of Miho. Before this he had taken to wife Kari-hata-tohe, who bore him three sons. The first was called Oji-wake no Mikoto, the second Ika-tarashi-hiko no Mikoto, and the third I-take-wake no Mikoto.

⁵⁰ Ika-tarashi-hiko no Mikoto was the first ancestor of the Kimi of Ishida.

⁵¹ 35th year, Autumn, 9th month. Inishiki no Mikoto was sent to the province of Kahachi to construct the pond of Takashi, and the pond of Chinu.

⁵² Winter, 10th month. He made the pond of Saki in Yamato, and the pond of Tomi. In this year, the various provinces were commanded extensively to excavate ponds and channels, to the number of eight hundred and more. Much attention was thus paid to husbandry. Therefore the people enjoyed abundance, and the Empire was at peace.

⁵³ 37th year, Spring, 1st month, 1st day. Oho-tarashi-hiko no Mikoto was made Prince Imperial.

⁵⁴ 39th year, Winter, 10th month. Inishiki no Mikoto, while dwelling in the palace at Kahakami of Udo in Chinu, made a thousand swords. Therefore those swords were called the Kahakami set.

⁵⁵ Another name was the Naked Companions.

⁵⁶ They were deposited in the shrine of Iso no kami. After this the Emperor gave orders to Inishiki no Mikoto, and made him to have charge of the divine treasures of the shrine of Iso no kami.

⁵⁷ One version is:—"Whilst the Imperial Prince Inishiki dwelt at Kahakami of Udo in Chinu, he sent for a smith by name Kahakami, and made a thousand swords. At this time, the shield-makers' Be, the

Japanese-figured-cloth-workers' Be, the sacred-bow-shavers' Be, the sacred-arrow-makers' Be, the Oho-anashi Be, the Hatsu-kashi Be, the jewel-workers' Be, the Kami-osaka Be, the Hi-oki Be, and the sword-wearers' Be—the Be of ten articles altogether—were granted to the Imperial Prince Inishiki.

⁵⁸ These thousand swords were deposited in the village of Osaka. They were afterwards removed from Osaka and deposited in the shrine of Iso no kami. At this time the God made a request, saying:—'Let the person named Ichikaha, of the family of the Omi of Kasuga, be made to attend to them.' Therefore by the Emperor's command, Ichikaha was caused to attend to them. He was the first ancestor of the Mononobe no Obito."

⁵⁹ 87th year, Spring, 2nd month, 5th day. Inishiki no Mikoto spake to his younger sister, Oho-naka-tsu-hime no Mikoto, saying:—"I am old, and unable to have charge of the divine treasures. Henceforward thou must have charge of them." Oho-naka-tsu-hime refused, saying:—"I am a feeble woman. How can I ascend to the divine storehouse of Heaven?"

⁶⁰ Inishiki no Mikoto said:—"Although the divine storehouse is high, I can make for the divine storehouse a ladder. How, then, should it be hard to ascend to the storehouse?" Hence the proverbial saying, "You can ascend even to the divine storehouse of Heaven, if you only plant a ladder." This was its origin. Ultimately Oho-naka-tsu-hime no Mikoto gave them to Mononobe no Tochine no Oho-muraji, and made him to have charge of them. Therefore the Mononobe no Muraji retain charge of the divine treasures of Iso no kami up to the present time. The above was the origin of this practice.

⁶¹ Formerly in the Land of Tamba, in the village of Kuwada, there was a man whose name was Mikaso. Now, in Mikaso's house there was a dog, by name Ayuki. This dog bit a wild animal called the mujina, and killed it. In the animal's belly there was found a magatama of Yasaka gem. This gem was accordingly offered to the Emperor, and is now in the shrine of Iso no kami.

⁶² 88th year, Autumn, 7th month, 10th day. The Emperor commanded the Ministers, saying:—"We hear that the divine treasures which the Silla Prince Ama no hihoko brought with him when he first came here are now in Tajima. They were originally made divine treasures because the people of that province saw that they were admirable. We desire to see these treasures." That same day messengers were despatched with the Imperial commands to Kiyo-hiko, great-grandson of Ama no hihoko, directing him to present them to the Emperor. Thereupon, Kiyo-hiko, when he received the Imperial orders, brought the divine treasures himself, and laid them before His Majesty. There was one Habuto gem, one Ashi-daka gem, one Uka no Akashi (red-stone) gem, one sun-mirror, and one Kuma-himorogi. But there was one short sword called Idzushi, which it suddenly occurred to Kiyo-hiko not to offer to the Emperor; so he concealed it in his clothing, and wore it himself. The Emperor, unaware of the circumstance of the concealment of the short sword, and wishing to be gracious to Kiyo-hiko, sent for him and gave him sake in the palace. Then the short sword appeared from among his garments and became visible. The Emperor saw it, and himself asked Kiyo-hiko, saying:—"What short sword is that in thy clothing?" Then Kiyo-hiko, seeing that he was unable to conceal the short sword, explained that it belonged to the divine treasures which he was laying before the Emperor. So the Emperor said to Kiyo-hiko:—"How is it possible for this divine treasure to be separated from its kind?" So he took it out and presented it to the Emperor, and all were deposited in the Sacred Treasury. Afterwards, when the Sacred Treasury was opened and inspected, the short sword had

spontaneously disappeared. Accordingly, a messenger was sent to Kiyo-hiko, who inquired of him, saying:—"The short sword which thou hast presented to the Emperor has suddenly disappeared. Has it perchance come to thy place?" Kiyo-hiko answered, and said:—"Last night the short sword came of its own accord to thy servant's house; but this morning it has disappeared." The Emperor was struck with awe, and made no further endeavour to find it. Afterwards the Idzushi short sword went of its own accord to the Island of Ahaji, where the people of the island considered it a God, and erected for the short sword a shrine, in which it is worshipped until this day.

⁶³ Formerly there was a man, who riding in a ship, cast anchor in the land of Tajima. He was therefore asked, saying:—"Of what country art thou?" He answered and said:—"I am a son of the king of Silla, and my name is Ama no hihoko." So he dwelt in Tajima, and took to wife Mata no wo, daughter of Mahetsu mimi [One version has Mahetsu mi and another Futo-mimi] of that province, who bore to him Tajima Morosuke, the grandfather of Kiyo-hiko.

⁶⁴ 90th year, Spring, 2nd month, 1st day. The Emperor commanded Tajima Mori to go to the Eternal Land and get the fragrant fruit that grows out of season, now called the Tachibana.

⁶⁵ 99th year, Autumn, 7th month, 14th day. The Emperor died in the Palace of Maki-muku at the age of 140, and in Winter, the 12th month, the 10th day, was buried in the misasagi of Fushimi, in Sugahara.

⁶⁶ The next year, Spring, the 3rd month, the 12th day, Tajima Mori arrived from the Eternal Land, bringing of the fragrant fruit that grows out of season eight sticks and eight bundles.

⁶⁷ Thereupon Tajima Mori wept and lamented, saying:—

⁶⁸ "Receiving the Celestial Court's command, / Afar I went to a remote region: / Ten thousand ri I crossed the waves, / Distantly I passed over the weak water. / This Eternal Land / Is no other than the mysterious realm of Gods and Genii / To which ordinary mortals cannot attain; / Therefore in going thither and returning / Ten years have naturally passed. / Beyond my expectation, I braved alone the towering billows, / Turning my way again towards my own land. / Thus, trusting in the spirits of the Emperors, / I hardly accomplished my return. / But now the Emperor is dead, / I am unable to report my mission. / Though I should remain alive, / What more would it avail me?"

⁶⁹ Then turning his face towards the misasagi of the Emperor, he wept aloud, and so of himself he died. When the ministers heard of it they all shed tears.

⁷⁰ Tajima Mori was the first ancestor of the Miyake no Muraji.

Nihon Shoki, Book VII

The Emperor Oho-tarashi-hiko-oshiro-wake, (Keikō Tennō)

¹ The Emperor Oho-tarashi-hiko-oshiro-wake was the third child of the Emperor Iku-me-iri-hiko-isachi. The Empress his mother was named Hibasu-hime no Mikoto. She was the daughter of Prince Michi no ushi of Tamba. The Emperor Iku-me-iri-hiko-isachi, in the 37th year of his reign, raised him to the rank of Prince Imperial. He was then twenty-one years of age. In the 99th year of his reign, Spring, the second month, the Emperor Iku-me-iri-hiko-isachi died.

² 1st year, Autumn, 7th month, 11th day. The Prince Imperial assumed the Imperial Dignity. The chronological epoch was altered accordingly. This year was the year Kanoto Hitsuji (8th) of the Cycle.

³ 2nd year, Spring, 3rd month, 3rd day. The elder lady of Inabi in Harima was appointed Empress.

⁴ Another version has:—"The younger lady of Inabi in Harima."

⁵ She had two sons, the first of whom was named the Imperial Prince Oho-usu, and the second Wo-usu no Mikoto.

⁶ In one writing it is said:—"The Empress bore three sons. The third was named the Imperial Prince Waka-Yamato-neko."

⁷ The Imperial Prince Oho-usu and Wo-usu no Mikoto were born as twins on the same day with the same placenta. The Emperor, wondering at this, informed the mortar. Therefore he gave these two Princes the names of Great Mortar (Oho-usu) and Little Mortar (Wo-usu). Now this Wo-usu no Mikoto was also called Yamato Woguna and again Yamato-dake no Mikoto. Whilst a child he had a manly spirit; when he arrived at manhood his beauty was extraordinary. He was a rod in height, and his strength was such that he could lift a tripod.

⁸ 3rd year, Spring, 2nd month, 1st day. Divination was made as to whether the Emperor should make a progress to the Land of Kii to perform sacrifices to all the Gods of Heaven and Earth. It was found to be unlucky, and the Imperial car was accordingly countermanded. Ya-nushi-oshiho-dake-wo-goro no Mikoto [one version has Take-wi-goro] was sent and caused to do sacrifice. Hereupon Ya-nushi-oshiho-dake-wo-goro no Mikoto went thither, and stayed at Kashihara in Abi, where he sacrificed to the Gods of Heaven and Earth. He lived here for nine years, and took to wife Kage-hime, the daughter of Uji-hiko, who was the ancestor of the Ki no Atahe. She was the mother of Takechi no Sukune.

⁹ 4th year, Spring, 2nd month, 11th day. The Emperor made a progress to Mino. His courtiers represented to him, saying:—"In this province there is a handsome woman named Oto-hime, of perfect beauty. She is the daughter of the Imperial Prince Yasaka Irihiko." The Emperor wished to obtain her to be his consort, and went to the house of Oto-hime. Oto-hime, hearing that the Emperor was coming in his carriage, straightway concealed herself in a bamboo-grove. Hereupon the Emperor

provisionally caused Oto-hime to go and reside in the Kuguri Palace, and letting loose carp in a pond, amused himself by looking at them morning and evening. Now Oto-hime wished to see the carp sporting, so she came secretly and stood over the pond. The Emperor forthwith detained her, and had intercourse with her. Hereupon Oto-hime thought:—"The way of a husband and wife is the prevailing rule both now and of old time. But for me it is not convenient." So she besought the Emperor, saying:—"Thy handmaiden's disposition is averse to the way of conjugal intercourse. Unable to withstand the awe of the Imperial commands, she has been placed for a while within the curtain. But it gives her no pleasure. Her face too is hideous, and she is unworthy of being added to the side courts. Thy handmaiden, however, has an elder sister, by name Yasaka Iri-hime, of a beautiful countenance, and also of a virtuous disposition. Let her be placed in the hinder palace." The Emperor assented, and having summoned Yasaka Iri-hime, made her his consort. She bore to him seven sons and six daughters. The name of the first was the Emperor Waka-tarashi-hiko, of the second the Imperial Prince Iho-ki Iri-hiko, of the third the Imperial Prince Oshi-wake, of the fourth the Imperial Prince Waka-Yamato-neko, of the fifth the Imperial Prince Oho-su-wake, of the sixth the Imperial Princess Nunoshi, of the seventh the Imperial Princess Nunaki, of the eighth the Imperial Princess Ihoki no Iri-hime, of the ninth the Imperial Princess Kako-yori-hime, of the tenth the Imperial Prince Isaki no Iri-hiko, of the eleventh the Imperial Prince Kibi no Ye-hiko, of the twelfth the Imperial Princess Takaki no Iri-hime, and of the thirteenth the Imperial Princess Oto-hime.

¹⁰ Again he took as consort the Lady Midzuha, younger sister of Ihaki-wake, of the Miho House, who bore to him the Imperial Princess Ihono. His next consort, named Ikaha-hime, bore to him the Imperial Prince Kami-kushi and the Imperial Prince Inase no Iri-hiko. The elder of these two, the Imperial Prince Kami-kushi, was the first ancestor of the Miyakko of Sanuki. The younger, the Imperial Prince Inase no Iri-hiko, was the first ancestor of the Harima no Wake. His next consort was named Takada-hime, daughter of Kogoto of the Abe House, who bore to him the Imperial Prince Take-kuni Kori-wake. He was the first ancestor of the Wake of Mimura, in the Province of Iyo. His next consort, named Oho-tane-hime, of Kami-naga in Hiuga, bore the Imperial Prince Hiuga no Sotsu-hiko. He was the first ancestor of the Kimi of Amu. His next consort, named Sotake-bime, bore the Imperial Prince Kuni-chi-wake, the Imperial Prince Kuni-se-wake [one version has the Imperial Prince Miya-chi-wake] and the Imperial Prince Toyoto-wake. The elder of these, the Imperial Prince Kuni-chi-wake, was the first ancestor of the Wake of Minuma. The youngest brother, the Imperial Prince Toyoto-wake, was the first ancestor of the Wake of the Province of Hi.

¹¹ Now the children of the Emperor, male and female, from first to last, numbered eighty in all. With the exception, however, of Yamato-dake no Mikoto, the Emperor Waka-tarashi-hiko and the Imperial Prince Ihoki no Iri-hiko, the other seventy and odd children were all granted fiefs of provinces and districts, and each proceeded to his own province. Therefore, those who at the present time are called Wake of the various provinces are the descendants of these separated (wakare) Princes.

¹² In this month, the Emperor, hearing that the daughters of Kambone, Mino no Miyakko, the elder's name being Ane-toho-ko, and the younger's being Oto-toho-ko, were both of distinguished beauty, sent Oho-usu no Mikoto with orders to examine the countenance of these women. Now Oho-usu no Mikoto had secret intercourse with them, and did not report his mission. For this reason the Emperor was wrath with Oho-usu no Mikoto.

¹³ Winter, the 11th month, 1st day. The Emperor returned from Mino and removed the capital to Maki-muku. This was called the palace of Hi-shiro.

¹⁴ 12th year, Autumn, 7th month. The Kumaso rebelled, and did not bring tribute.

¹⁵ 8th month, 5th day. The Emperor made a progress to Tsukushi.

¹⁶ 9th month, 5th day. On arriving at Saha in Suwo, the Emperor, standing with his face to the south, addressed his Ministers, saying:—"To the southwards, smoke rises abundantly. There must certainly be brigands there." So he halted, and sending in advance Take-moro-gi, ancestor of the Omi of Oho, Unade, ancestor of the Omi of Kusaki, and Natsu-bana, ancestor of the Kimi of the Mononobe, made them to reconnoitre. Now there was here a woman, by name Kamu-nashi-hime, whose followers were exceedingly numerous. She was the chieftain of that whole country. When she heard that the Emperor's messengers had arrived, she broke off branches of the hard wood of Mount Shitsu. On the upper branch she hung an eight-span sword, on the middle branch she hung an eight-hand mirror, and on the lower branch a Yasaka jewel. She also hoisted a white flag on the bow of her ship, and having come to meet them, addressed them, saying:—"I beseech you, do not have recourse to arms. None of my people, I assure you, are rebellious. They will presently submit themselves to virtue. But there are mischievous brigands. The name of one is Hanatari. He has assumed an unauthorized title. In the mountains and valleys he has called men together, and is encamped at Kahakami in Usa. Another is called Mimi-tari. He is a mischievous brigand, rapacious, frequently plundering the people. He dwells at Kahakami in Mike. The third is called Asa-hagi. He has secretly assembled a following, and dwells at Kahakami in Takaha. The name of the fourth is Tsuchi-wori-wi-wori. He lives concealed at Kahakami in Midori no, and relying solely on the difficulties of the mountains and rivers, plunders the people greatly. All the places to which these four have betaken themselves are strong places. Each of them therefore makes his relations chiefs of one place, and they all say they will not obey the Imperial command. I pray you attack them suddenly, and fail not."

¹⁷ Hereupon Take-moro-gi and the others first enticed the followers of Asa-hagi, and gave them presents of trowsers of red material and all manner of curious objects. Then having made them beckon to the four unsubmissive men, who came accompanied by their followers, they seized them and put them all to death.

¹⁸ The Emperor ultimately pursued his journey to Tsukushi, and arrived at the district of Nagawo in the province of Buzen, where he erected a travelling palace and dwelt there. Therefore the name of that place was called Miyako.

¹⁹ Winter, 10th month. He arrived in the Land of Ohokida. The form of this region is wide and beautiful. Therefore it was called Ohokida.

²⁰ When he came to the village of Hayami, there was there a woman named Haya-tsu-hime. She was chieftain of one place. When she heard that the Imperial car was coming, she went out in person to meet the Emperor, and reported to him, saying:—"In this mountain there is a great cavern called the Rat's Cave. There are two Tsuchi-gumo who dwell in this cave. One is called Awo, and the other Shira. Again at Negino, in the district of Nawori, there are three Tsuchi-gumo. The name of the first is Uchi-zaru, of the second Yata, and of the third Kunimaro. These five men are alike mighty of frame, and moreover have numerous followers. They all say that they will not obey the Imperial command. If their coming is insisted on, they will raise an army and offer resistance." The Emperor, provoked by this, could not advance on his journey. So he halted at the village of Kutami, where he

erected a temporary palace muro, and dwelt therein. Then he consulted with his Ministers, saying:—"Let us now put in motion a numerous army and slay the Tsuchi-gumo. If, fearing the might of our arms, they should conceal themselves in the mountains and moors, they will assuredly do future mischief." Accordingly he gathered camellia trees, and made of them mallets for weapons. Then selecting his bravest soldiers, he gave them the mallet-weapons. Therewith they pierced through the mountains, cleared away the grass, and attacking the Tsuchi-gumo of the cave, defeated them at Kahakami in Inaba. The whole band were killed, and their blood flowing reached to the ankle. Therefore the men of that day called the place where the camellia mallets were made Tsubaki-no-ichi, and the place where the blood flowed they called Chida. Then, in order to attack Uchi-zaru, he crossed straight over Mount Negi. At this time the arrows of the enemy, shot crosswise from the mountain, fell like rain in front of the Imperial army. The Emperor retreated to Shiro-hara, where he made divination on the river-bank, and accordingly arraying his troops, he first attacked Yata on the moor of Negi, and defeated him. Upon this Uchi-zaru felt that he could not gain the victory, and prayed that his submission should be accepted. This, however, was refused, and they all flung themselves into a ravine and were killed. In the beginning, when the Emperor was about to attack the enemy, he made a station on the great moor of Kashiawo. On this moor there was a stone six feet in length, three feet in breadth, and one foot five inches in thickness. The Emperor prayed, saying:—"If we are to succeed in destroying the Tsuchi-gumo, when we kick this stone, may we make it mount up like a Kashiha leaf." Accordingly he kicked it, upon which, like a Kashiha leaf, it arose to the Great Void. Therefore that stone was called Homishi. The Gods whom he prayed to at this time were the God of Shiga, the God of the Mononobe of Nawori, and the God of the Nakatomi of Nawori—these three Gods.

²¹ 11th month. He arrived at the Land of Hiuga, and erected a travelling palace, wherein he took up his residence. This was called the palace of Takaya.

²² 12th month, 5th day. Counsel was held how they should attack the Kumaso. Hereupon the Emperor addressed his Ministers, saying:—"We have heard that in the Land of the Kumaso there are two men named Atsukaya and Sakaya, who are the leaders of the Kumaso. Their followers are exceedingly numerous, and are called the eighty Kumaso braves. It will be better not to touch their spear-points. For if we raise a small force, it will be insufficient to exterminate the brigands, while if a large army is put in motion, the people will suffer harm. Is there no means of subduing this country without active measures, and without resorting to the might of arms?" Then one of the ministers stood forward and said:—"A Kumaso brave has two daughters, the elder named Ichi-fukaya, and the younger Ichi-kaya. Their beauty is perfect, and their hearts are brave. Offer valuable presents, and under the pretence of bestowing them beneath thy standard, take advantage of this to gain intelligence of the enemy, and attack them unawares. So without ever a sword-edge being stained with blood, the enemy will surely yield themselves up." The Emperor gave command, saying:—"Let it be so." Thereupon the presents were offered, and the two women, deceived by them, were bestowed beneath the tent. The Emperor straightway had intercourse with Ichi-fukaya, and made a show of affection for her. Then Ichi-fukaya told the Emperor, saying:—"Be not anxious lest the Kumaso should not submit. Thy handmaiden has an excellent plan. Let me have one or two soldiers to follow me." She then returned to her home, and prepared much strong sake, which she made her father drink. He became drunk and lay down to sleep. Ichi-fukaya then secretly cut her father's bowstring. Thereupon one of the soldiers who had escorted her came up and killed the Kumaso

brave. The Emperor was provoked by such excessively unfilial conduct and put Ichi-fukaya to death. But Ichi-kaya he gave to the Miyakko of the Land of Ki.

²³ 13th year, Summer, 5th month. The Kumaso country having been all subdued, the Emperor accordingly dwelt in the palace of Takaya. When he had lived there six years, there was a beautiful woman in that country named Mihakashi-hime. So he took her and made her his concubine. She bore to him the Imperial Prince Toyo-kuni-wake. He was the first ancestor of the Miyakko of the Land of Hiuga.

²⁴ 17th year, Spring, 3rd month, 12th day. The Emperor made a progress to the district of Koyu, where he visited the little moor of Nimo. Then looking down towards the east, he said to his courtiers:—"This country faces directly the quarter of the Rising Sun." Therefore he named that country Hiuga. On this day he mounted upon a great stone in the middle of the moor, and feeling a longing for the capital, made this poetry:—

²⁵ Oh! how sweet! / From the quarter of my home, / Clouds arising come hither! / Yamato / Is the most secluded of lands. / Yamato / Retired behind Mount Awo-gaki, / Which encompasses it in its folds, / Is beautiful. / Let those whose lives are sound / Stick (in their hair) by way of headdress / Branches of the white evergreen oak / Of Mount Heguri— / (Fold within fold). / This child!

²⁶ This is called a song of longing for one's country.

²⁷ 18th year, Spring, 3rd month. The Emperor, when about to turn his way towards the capital, made a tour of inspection to the Land of Tsukushi. He first arrived at Hina-mori. There was at this time on the bank of the River Ihase a crowd of men assembled. The Emperor, looking down on them from afar, addressed his courtiers, saying:—"Who are these men who are assembled? Are they an enemy?" So he sent two men, Hinamori the Elder and Hinamori the Younger, to see. Now Hinamori the Younger returned and reported, saying:—"Idzumi-hime, the Kimi of Muro-kata, is about to offer your Majesty a banquet, and therefore have people gathered together."

²⁸ Summer, 4th month, 3rd day. The Emperor arrived at the district of Kuma. In this place there were two brothers called Kuma-tsu-hiko. The Emperor first sent to summon Kuma the Elder to him. Accordingly he came along with the messenger. Then he summoned Kuma the Younger, but he would not come. Therefore he sent soldiers and put him to death.

²⁹ 11th day. Proceeding by the sea route, he anchored at a small island in Ashikita, where he partook of food. Then he told Wo-hidari, ancestor of the Yama no Ahiko, to give him some cold water. Just at this time there was no water in the island, and he did not know what to do. So looking up, he prayed to the Gods of Heaven and the Gods of Earth, when suddenly a cool spring bubbled forth from the side of a cliff. This he drew and put before the Emperor. Therefore that island was called Midzushima. That spring still exists in the cliff of Midzushima.

³⁰ 5th month, 1st day. Setting sail from Ashikita, he proceeded to the Land of Hi. Here the sun went down, and the night being dark, they did not know how to reach the shore. A fire was seen shining afar off, and the Emperor commanded the helmsman, saying:—"Make straight for the place where the fire is." So he proceeded towards the fire, and thus was enabled to reach the shore. The Emperor made inquiry respecting the place where the fire was, saying:—"What is the name of this village?" The people of the land answered and said:—"Toyomura, in the district of Yatsushiro." Again he made

inquiry respecting the fire:—"Whose fire is this?" But no owner could be found, and thereupon it was known that it was not a fire made by man. Therefore that country was called Hi no Kuni.

³¹ 6th month, 3rd day. He crossed over from the district of Takaku to the village of Tamakina. At this time he killed a Tsuchi-gumo of that place called Tsudzura.

³² 16th day. He arrived at the Land of Aso. The level tracts of that Land were wide and far-reaching, but no dwellings of men were to be seen. The Emperor said:—"Are there any people in this country?" Now there were two Deities, one called Aso-tsu-hiko, and the other Aso-tsu-hime, who suddenly assuming human form, sauntered forward and said:—"We two are here. How can it be said that there are no men?" Therefore that place was called Aso.

³³ Autumn, 7th month, 4th day. He arrived at Mike in the further Land of Tsukushi, where he dwelt in the temporary Palace of Takata. Now there was here a fallen tree 970 rods in length. The hundred functionaries passed backwards and forwards stepping on this tree. The people of that day made a song, saying:—

³⁴ The morning hoar-frost / August tree pole-bridge! / The Lords of the Presence / Pass over it— /
The august tree pole-bridge!

³⁵ The Emperor inquired, saying:—"What tree is this?" There was there an old man who said:—"This tree is a Kunugi tree. Before it fell down, when the rays of the morning sun fell on it, it overshadowed the Hill of Kishima; when the rays of the evening sun fell on it, it covered Mount Aso." The Emperor said:—"This tree is a divine tree. Therefore let this country be called the Land of Mike."

³⁶ 7th day. He reached the district of Yame, where, crossing Mount Mahe, he looked down to the south upon Aha no Saki, and spake, saying:—"The peaks and glens of this mountain follow each other fold upon fold. They are exceedingly beautiful. May it be that a God dwells in this mountain?" Then Saru-ohomi, the Agata-nushi of Minuma, represented to the Emperor, saying:—"There is a female Deity named Yame-tsu hime, who dwells always among these mountains." This is therefore the reason why this country is called the Land of Yame.

³⁷ 8th month. He arrived at the village of Ikuha, where he partook of food. On this day the stewards left behind the drinking cup. Wherefore the men of that day called the place where the drinking cup had been forgotten Ukuha. The present name Ikuha is a corruption of this. In old times the common people of Tsukushi called a drinking-cup Ukuha.

³⁸ 19th year, Autumn, 9th month, 20th day. The Emperor arrived from Hiuga.

³⁹ 20th year, Spring, 2nd month, 4th day. The Princess Ihono was made to sacrifice to Ama-terasu no Oho-kami.

⁴⁰ 25th year, Autumn, 7th month, 3rd day. Takechi no Sukune was commissioned to inquire into the geography of the various provinces of the Northern and Eastern circuits and the condition of the people.

⁴¹ 27th year, Spring, 2nd month, 12th day. Takechi no Sukune returned from the East Country and informed the Emperor, saying:—"In the Eastern wilds there is a country called Hitakami. The people of this country, both men and women, tie up their hair in the form of a mallet, and tattoo their bodies. They are of fierce temper, and their general name is Yemishi. Moreover, their land is wide and fertile. We should attack them and take it."

⁴² Autumn, 8th month. The Kumaso again rebelled, and made unceasing inroads on the frontier districts.

⁴³ Winter, 10th month, 13th day. Yamato-dake no Mikoto was sent to attack the Kumaso. He was at this time sixteen years of age. Thereupon Yamato-dake no Mikoto said:—"I desire to take with me some good archers. Where are there any good archers?" Some one told him, saying:—"In the province of Mino there is a good archer named Oto-hiko-gimi." Thereupon Yamato-dake no Mikoto sent Miyado-hiko, a man of Katsuraki, and summoned to him Oto-hiko-gimi. Therefore Oto-hiko-gimi came and brought with him Ishiura no Yokotachi, Tako no Inaki, and Chichika no Inaki of the province of Ohari, and followed Yamato-dake no Mikoto on his expedition.

⁴⁴ 12th month. Having arrived at the Land of Kumaso, he inquired into the state of things, and the character of the country in respect of facilities of access. Now the Kumaso had a leader named Torishi-kaya, also called the Brave of Kahakami, who assembled all his relations in order to give them a banquet. Hereupon Yamato-dake no Mikoto let down his hair, and disguising himself as a young girl, secretly waited until the banquet should be given by the Brave of Kahakami. Then with a sword girded on him underneath his inner garment, he entered the banqueting muro of the Brave of Kahakami and remained among the women. The Brave of Kahakami, enchanted with the beauty of the young girl, forthwith took her by the hand, and made her sit beside him. He also offered her the cup, and made her drink, and thus amused himself with her. By and by the night grew late, and the company fewer. Also the Brave of Kahakami became intoxicated. Hereupon Yamato-dake no Mikoto drew the sword which he had in his inner garments, and stabbed the Brave of Kahakami in the breast, but did not kill him outright. The Brave of Kahakami, bowing down his head to the ground, said:—"Wait a little. I have something to say." Then Yamato-dake no Mikoto stayed his sword and waited. The Brave of Kahakami addressed him, saying:—"Who is thine Augustness?" He answered and said:—"I am the child of the Emperor Oho-tarashi-hiko, and my name is Yamato Woguna." The Brave of Kahakami again spake to him, saying:—"I am the strongest man in all this land, and therefore none of the men of this time can excel me in might, and none refuses to be my follower. I have met with many valiant men, but none as yet could match the Prince. Therefore this despicable robber, from his filthy mouth, offers thine Augustness a title. Wilt thou accept it?" He said:—"I will accept it." So he spake to him, saying:—"Henceforward in speaking of the Imperial Prince, let him be styled the Imperial Prince Yamato-dake." When he had done speaking Yamato-dake pierced his breast through and killed him. Therefore up to the present day he is styled Yamato-dake no Mikoto. This was the origin of it.

⁴⁵ Afterwards he despatched Oto-hiko and the others, who slew all that band, leaving not a chewer, and when this was done, he returned by sea to Yamato. Arriving at Kibi, he crossed the Ana Sea. In this place there was a malignant Deity, whom he forthwith slew. Again, turning northwards, he arrived at Naniha, where he killed the malignant Deity of the Kashiha ferry.

⁴⁶ 28th year, Spring, 2nd month, 1st day. Yamato-dake no Mikoto reported to the Emperor how he had subdued the Kumaso, saying:—"Thy servant, trusting in the Emperor's Divine Spirit, by force of arms, at one blow, suddenly slew the Kumaso chieftain and reduced that whole country to peace. In this way the Western Land is now quiet, and the people are undisturbed. Only the God of the Ferry of Ana in Kibi and the God of the Ferry of Kashiha at Naniha, both, with mischievous intent, sent forth a poisonous vapour, by which travellers were plagued. Both of them formed centres of calamity.

Therefore I killed all those evil Deities, and have thrown open the roads by land and water alike." The Emperor upon this commended the good service done by Yamato-dake no Mikoto, and bestowed extraordinary affection on him.

⁴⁷ 40th year, Summer, 6th month. There was wide rebellion of the Eastern wilds, and the frontier was in a state of tumult.

⁴⁸ Autumn, 7th month, 6th day. The Emperor addressed his Ministers, saying:—"The Eastern country is now in an unquiet state, and turbulent Deities have sprung up in numbers. Moreover the Yemishi have rebelled to a man and frequently carry off the people. Whom shall I send to still this disturbance?" But none of the Ministers knew whom to send. Then Yamato-dake no Mikoto addressed the Emperor, saying:—"Thy servant it was who formerly performed the labour of the expedition to the West. This campaign must be the business of the Imperial Prince Oho-usu." But the Imperial Prince Oho-usu was afraid, and ran to conceal himself among the grass. Accordingly a messenger was sent to fetch him. Hereupon the Emperor chid him, saying:—"If thou dost not wish it, shall We insist on sending thee? Why all this alarm, whilst thou hast not yet confronted the enemy?" Accordingly he eventually granted him Mino as a fief, and so he went to his government. He was the first ancestor of the two houses of the Kimi of Muketsu and the Kimi of Mori. Upon this Yamato-dake no Mikoto, striking a martial attitude, said:—"Not many years have passed since I subdued the Kumaso. Now the Yemishi of the East have made a fresh rebellion. When shall we arrive at a universal peace? Thy servant, notwithstanding that it is a labour to him, will speedily quell this disturbance." So the Emperor took a battle-axe, and giving it to Yamato-dake no Mikoto, said:—"We hear that the Eastern savages are of a violent disposition, and are much given to oppression: their hamlets have no chiefs, their villages no leaders, each is greedy of territory, and they plunder one another. Moreover, there are in the mountains malignant Deities, on the moors there are malicious demons, who beset the highways and bar the roads, causing men much annoyance. Amongst these Eastern savages the Yemishi are the most powerful, their men and women live together promiscuously, there is no distinction of father and child. In winter they dwell in holes, in summer they live in nests. Their clothing consists of furs, and they drink blood. Brothers are suspicious of one another. In ascending mountains they are like flying birds; in going through the grass they are like fleet quadrupeds. When they receive a favour, they forget it, but if an injury is done them they never fail to revenge it. Therefore they keep arrows in their top-knots and carry swords within their clothing. Sometimes they draw together their fellows and make inroads on the frontier. At other times they take the opportunity of the harvest to plunder the people. If attacked, they conceal themselves in the herbage; if pursued, they flee into the mountains. Therefore ever since antiquity they have not been steeped in the kingly civilizing influences. Now We mark that thou art mighty of stature and thy countenance is of perfect beauty, thou hast strength sufficient to raise tripods, thy fierceness is like thunder and lightning, wherever thou dost turn thy face, there is none to stand before thee; whenever thou dost attack thou dost surely conquer. This we know, that whereas in outward form thou art Our child, in reality thou art a God. Truly Heaven, commiserating Our want of intelligence and the disturbed condition of the country, has ordained that thou shouldst order the Heavenly institution, and save the monarchy from extinction. Moreover, this Empire is thy Empire, and this Dignity is thy Dignity. I adjure thee to exercise profound policy and far-reaching foresight in searching out iniquity and watching against crises. Admonish with majesty; comfort with kindness. Avoid having recourse

to arms, and thou wilt naturally inspire loyal obedience. So by cunning words thou mayst moderate the violent Deities, and by a display of armed force sweep away malignant demons."

⁴⁹ Then Yamato-dake no Mikoto received the battle-axe, and, bowing twice, addressed the Emperor, saying:—"But few years have elapsed since my former expedition to the West, when, trusting in the might of the Imperial spirit, I, with a sword three feet in length, conquered the land of Kumaso, and the rebel chiefs yielded themselves to punishment. Now again, trusting in the spirits of the Gods of Heaven and Earth, and in reliance on the Imperial might, I am proceeding to the frontier. I will admonish them by gentle teaching, and if any remain unsubmissive, I will smite them with arms." So he again bowed twice. Then the Emperor commanded Kibi no Take-hiko and Ohotomo no Take-hi no Muraji to follow Yamato-dake no Mikoto. He also appointed Nana-tsuka-hagi his steward.

⁵⁰ Winter, 10th month, 2nd day. Yamato-dake no Mikoto set out on his journey.

⁵¹ 7th day. He turned aside from his way to worship at the shrine of Ise. Here he took leave of Yamato-hime no Mikoto, saying:—"By order of the Emperor, I am now proceeding on an expedition against the East to put to death the rebels, therefore I am taking leave of thee." Hereupon Yamato-hime no Mikoto took the sword Kusa-nagi and gave it to Yamato-dake no Mikoto, saying:—"Be cautious, and yet not remiss."

⁵² This year Yamato-dake no Mikoto first reached Suruga. The brigands of this place made a show of obedience, and said, deceivingly:—"On this moor there are large deer in very great plenty. Their breath is like the morning mist, their legs are like a dense wood. Do thou go and hunt them." Yamato-dake no Mikoto believed these words, and, going into the middle of the moor, sought for game. The brigands, desiring to kill the Prince, set fire to the moor. But the Prince, seeing that he had been deceived, produced fire by means of a fire-drill, and, kindling a counter-fire, succeeded in making his escape.

⁵³ One version says:—"The sword Mura-kumo, which the Prince wore, wielded itself, and mowed away the herbage near the Prince, thus enabling him to escape. Therefore that sword was called Kusa-nagi."

⁵⁴ The Prince said:—"I was almost betrayed." So he burnt all that robber-band and exterminated them. Therefore that place was called Yaketsu.

⁵⁵ Next he marched on to Sagami, whence he desired to proceed to Kadzusa. Looking over the sea, he spake with a loud voice, and said:—"This is but a little sea: one might even jump over it." But when he came to the middle of the sea a storm suddenly arose, and the Prince's ship was tossed about, so that he could not cross over. At this time there was a concubine in the Prince's suite, named Oto-tachibana-hime. She was the daughter of Oshiyama no Sukune of the Hodzumi House. She addressed the Prince, saying:—"This present uprising of the winds and rushing of the waves, so that the Prince's ship is like to sink, must be due to the wishes of the God of the Sea. I pray thee let me go into the sea, and so let the person of thy mean handmaiden be given to redeem the life of the Prince's Augustness." Having finished speaking, she plunged into the billows. The storm forthwith ceased, and the ship was enabled to reach the shore. Therefore the people of that time called that sea Hashiri-midzu.

⁵⁶ Hereupon Yamato-dake no Mikoto, going by way of Kadzusa, changed his route, and entered the Land of Michi no oku.

⁵⁷ At this time a great mirror was hung upon the Prince's ship. Proceeding by the sea route, he went round to Ashi no ura and crossed aslant to Tama no ura. When he arrived at the Yemishi frontier, the chiefs of the Yemishi, Shima-tsu-kami and Kuni-tsu-kami, encamped at the harbour of Take, with the intention of making resistance. But when they saw the Prince's ship from afar, they feared his majesty and power, and knew in their hearts that they could not gain the victory over him. They all flung away their bows and arrows, bowed down towards him, and said:—"When we look upon thy face, we see that it is more than human. Art thou perchance a Deity? We desire to know thy name." The Prince answered and said:—"I am the son of a Deity of visible men." Hereupon the Yemishi were all filled with awe. They gathered up their skirts and, plunging into the waves, of their own accord assisted the Prince's ship to reach the shore. Then, with their hands bound behind them, they submitted themselves for punishment. He therefore pardoned their offence, and having made prisoners their chieftains, caused them to be his personal attendants. The Yemishi having been subdued, he returned from the country of Hitakami, and proceeding to the south-west, passed through Hitachi, and arrived at the Land of Kahi, where he dwelt in the palace of Sakawori. At this time a light was kindled and he partook of food. On this night he made a song, in which he inquired of those in attendance on him, saying:—

⁵⁸ Since I passed Tsukuba, / And Nihibari, / How many nights have I slept?

⁵⁹ None of his attendants was able to answer him. Now there was a man who had charge of the lights, who made a song, in continuation of the Prince's, saying:—

⁶⁰ Counting the days— / Of nights there are nine nights, / Of days there are ten days.

⁶¹ Therefore the Prince commended his intelligence and liberally rewarded him.

⁶² Now while he was residing in this palace, he granted to Take-hi, the ancestor of the Ohotomo no Muraji, the Yuki Be. Thereupon Yamato-dake no Mikoto said:—"All the wicked chiefs of the Yemishi have submitted to the punishment of their crimes. Only in the Land of Shinano and the Land of Koshi there are a considerable number who are not yet obedient to the civilizing influence." So from Kahi he turned towards the north, and passing through Musashi and Kōdzuke, he went westward as far as the Usuhi-saka. Now Yamato-dake no Mikoto always thought with regret of Ototachibana-hime. Therefore, when he ascended to the summit of Usuhi and looked down towards the south-east, he sighed three times, and said, "Alas! my wife!" Therefore the provinces east of the mountains were given the name of Adzuma.

⁶³ Here he sent Kibi no Takehiko by a different road to the Land of Koshi, and caused him to examine the character of the country as regards means of access, and also whether the people were tractable or not. So Yamato-dake no Mikoto advanced into the province of Shinano. This is a Land of high mountains and profound valleys. Verdant summits are piled up ten thousand fold, so that for men with staff in hand they are hard to ascend. The cliffs are precipitous, and are girt with flying bridges. Many thousand are the hill-ranges, where even with slackened reins the horse makes no progress. Yet Yamato-dake no Mikoto, bursting through the smoke, and braving the mists, distantly crossed Mount Oho-yama. He had already reached the summit when he became hungry and had food on the mountain. The God of the mountain plagued the Prince. He assumed the form of a white deer and stood before him. The Prince, wondering at this, took a stick of garlic, and jerked it at the white deer, striking it in the eye and killing it. Here the Prince suddenly lost his way and could find no issue. Then a white dog came of its own accord, and made a show of guiding the Prince. Following

the dog, he proceeded on his way, and succeeded in coming out into Mino. Kibi no Take-hiko, coming out from Koshi, met him. Before this when any one crossed the Shinano pass, he inhaled so much of the breath of the Deity that he became ill and lay down. But after the white deer was killed, the travellers who crossed that mountain chewed garlic, and smearing with it men, kine, and horses, preserved them from being affected by the Deity's breath.

⁶⁴ Yamato-dake no Mikoto, having returned back again to Ohari, straightway took to wife a daughter of the Ohari House, by name Miyazu-hime, and tarried there until the next month. Here he heard that on Mount Ibuki in Afumi there was a savage Deity. So he took off his sword, and leaving it in the house of Miyazu-hime, went on afoot. When he arrived at Mount Ibuki, the God of the mountain took the shape of a great serpent, and posted himself on the road. Hereupon Yamato-dake no Mikoto, not knowing that it was the master God who had become a serpent, said to himself:—"This serpent must be the Savage Deity's messenger. Having already slain a master God, is a messenger worth hunting after?" Accordingly he strode over the serpent and passed on. Then the God of the mountain raised up the clouds, and made an icy rain to fall. The tops of the hills became covered with mist, and the valleys involved in gloom. There was no path which he could follow. He was checked and knew not whither to turn his steps. However, braving the mist, he forced his way onwards, and barely succeeded in finding an issue. He was still beside himself like a drunken man. He therefore sat down beside a spring at the foot of the mountain, and, having drunk of the water, recovered his senses. Therefore that spring was called the Wi-same spring.

⁶⁵ It was at this time that Yamato-dake no Mikoto first became ill. The disease gradually increased and he returned to Ohari. Here he did not enter the house of Miyazu-hime, but passed on to Ise and reached Otsu. Formerly, in the year when Yamato-dake no Mikoto was proceeding eastwards, he halted on the shore at Otsu and partook of food. At that time he took off a sword which he laid down at the foot of a fir-tree. Eventually he went away forgetting it. When he now came to this place, the sword was still there. Therefore he made a song, saying:—

⁶⁶ Oh! thou single pine-tree! / That art right opposite / To Ohari— / Ah me—thou single pine-tree! / If thou wert a man, / Garments I would clothe thee with, / A sword I would gird on thee.

⁶⁷ When he came to the moor of Nobo, his sufferings became very severe. So he made an offering of the Yemishi whom he had captured to the Shrine of the God. He therefore sent Kibi no Take-hiko to report to the Emperor, saying:—"Thy servant having received the command of the Celestial Court, undertook a distant expedition to the wilds of the East, where by the favour of the Gods, and trusting in the mighty power of the Emperor, I made the rebellious to submit themselves for punishment, and the violent deities to become moderate. Therefore I rolled up my armour, laid aside my weapons, and was returning peacefully. It was my hope on such a day at such an hour to report my mission to the Celestial Court. But the life allotted me by Heaven has unexpectedly approached an end. Passing swiftly as a four-horse carriage passes a crack in the road, it may not be stayed. Alone I lay me down on the waste moor with none to say a word to me. But why should I regret the loss of this body? My only grief is that I cannot meet thee."

⁶⁸ Having said so, he died on the moor of Nobo. He was then thirty years of age. When the Emperor heard it, he could not sleep peacefully on his couch, nor was the taste of food sweet to him. Night and day his voice was choked with grief: with tears and lamentations he beat his breast. Therefore he exclaimed aloud, saying:—"Oh! Our son, Prince Wo-usu! Formerly when the Kumaso revolted he

was still a boy. But for a long time he bore the labour of campaigning. Afterwards he was constantly at Our side, supplying Our deficiencies. Then when the troubles with the Eastern savages arose, there was no one else whom We could send to smite them, so in spite of Our affection for him, We sent him into the country of the enemy. No day passed that we did not think of him. Therefore morning and evening We longingly awaited the day of his return. Oh! what a calamity! Oh! what a crime! While We least expected it, we suddenly lost Our child. Henceforth with whom to help us shall we manage the vast institution?"

⁶⁹ So he commanded his ministers and through them instructed the functionaries to bury him in the misasagi of Nobo Moor in the Land of Ise.

⁷⁰ Now Yamato-dake no Mikoto, taking the shape of a white bird, came forth from the misasagi, and flew towards the Land of Yamato. The Ministers accordingly opened the coffin, and looking in, saw that only the empty clothing remained, and that there was no corpse. Thereupon messengers were sent to follow in search of the white bird. It stopped on the plain of Kotobiki in Yamato. Accordingly in that place a misasagi was erected. The white bird flew on again until it reached Kahachi, where it rested in the village of Furuchi, and in this place also a misasagi was erected. Therefore the men of that day called these three misasagi "the white bird misasagi." At last it soared aloft to Heaven, and there was nothing buried but his clothing and official cap. The Emperor, wishing to perpetuate the fame of his services, established the Takeru Be. This was in the 43rd year of the Emperor's reign.

⁷¹ 51st year, Spring, 1st month, 7th day. The Emperor summoned his Ministers, and feasted them for several days. Now the Imperial Prince Waka-tarashi-hiko no Mikoto and Takechi no Sukune did not come to the Banqueting Court. The Emperor sent for them and asked the reason. Therefore they represented to the Emperor, saying:—"On a day of festival, the Ministers and functionaries must have their minds bent on jollity, and they do not think of the State. In view of the possibility of there being madmen, who might watch for an unprotected space in the ramparts, we remain on guard beneath the Gate and provide against emergencies." Then the Emperor spake and said:—"Splendid!" So he showed them an extraordinary affection.

⁷² Autumn, 8th month, 4th day. Waka-tarashi-hiko no Mikoto was appointed Prince Imperial. On this day Takechi no Sukune was appointed Prime Minister.

⁷³ The cross-sword Kusanagi, which was at first worn by Yamato-dake no Mikoto, is now in the shrine of Atsuta in the district of Ayuchi, in the province of Ohari. Now the Yemishi who had been presented to the shrine brawled day and night, and were disrespectful in their goings out and comings in. Then Yamato-hime no Mikoto said:—"These Yemishi should not be allowed near the shrine." Accordingly she sent them up to the Court, where they were made to settle beside Mount Mimoro. Ere long they cut down all the trees of the sacred mountain. They shouted and bawled in the neighbouring villages and threatened the people. The Emperor, hearing this, summoned his Ministers, and said:—"The Yemishi who were placed beside the sacred mountain have by nature the hearts of beasts. They cannot be allowed to dwell in the inner country." So he caused them to be stationed without the home provinces, in any places which they pleased. They were the ancestors of the present Saheki Be of the five provinces of Harima, Sanuki, Iyo, Aki, and Aha.

⁷⁴ In the beginning Yamato-dake no Mikoto took the Imperial Princess Futachi-iri-hime, and made her his consort. She bore Prince Ineyori-wake, next the Emperor Tarashi-naka-tsu-hiko, next Nuno oshi-iri-hime no Mikoto, and next Prince Waka-take. The eldest of these, Prince Ineyori-wake, was

the first ancestor of the two families of the Kimi of Inu-gami and of the Kimi of Takebe. Another consort, named Kibi no Anato no Take-hime, daughter of Kibi no Take-hiko, bore to him Prince Take-miko and Prince Towoki-wake. The elder of these, Prince Take-miko, was the first ancestor of the Kimi of Aya in Sanuki. Prince Towoki-wake was the first ancestor of the Kimi of Wake in Iyo. His next consort, Oto-tachibana hime, daughter of Oshiyama no Sukune, of the Hodzumi House, bore to him Prince Waka-take-hiko.

⁷⁵ 52nd year, Summer, 5th month, 4th day. The Empress Harima no Oho-iratsume died.

⁷⁶ Autumn, 7th month, 7th day. Ya-saka-iri-hime no Mikoto was appointed Empress.

⁷⁷ 53rd year, Autumn, 8th month, 1st day. The Emperor commanded his Ministers, saying:—"When will Our longing for Our son cease? We desire to make a tour of inspection to the region subdued by Prince Wo-usu." In this month he mounted into his carriage and made a progress to Ise; where, turning aside, he entered the East Sea provinces.

⁷⁸ Winter, 10th month. He arrived at the province of Kadzusa, whence by the sea-route he crossed over to the harbour of Aha.

⁷⁹ At this time the Emperor, hearing the cry of a fish-hawk, wished to see the bird's form. So he went out upon the sea in search of it, and caught clams. Hereupon the ancestor of the Kashihade no Omi, by name Ihaka Mutsukari, made shoulder-straps of bulrushes, and preparing a hash of the clams, put it before the Emperor. Therefore he commended the service rendered by the Omi Ihaka Mutsukari, and granted him the Stewards' Ohotomo Be.

⁸⁰ 12th month. The Emperor returned from the Eastern country and dwelt in Ise. This was called the Kambata Palace.

⁸¹ 54th year, Autumn, 9th month, 19th day. From Ise the Emperor returned to Yamato, and dwelt in the Palace of Makimuku.

⁸² 55th year, Spring, 2nd month, 5th day. Prince Hiko-sa-jima was appointed Governor-general of the fifteen provinces of the Tō-san-dō. He was a grandson of Toyoki no Mikoto. But when he arrived at the village of Anashi in Kasuga he fell ill and died.

⁸³ At this time the people of the Eastern Land, grieved that the Prince did not arrive, secretly purloined his body, and buried it in the land of Kōdzuke.

⁸⁴ 56th year, Autumn, 8th month. The Emperor commanded Prince Mimoro-wake, saying:—"Thy father, Prince Hiko-sajima, was unable to proceed to his governorship and died prematurely. Therefore do thou undertake the absolute rule of the Eastern Land." So Mimoro-wake no Mikoto, having received the Emperor's commands, and being also desirous of accomplishing his father's work, straightway proceeded thither, and undertook the government. He had already attained to a good administration when the Yemishi made a disturbance. So he raised an army and attacked them. Then the Yemishi chieftains, Ashi-furi-he, Oho-ha-furi-he, and Tohotsu Kura-ho-he bowed their heads to the ground and came; they made deep obeisance and accepted punishment, offering him all their territory without exception. Therefore he pardoned those who surrendered, and put to death those who would not submit. On this account the Eastern Land was for a long time free from trouble. Therefore his descendants are to this day in the Eastern Land.

⁸⁵ 57th year, Autumn, 9th month. The Pool of Sakate was constructed, and the embankment planted with bamboos.

⁸⁶ Winter, 10th month. It was commanded that every province should erect granaries of the labourers' Be.

⁸⁷ 58th year, Spring, 2nd month, 11th day. The Emperor made a progress to the Land of Ohomi, and dwelt in Shiga for three years. This was called the Palace of Taka-Anaho.

⁸⁸ 60th year, Winter, 11th month, 7th day. The Emperor died in the Palace of Taka-Anaho at the age of 106.

The Emperor Waka-tarashi-hiko, (Seimu Tennō)

¹ The Emperor Waka-tarashi-hiko was the fourth child of the Emperor Oho-tarashi-hiko-oshiro-wake. The name of the Empress his mother was Ya-saka-iri-hime no Mikoto, daughter of the Imperial Prince Ya-saka-iri-hiko. He was appointed Prince Imperial in the 46th year of the Emperor Oho-tarashi-hiko, being then aged twenty-four years. In the 60th year of his reign, Winter, the 11th month, the Emperor Oho-tarashi-hiko died.

² 1st year, Spring, 1st month, 5th day. The Prince Imperial assumed the Imperial Dignity. This year was the year Kanoto Hitsuji (8th) of the Cycle.

³ 2nd year, Winter, 11th month, 10th day. The Emperor Oho-tarashi-hiko was buried in the misasagi over the road at Yamanobe in the province of Yamato.

⁴ The Empress was honoured with the title of Grand Empress.

⁵ 3rd year, Spring, 1st month, 7th day. Takechi no Sukune was made Prime Minister. In the beginning the Emperor was born on the same day with Takechi no Sukune, and he therefore had an extraordinary affection for him.

⁶ 4th year, Spring, 2nd month, 1st day. The Emperor commanded, saying:—"Our predecessor on the throne, the Emperor Oho-tarashi-hiko, was clear-sighted and of divine valour. When he became subject to the scheme and received over the plan he ruled Heaven and was in accordance with Man. He swept away the banditti, and restored right. His virtue was like a canopy, his path harmonized with development. Therefore in all the land under Universal Heaven there was none who did not recognize him as Sovereign. Of all things endowed with life and possessed of soul were there any which did not find their place?

⁷ We have now succeeded him in the occupation of the precious felicity. Morning and night we tremble and fear. But the people are like wriggling worms, and will not reform the savagery of their hearts. In the provinces and districts there are no Lords, in the villages there are no Chiefs. Henceforward let there be established Lords in the provinces, and let there be Chiefs placed in the villages. Accordingly let men of ability of the provinces be taken and appointed Chiefs over provinces and districts, so as to form a defence for the Inner Country."

⁸ 5th year, Autumn, 9th month. A decree was issued to all the provinces establishing Miyakko (governors) in the provinces and districts, and Inaki in the villages. All were granted shields and spears as emblems of authority. So the mountains and rivers were made boundaries for the separation of one province and district from another, whilst the bounds of townships and villages were established by means of lanes. In this way East and West were reckoned as in a line with the sun,

while North and South were reckoned as athwart the sun. The sunny side of the mountains was called the light-face and the shady side of the mountains the back-face.

⁹ In this way the people had tranquil possession of their dwellings, and the Empire was at peace.

¹⁰ 48th year, Spring, 3rd month, 1st day. The Emperor appointed his nephew Tarashi-naka-tsu-hiko no Mikoto Prince Imperial.

¹¹ 60th year, Summer, 6th month, 11th day. The Emperor died, aged 107.

Nihon Shoki, Book VIII

The Emperor Tarashi-nakatsu-hiko, (Chiuai Tennō)

¹ The Emperor Tarashi-nakatsu-hiko was the second child of Yamato-dake no Mikoto. The Empress his mother was called Futachi-iri-hime no Mikoto. She was the daughter of the Emperor Ikume-iri-hiko isachi. The Emperor's countenance was of perfect beauty, and his stature was ten feet. He was appointed Prince Imperial in the forty-eighth year of the Emperor Waka-tarashi-hiko, being at this time thirty-one years of age. The Emperor Waka-tarashi-hiko having no male offspring, appointed him as his successor. In the sixtieth year of his reign the Emperor died, and in the following year, Autumn, the 9th month, 6th day, was buried in the Tatanami misasagi in Saki, in the province of Yamato.

² 1st year, Spring, 1st month, 11th day. The Prince Imperial assumed the Imperial Dignity.

³ Autumn, 9th month, 1st day. The Empress-mother was granted the honorary title of Grand Empress.

⁴ Winter, 11th month, 1st day. The Emperor commanded his Ministers, saying:—"The Prince, Our father, died before We reached the status of a youth. His divine spirit became changed into a white bird and ascended to Heaven. Our longing regard for him knows not a day's intermission. Therefore it is Our wish to procure white birds and to keep them in the pond within the precincts of the misasagi, so that, looking on these birds, we may comfort our feelings of longing." Orders were therefore sent to the various provinces to send tribute of white birds.

⁵ Intercalary 11th month, 4th day. The province of Koshi sent tribute of four white birds. Now the messengers who were sent with the birds stayed for the night on the bank of the river Uji. Then Prince Gama-mi-wake, of Ashigami, seeing the white birds, made inquiry, saying:—"Whither are you taking these white birds?" The men of Koshi answered and said:—"The Emperor, out of his longing for the Prince, his father, intends to keep them as pets. Therefore do we bring them as tribute." Prince Gama-mi-wake spake to the men of Koshi, saying:—"These may be white birds, but when they are roasted they will become black birds." So he forcibly seized the white birds and carried them away. Hereupon the men of Koshi came and reported to the Emperor, who was indignant at the affront offered by Prince Gama-mi-wake to the late Prince, and sending troops, put him to death.

⁶ Prince Gama-mi-Wake was the younger brother of the Emperor by a different mother. The people of that time said:—"A father is Heaven, an elder brother is a Lord; how can he escape execution who is wanting in respect to Heaven, and who thwarts his Lord?"

⁷ This year was the year Midzunoye Saru (9th) of the Cycle.

⁸ 2nd year, Spring, 1st month, 11th day. Oki-naga-tarashi-hime was appointed Empress. Before this the Emperor had taken to him as consort Oho-nakatsu-hime, daughter of his uncle Hiko-bito Ohine. She bore to him the Imperial Prince Kakosaka and the Imperial Prince Oshikuma. Next he took to

him as consort Oto-hime, daughter of Oho-saka-nushi, the ancestor of the Miyakko of Kukumada. She bore to him the Imperial Prince Homuya wake.

⁹ 2nd month, 6th day. The Emperor made a progress to Tsunoga, where he erected a temporary palace and dwelt in it. This was called the Palace of Kehi. In the same month the granary of Ahaji was established.

¹⁰ 3rd month, 15th day. The Emperor made a tour of inspection to the Southern provinces. Hereupon he left behind the Empress and the functionaries, and with two or three High officials and several hundred officers in attendance, he proceeded, thus lightly equipped, as far as the land of Kii, where he dwelt in the Palace of Tokorotsu. At this time the Kumaso rebelled and did not bring tribute. The Emperor thereupon prepared to smite the Land of Kumaso, and starting from Tokorotsu, borne over the sea, he made a progress to Anato. On the same day he sent messengers to Tsunoga and commanded the Empress, saying:—"Set out straightway from that harbour and meet me at Anato."

¹¹ Summer, 6th month, 10th day. The Emperor anchored in the harbour of Toyora, while the Empress, who had set out from Tsunoga on her way there, arrived at the Strait of Nuta, and partook of food on board her ship. A great many tahi assembled beside the ship. The Empress sprinkled sake upon the tahi, which forthwith became drunk and floated to the surface. Then the fishermen, having caught numbers of these tahi, were delighted, and said:—"They are the fish given us by our wise sovereign." Therefore the fish of that place, when the sixth month comes, are in the habit of floating belly upwards as if they were drunk. This was the origin of it.

¹² Autumn, 7th month, 5th day. The Empress anchored in the harbour of Toyora. On this day the Empress found in the sea a Nyoi pearl.

¹³ 9th month. The Emperor erected a Palace in Anato, and dwelt in it. It was called the Palace of Toyora in Anato.

¹⁴ 8th year, Spring, 1st month, 4th day. The Emperor proceeded to Tsukushi. At this time Kuma-wani, the ancestor of the Agata-nushi of Oka, hearing of the Emperor's arrival, pulled up beforehand a 500-branched Sakaki tree, which he set up on the bows of a nine-fathom ship. On the upper branches he hung a white-copper mirror, on the middle branches he hung a ten-span sword, and on the lower branches he hung Yasaka jewels. With these he went out to meet him at the Bay of Saha in Suwo, and presented to him a fish-salt-place. In doing so, he addressed the Emperor, saying:—"Let the Great Ferry from Anato to Mukatsuno be its Eastern Gate and the Great Ferry of Nagoya be its Western Gate. Let the Islands of Motori and Abe and none else be the august baskets: let the Island of Shiba be divided and made the august pans: let the Sea of Sakami be the salt-place." He then acted as the Emperor's pilot. Going round Cape Yamaga, he entered the Bay of Oka.

¹⁵ But in entering the harbour, the ship was unable to go forward. So he inquired of Kuma-wani, saying:—"We have heard that thou, Kuma-wani, hast come to us with an honest heart. Why does the ship not proceed?" Kuma-wani addressed the Emperor, saying:—"It is not the fault of thy servant that the august ship is unable to advance. At the entrance to this bay there are two Deities, one male and the other female. The male Deity is called Oho-kura-nushi, the female Deity is called Tsubura-hime. It must be owing to the wish of these Deities." The Emperor accordingly prayed to them, and caused them to be sacrificed to, appointing his steersman Iga-hiko, a man of Uda in the province of Yamato, as priest. So the ship was enabled to proceed. The Empress entered in a different ship by the Sea of Kuki. As the tide was out, she was unable to go on. Then Kuma-wani went back and met the

Empress by way of Kuki. Thereupon he saw that the august ship made no progress, and he was afraid. He hastily made a fish-pond and a bird-pond, into which he collected all the fishes and birds. When the Empress saw these fishes and birds sporting, her anger was gradually appeased, and with the flowing tide she straightway anchored in the harbour of Oka.

¹⁶ Moreover, Itote, the ancestor of the Agata-nushi of Ito in Tsukushi, hearing of the Emperor's coming, pulled up sakaki trees of 500 branches, which he set up in the bow and stern of his ship. On the upper branches he hung Yasaka jewels, on the middle branches white-copper mirrors, and on the lower branches ten-span swords, and coming to meet the Emperor at Hikejima in Anato, presented them to him. In doing so, he addressed the Emperor, saying:—"As to these things which thy servant dares to offer, mayst thou govern the universe with subtlety tortuous as the curvings of the Yasaka jewels; may thy glance survey mountain, stream and sea-plain bright as the mirror of white copper; mayst thou, wielding this ten-span sword, maintain peace in the Empire." Thereupon the Emperor commended Itote, and called him Isoshi. Wherefore the men of that time called the native place of Itote the Land of Iso. The present name Ito is a corruption of this.

¹⁷ 22nd day. The Emperor arrived in the district of Naka. Here he dwelt in the palace of Kashihi.

¹⁸ Autumn, 9th month, 5th day. The Emperor addressed his Ministers, and consulted with them as to attacking the Kumaso. At this time a certain God inspired the Empress and instructed her, saying:—"Why should the Emperor be troubled because the Kumaso do not yield submission? It is a land wanting in backbone. Is it worth while raising an army to attack it? There is a better land than this, a land of treasure, which may be compared to the aspect of a beautiful woman—the land of Mukatsu, dazzling to the eyes. In that land there are gold and silver and bright colours in plenty. It is called the Land of Silla of the coverlets of paper-mulberry. If thou worshippingst me aright, that land will assuredly yield submission freely, and the edge of thy sword shall not at all be stained with blood. Afterwards the Kumaso will surrender. In worshipping me, let these things be given as offerings, namely, the Emperor's august ship and the water-fields called Ohota, presented to him by Homutachi, the Atahe of Anato." When the Emperor heard the words of the God, his mind was filled with doubt, and straightway ascending a high hill, he looked away into the distance. But far and wide there was the ocean, and he saw no land. Hereupon the Emperor answered the God, and said:—"We have looked all around, and there is sea, and no land. Can there be a country in the Great Void? Who is the God who cheats Us with vain illusions? Moreover, all the Emperors Our ancestors have worshipped the Gods of Heaven and Earth without exception, and none has been omitted." Then the God again spake by the mouth of the Empress, saying:—"I see this country lie outstretched like a reflection from Heaven in the water. Why sayest thou that there is no country, and dost disparage my words? But as thou, O King! hast spoken thus, and hast utterly refused to believe me, thou shalt not possess this land. The child with which the Empress has just become pregnant, he shall obtain it."

¹⁹ The Emperor, however, was still incredulous, and persisted in attacking the Kumaso. But he retreated without having gained a victory.

²⁰ 9th year, Spring, 2nd month, 5th day. The Emperor took suddenly ill, and died on the following day, at the age of 52.

²¹ One version says:—"The Emperor having gone in person to smite the Kumaso, was hit by an enemy's arrow, and slain."

²² Thereupon the Empress and the Prime Minister Takechi no Sukune suppressed the mourning for the Emperor, and did not allow it to be known to the Empire.

²³ Accordingly the Empress commanded the Prime Minister, the Nakatomi Ikatsu no Muraji, Ohomiwa no Ohotomo-nushi no Kimi, Mononobe no Ikuhi no Muraji, and Ohotomo no Takemotsu no Muraji, saying:—"The Empire is still ignorant of the Emperor's decease. If the people were to know of it, there would be negligence." So she instructed the four high officials to cause the functionaries to keep watch within the Palace while the body of the Emperor was secretly taken up and entrusted to Takechi no Sukune. He removed it by sea to Anato, and buried it temporarily in the Palace of Toyora, giving it a fireless temporary burial.

²⁴ 22nd day. The Prime Minister, Takechi no Sukune, returned from Anato, and made his report to the Empress. This year, owing to the expedition against Silla, it was impossible to bury the Emperor.

Nihon Shoki, Book IX

Okinaga-tarashi-hime No Mikoto, (Jingō Kōgu)

¹ Okinaga-tarashi-hime no Mikoto was the great-grandchild of the Emperor Waka-Yamato-neko-hiko Ohohihi and the daughter of Prince Okinaga no Sukune. Her mother's name was Katsuraki no Taka-nuka-hime. She was made Empress in the second year of the Emperor Naka-tsu-hiko. Whilst still young, she was intelligent and shrewd, and her countenance was of such blooming beauty that the Prince her father wondered at it.

² In his 9th year, Spring, the 2nd month, the Emperor Naka-tsu-hiko died in the palace of Kashihi in Tsukushi. At this time the Empress was grieved that the Emperor would not follow the Divine instructions, and had consequently died a premature death. She thought she would find out what God had sent the curse, so that she might possess herself of the land of treasures. She therefore commanded her Ministers and functionaries to purge offences and to rectify transgressions, also to construct a Palace of worship in the village of Wayamada.

³ 3rd month, 1st day. The Empress, having selected a lucky day, entered the Palace of worship, and discharged in person the office of priest. She commanded Takechi no Sukune to play on the lute, and the Nakatomi, Igatsu no Omi, was designated as Saniha. Then placing one thousand pieces of cloth, high pieces of cloth, on the top and bottom of the lute, she prayed, saying:—"Who is the God who on a former day instructed the Emperor? I pray that I may know his name." After seven days and seven nights there came an answer, saying:—"I am the Deity who dwells in the Shrine of split-bell Isuzu in the district of hundred-transmit Watarahi in the province of divine-wind Ise, and my name is Tsukisakaki idzu no mi-tama ama-zakaru Muka-tsu hime no Mikoto.

⁴ Again she inquired:—"Other than this Deity, are there any Deities present?" The answer was:—"I am the Deity who comes forth on the ears of the flag-like Eulalia, and my dwelling is in the district of Aha in Ada-fushi in Oda." She inquired:—"Are there others?" There was an answer, saying:—"There is the Deity who rules in Heaven, who rules in the Void, the gem-casket-entering-prince, the awful Koto-shiro-nushi."

⁵ She inquired:—"Are there others?" There was an answer, saying:—"It is not known whether there are others or not." Hereupon the Saniha said:—"There is no answer now, but they will speak again afterwards." So there was an answer, saying:—"There are the Gods who have settled to the bottom of the water of the Little Strait of Tachibana in the Land of Hiuga, and who are produced and dwell there like fresh water plants. Their names are Uha-tsutsu no wo, Naka-tsutsu no wo, and Soko-tsutsu no wo.

⁶ She inquired:—"Are there others?" There was an answer, saying:—"Whether there are or not is unknown." And nothing more was ever said as to the existence of other Gods.

⁷ Now that the Divine words had been obtained, the Gods were worshipped in accordance with their instructions. Thereafter, Kamo no Wake, the ancestor of the Kibi no Omi, was sent to attack the Kumaso. Before many days had elapsed they freely submitted.

⁸ Moreover, there was in the village of Notorita a man named Hashiro Kuma-washi. He was a fellow of powerful frame, and had wings on his body, so that he could fly, and with them soar aloft. Therefore he would not obey the Imperial commands, but habitually plundered the people.

⁹ 17th day. The Empress desired to attack Kuma-washi. So from the Palace of Kashihi she returned to the Palace of Matsunowo. At this time a whirlwind suddenly arose, and her august hat was blown off by the wind. Therefore the men of the time called that place Mikasa.

¹⁰ 20th day. She arrived at the Moor of Sosoki, where she took up arms and smote Hashiro Kuma-washi, and destroyed him. Then she addressed her courtiers, saying:—"My mind is at peace now that we have taken Kuma-washi." Therefore the name of that place was called Yasu.

¹¹ 25th day. Going on from thence, she arrived at the district of Yamato, where she put to death a Tsuchi-gumo named Tabura-tsu-hime. Now Tabura-tsu-hime's elder brother Natsuha had raised an army and advanced against the Empress, but on hearing that his younger sister had been already put to death, he took to flight.

¹² Summer, 4th month, 3rd day. Proceeding northwards, she arrived at the district of Matura in the Land of Hizen, and partook of food on the bank of the river Wogawa, in the village of Tamashima. Here the Empress bent a needle, and made of it a hook. She took grains of rice and used them as bait. Pulling out the threads of her garment, she made of them a line. Then mounting upon a stone in the middle of the river, and casting the hook, she prayed, saying:—"We are proceeding westward, where we desire to gain possession of the Land of Treasure. If we are to succeed, let the fish of the river bite the hook." Accordingly, raising up her fishing-rod, she caught a trout. Then the Empress said:—"It is a strange thing." Wherefore the men of the day called that place the Land of Medzura. The present name Matura is a corruption of this. For this reason, whenever the 1st decade of the 4th month comes round, the women of that land take hooks, which they cast into the river and catch trout—a custom which has not ceased unto this day. The men may angle for fish, but they cannot catch any.

¹³ This having been done, the Empress knew that there was virtue in the teaching of the Gods, and she made sacrifice anew to the Gods of Heaven and Earth. As it was her purpose in person to chastise the West, she set apart a sacred rice-field, and tilled it. Then, in order to divert water from the Nakagaha with which to irrigate it, she dug a channel as far as the Hill of Todoroki. But a great rock stood in the way, and she was unable to pierce a channel through it. Then the Empress sent for Takechi no Sukune, and offering a sword and a mirror made him pray to the Gods of Heaven and Earth, and ask them to allow the channel to be completed. Straightway there came thunder and lightning, and stamped that rock asunder, so that the water passed through. Therefore the men of the time called that channel the Channel of Sakuta.

¹⁴ The Empress returned to the Bay of Kashihi, and loosing her hair, looked over the sea, saying:—"I, having received the instructions of the Gods of Heaven and Earth, and trusting in the Spirits of the Imperial ancestors, floating across the deep blue sea, intend in person to chastise the West. Therefore do I now lave my head in the water of the sea. If I am to be successful, let my hair part spontaneously into two." Accordingly she entered the sea and bathed, and her hair parted of its own accord. The Empress bound it up parted into bunches.

¹⁵ Then she addressed her ministers, saying:—"To make war and move troops is a matter of the greatest concern to a country. Peace and danger, success and failure must depend on it. If I now entrusted to you, my ministers, the duties of the expedition we are about to undertake, the blame, in case of ill-success, would rest with you. This would be very grievous to me. Therefore, although I am a woman, and a feeble woman too, I will for a while borrow the outward appearance of a man, and force myself to adopt manly counsels. Above, I shall receive support from the Spirits of the Gods of Heaven and Earth, while below I shall avail myself of the assistance of you, my ministers. Brandishing our weapons, we shall cross the towering billows: preparing an array of ships, we shall take possession of the Land of Treasure. If the enterprise succeeds, all of you, my ministers, will have the credit, while if it is unsuccessful, I alone shall be to blame. Such have been my intentions, do ye deliberate together regarding them." The ministers all said:—"The object of the measure which the Empress has devised for the Empire is to tranquillize the ancestral shrines and the Gods of the Earth and Grain, and also to protect her servants from blame. With heads bowed to the ground we receive thy commands."

¹⁶ Autumn, 9th month, 10th day. The various provinces were ordered to collect ships and to practise the use of weapons. But an army could not be assembled. The Empress said:—"This is surely the will of a God." So she erected the Shrine of Oho-miwa, and offered there a sword and a spear. Then the troops assembled freely. Hereupon a fisherman of Ahe, by name Womaro, was sent out into the Western Sea, to spy if there was any land there. He came back and said:—"There is no land to be seen." Again a fisherman of Shika, named Nagusa, was sent to look. After several days he returned, and said:—"To the north-west, there is a mountain girt with clouds and extending crosswise. This is perhaps a country." Hereupon a lucky day was fixed upon by divination. There was yet an interval before they should set out. Then the Empress in person, grasping her battle-axe, commanded the three divisions of her army, saying:—"If the drums are beaten out of time, and the signal-flags are waved confusedly, order cannot be preserved among the troops: if greedy of wealth, and eager for much, you cherish self and have regard for your own interests, you will surely be taken prisoners by the enemy. Despise not the enemy, though his numbers may be few; shrink not from him, though his numbers may be many. Spare not the violent, slay not the submissive. There will surely be rewards for those who ultimately conquer in battle, and of course punishments for those who turn their backs and flee."

¹⁷ After this a God gave instructions, saying:—"A gentle spirit will attach itself to the Empress's person, and keep watch over her life: a rough spirit will form the vanguard, and be a guide to the squadron." So when she had received the divine instructions she did worship, and for this purpose appointed Otarimi, Yosami no Ahiko to be the Director of the ceremonies in honour of the God.

¹⁸ The time had now come for the Empress's delivery. So she took a stone which she inserted in her loins, and prayed, saying:—"Let my delivery be in this land on the day that I return after our enterprise is at an end." That stone is now on the road-side in the district of Ito.

¹⁹ After this the rough spirit was told to act as vanguard of the forces, and the gentle spirit requested to act as guardian of the Royal vessel.

²⁰ Winter, 10th month, 3rd day. Sail was set from the harbour of Wani. Then the Wind-God made a breeze to spring up, and the Sea-God uplifted the billows. The great fishes of the ocean, every one, came to the surface and encompassed the ships. Presently a great wind blew from a favourable

quarter on the ships under sail, and following the waves, without the labour of the oar or helm, they arrived at Silla. The tide-wave following the ships reached far up into the interior of the country. Hereupon the King of Silla feared and trembled, and knew not what to do, so he assembled all his people and said to them:—"Since the State of Silla was founded, it has never yet been heard that the water of the sea has encroached upon the land. Is it possible that the term of existence granted to it by Heaven has expired, and that our country is to become a part of the ocean?" Scarce had he spoken when a warlike fleet overspread the sea. Their banners were resplendent in the sunlight. The drums and fifes raised up their voices, and the mountains and rivers all thrilled to the sound. The King of Silla beholding this from afar felt that his country was about to be destroyed by this extraordinary force, and was terrified out of his senses. But presently coming to himself, he said:—"I have heard that in the East there is a divine country named Nippon, and also that there is there a wise sovereign called the Tennō. This divine force must belong to that country. How could we resist them by force of arms?" So he took a white flag, and of his own accord rendered submission, tying his hands behind his back with a white rope. He sealed up the maps and registers, and going down before the Royal vessel bowed his head to the ground, and said:—"Henceforward, as long as Heaven and Earth endure, we will obediently act as thy forage-providers. Not allowing the helms of our ships to become dry, every spring and every autumn we will send tribute of horse-combs and whips. And, without thinking the sea-distance a trouble, we will pay annual dues of male and female slaves." He confirmed this by repeated oaths, saying:—"When the sun no longer rises in the East, but comes forth in the West; when the River Arinare turns its course backward, and when the river pebbles ascend and become stars—if before this we fail to pay homage every spring and every autumn, or neglect to send tribute of combs and whips, may the Gods of Heaven and Earth both together punish us."

²¹ Then someone said:—"Let us put to death the King of Silla." Hereupon the Empress said:—"When I first received the Divine instructions, promising to bestow on me the Land of Gold and Silver, I gave orders to the three divisions of the army, saying:—'Slay not the submissive.' Now that we have taken the Land of Treasure, and its people have freely offered submission, it would be unlucky to slay them." So she loosed the cords with which he was bound, and made him her forage-provider.

²² Ultimately she proceeded to the interior of that country, placed seals on the magazines of precious treasure, and took possession of the books of maps and registers. The spear on which the Empress leant was planted at the gate of the King of Silla as a memorial to after ages. Therefore that spear even now remains planted at the King of Silla's gate.

²³ Now Phasa Mikeun, King of Silla, gave as a hostage Mi-cheul-kwi-chi Pha-chin Kan-ki, and with gold and silver, bright colours, figured gauzes and silks, he loaded eighty vessels, which he made to follow after the Imperial forces. This was the origin of the King of Silla always sending eighty ships of tribute.

²⁴ Hereupon the kings of the two countries of Koryō and Pèkché hearing that Silla had rendered up its maps and registers, and made submission, secretly caused the warlike power (of the Empress) to be spied out. Finding then that they could not be victorious, they came of themselves without the camp, and bowing their heads to the ground, and sighing, said:—"Henceforth for ever, these lands

shall be styled thy western frontier provinces, and will not cease to offer tribute." Accordingly interior Governments were instituted. This is what is termed the three Han.

²⁵ The Empress returned from Silla.

²⁶ 12th month, 14th day. She gave birth to the Emperor Homuda in Tsukushi. Therefore the men of that time called the place where he was born Umi.

²⁷ One version says:—"When the Emperor Tarashi-nakatsu-hiko dwelt in the palace of Kashihi in Tsukushi, there were Deities who spake by the mouth of Uchi-saru-taka, Kuni-saru-taka, and Matsuya-tane, ancestors of the Agata-nushi of Saha, and admonished the Emperor, saying:—"If the august descendant wishes to gain the Land of Treasure, we will presently bestow it on him.' So on a later day, a lute was brought and given to the Empress. And the Empress played upon the lute, in accordance with the word of the Gods. Hereupon the Gods spake by the mouth of the Empress, and admonished the Emperor, saying:—"The land which the august descendant wishes for is, as it were, a stag's horn, and not a real country. But if the august descendant now makes due offering to us of the ship in which he sails, and of the water-field called Ohota given him as tribute by Homutate, the Atahe of Anato, we will bestow on the august descendant a dazzling land, a land of plenteous treasures, fair to look upon as a beautiful woman.' Then the Emperor answered the Gods, saying:—"Gods though ye may be, why these deceiving words? Where is there any country? Moreover, when the ship in which We sail has been offered to you Deities, in what ship shall We sail? Nor do I know what Gods ye are. I pray you, let me know your names.' Then the Gods gave their names, saying:—"Uha-tsutsu no wo, Naka-tsutsu no wo, Soko-tsutsu no wo.' Such were the names of the three Gods given by them. And again one said:—"I am Mukahitsu-no wo, Kiki-so-ofu-itsuno mitama, Hayasa-nobori no Mikoto.' Then the Emperor spake to the Empress, and said:—"What ill-sounding things they say! Is it a woman? What is meant by Hayasa-nobori?' Then the Gods addressed the Emperor, saying:—"O King, since thou art thus unbelieving, thou shalt not possess that country. But the child which is now in the Empress's womb, he will doubtless take possession of it.' On that night the Emperor took suddenly ill, and died. Afterwards the Empress performed worship in accordance with the directions of the Gods. Then the Empress, clad in male attire, went on the expedition against Silla, and the Gods guided her. Accordingly the wave which followed the ship reached far into the interior of the Land of Silla. Hereupon the Silla Prince Urusohorichiu came to meet the Empress, and kneeling down, took hold of the Royal vessel. Bowing his head to the ground, he said:—"Henceforward thy servant will act as an interior Government for the child of the Gods who dwells in Japan, and will not cease to furnish tribute.' "

²⁸ One version says:—"She took prisoner the Prince of Silla, and going to the sea-side, plucked out his knee-caps, and causing him to crawl on the rocks, suddenly slew him, and buried him in the sand. Accordingly she stationed there one man as Governor of Silla, and departed. Afterwards, the wife of the Prince of Silla, not knowing where the body of her husband was buried, all by herself conceived the thought of deluding the Governor. So, enticing him, she said:—"If thou wilt let me know the place where the Prince's body is buried, I will surely reward thee liberally, and will become thy wife.' Hereupon the Governor believed these deluding words, and secretly made known to her the place where the body was buried. Then the Prince's wife and the people of the country, having consulted together, slew the Governor, and having disinterred the Prince's body, buried it in another place. Then they took the Governor's body, and buried it in the earth under the Prince's tomb, and taking up the

coffin, deposited it on the top of the Governor's body, saying:—"This is as it ought necessarily to be, according to the order of things exalted and things base." Hereupon the Empress, when she heard of this, was mightily incensed, and raised a large army, with which it was her intent utterly to destroy Silla. So, with war-ships filling the sea, she proceeded thither. At this time the people of Silla were all afraid, and knew not what to do. Having assembled, they consulted together, and slew the Prince's wife by way of apology for their crime."

²⁹ Hereupon the three Gods who accompanied the expedition, viz. Uha-tsutsu no wo, Naka-tsutsu no wo, and Soko-tsutsu no wo, admonished the Empress, saying:—"Let our rough spirits be worshipped at the village of Yamada in Anato." Now Homutate, the ancestor of the Atahe of Anato, and Tamomi no Sukune, ancestor of the Muraji of Tsumori, represented to the Empress, saying:—"Surely thou wilt set apart unto the Gods the lands where they desire to dwell." So Homutate was appointed master of the worship of the rough spirits, and a shrine was erected in the village of Yamada in Anato.

³⁰ Now in Spring, the second month of the year following the expedition against Silla, the Empress removed with her ministers and functionaries to the palace of Toyora in Anato, where she took up the Emperor's remains, and proceeded towards the capital by the sea-route. Now Prince Kakosaka and Prince Oshikuma, hearing of the Emperor's decease, as well as of the Empress's expedition to the West, and of the recent birth of an Imperial Prince, plotted secretly, saying:—"The Empress has now a child, and all the ministers obey her. They will certainly consult together and establish an infant sovereign. But shall we, the elders, obey our younger brother?" So, pretending that it was in order to build a misasagi for the Emperor, they went to Harima, and raised a misasagi at Akashi. Accordingly they joined boats together in a string across to the island of Ahaji, and so transported the stones of that island to build it. Now they made every man take a weapon, and so they awaited the Empress. Hereupon Kurami-wake, the ancestor of the Kimi of Inugami, and Isachi no Sukune, ancestor of the Kishi, together joined themselves unto Prince Kakosaka, who made them his generals, and directed them to raise troops from the Eastern Land. Then Prince Kakosaka and Prince Oshikuma went forth together to the moor of Toga, and made a "hunt-prayer," saying:—"If our project is to be successful, then surely let us take some good game." The two Princes sat each in his shelter, when a wild-boar sprang out suddenly, and climbing on to the shelter, bit Prince Kakosaka and killed him. The soldiers every one shuddered with fear. Then Prince Oshikuma addressed Kurami-wake, saying:—"This is a very ominous thing. We ought not to await the enemy here." So he withdrew his troops, and retreating again, encamped at Sumiyoshi. At this time, the Empress heard that Prince Oshikuma had raised an army, and was awaiting her. She commanded Takechi no Sukune to take in his bosom the Imperial Prince, and going out across by way of the south-sea provinces, to anchor in the harbour of Kii, while the Empress's ship made straight for Naniha. At this time the Empress's ship swerved towards the midst of the sea, and was unable to proceed. She returned again to the harbour of Muko, where she made divination as to this.

³¹ Hereupon Ama-terasu no Oho-kami admonished her, saying:—"My rough spirit may not approach the Imperial residence. Let him dwell in the land of Hirota in Mikokoro." So Ha-yama-hime, daughter of Yamashiro-neko, was appointed to worship him. Moreover, Waka-hiru-me no Mikoto admonished the Empress, saying:—"I wish to dwell in the land of Nagawo in Ikuta." So Una-gami no Isachi was appointed to worship her. Again, Koto-shiro-nushi no Mikoto admonished her, saying:

—"Worship me in the land of Nakata in Mi-kokoro." So Naga-hime, younger sister of Ha-yama-hime, was appointed to worship him. Again the three Gods, Uha-tsutsu no wo, Naka-tsutsu no wo, and Soko-tsutsu no wo, admonished her, saying:—"Let our gentle spirits dwell at Nagawo in Nuna-kura in Ohotsu, so that they may look upon the ships passing back and forward." Hereupon these Gods were enshrined in accordance with their instructions, and the Empress was enabled to cross the sea in peace.

³² Prince Oshikuma, again withdrawing his troops, retreated as far as Uji, where he encamped. The Empress proceeded southwards to the land of Kiï, and met the Prince Imperial at Hitaka. Having consulted with her Ministers, she at length desired to attack Prince Oshikuma, and removed to the Palace of Shinu. It so happened that at this time the day was dark like night. Many days passed in this manner, and the men of that time said:—"This is the Eternal Night." The Empress inquired of Toyomimi, the ancestor of the Atahe of Ki, saying:—"Wherefore is this omen?" Then there was an old man who said:—"I have heard by tradition that this kind of omen is called Atsunahi no tsumi." She inquired:—"What does it mean?" He answered and said:—"The priests of the two shrines have been buried together." Therefore she made strict investigation in the village. There was a man who said:—"The priest of Shinu and the priest of Amano were good friends. The priest of Shinu fell ill, and died. The priest of Amano wept and wailed, saying:—"We have been friends together since our birth. Why in our death should there not be the same grave for both?" So he lay down beside the corpse and died of himself, so that they were buried together. This is perhaps the reason." So they opened the tomb, and on examination found that it was true. Therefore they again changed their coffins and interred them separately, upon which the sunlight shone forth, and there was a difference between day and night.

³³ 3rd month, 5th day. The Empress commanded Takechi no Sukune and Take-furu-kuma, ancestor of the Omi of Wani, to lead an army of several tens of thousands of men to attack Prince Oshikuma. Hereupon, Takechi no Sukune and his colleague, having taken picked men, went out by way of Yamashiro as far as Uji, where they encamped north of the river. Prince Oshikuma came out from his camp, and offered battle. Now there was a man called Kuma no Kori, who formed the vanguard of Prince Oshikuma's army.

³⁴ One version says:—"Ancestor of the Obito of Katsurano no ki." Another says:—"The remote ancestor of the Kishi of Tako."

³⁵ Accordingly, in order to encourage his men, he sang with a loud voice, saying:—

³⁶ Then Takechi no Sukune, giving command to the three divisions of the army, made them all bind up their hair mallet-wise. Accordingly he made an order, saying:—"Let every one of you have spare bow-strings concealed in your top-knots, and gird on wooden swords." Having done so, in accordance with the commands of the Empress, he deluded Prince Oshikuma, saying:—"I am not greedy to possess the Empire. Only, while cherishing the infant Prince, we will obey my Lord the Prince. Why should I contend with thee in battle? I pray thee let us both cut our bow-strings, fling away our weapons, and be in harmony together. Then mayest thou, my Lord the Prince, mount to the Heavenly office, and sit at peace, making high thy pillow, and wielding at thy will the ten thousand appliances."

³⁷ So he openly gave orders to his army that they should all cut their bow-strings, and ungirding their swords, fling them into the river-water. Prince Oshikuma believed these deluding words, and ordered

all his troops to ungird their weapons and fling them into the water of the river, and also to cut their bow-strings. Upon this, Takechi no Sukune commanded the three divisions of his army to produce their spare bow-strings, and to string their bows again, and, girt with their real swords, to advance across the river. Prince Oshikuma, seeing that he had been deceived, spake to Kurami-wake and Isachi no Sukune, saying:—"We have been deceived, and have now no spare weapons. How shall we be able to fight?" So he withdrew his forces and gradually retreated. Then Takechi no Sukune sent forth his choice troops and pursued him, and having come up to him just at Afusaka, put him to the rout. Therefore that place was called Afusaka. The army took to flight, and ran as far as Kurusu in Sasanami. Many were slain. Hereupon the blood overflowed into Kurusu. Therefore in horror of this, until this day, the fruit of Kurusu is not offered to the Imperial Palace. Prince Oshikuma, not knowing whither to betake himself in his flight, called to him Isachi no Sukune and made a song, saying:—

³⁸ Come! my child, / Isachi Sukune! / Rather than receive a severe wound / From the mallet / Of Uchi no Aso, / Like unto the grebe / Let us make a plunge!

³⁹ So they sank together in the crossing-place of Seta, and died. Then Takechi no Sukune made a song, saying:—

⁴⁰ The birds that dived, / At the ferry of Seta, / By the sea of Afumi. / Since with my eyes I cannot see them, / Can they be still alive?

⁴¹ Hereupon they searched for their dead bodies, and were unable to find them. But several days after, they came out on the river-bank at Uji. Then Takechi no Sukune again made a song, saying:—

⁴² In the sea of Afumi, / At the ferry of Seta, / The birds that dived— / Passing Tanakami, / Have been caught at Uji.

⁴³ Winter, 10th month, 3rd day. The ministers honoured the Empress with the title of Grand Empress. This year was the year Midzunoto I (60th) of the Cycle. It was reckoned the first year of her administration of the Government.

⁴⁴ 2nd year, Winter, 11th month, 8th day. The Emperor was buried in the misasagi of Nagano, in the province of Kahachi.

⁴⁵ 3rd year, Spring, 1st month, 3rd day. The Imperial Prince Homuda-wake was appointed Prince Imperial. Accordingly, the capital was made at Ihare. It was called the Palace of Wakazakura.

⁴⁶ 5th year, Spring, 3rd month, 7th day. The King of Silla sent O-nyé-să-pöl, Mo-ma-ri Cheul-chi and Pu-ra-mo-chi with tribute. It was their desire to get back Mi-cheul Hö-chi pöl-han, who had formerly come as a hostage. With this object they tampered with Hö-chi pöl-han and caused him to use deceit, telling him to make petition and say:—"The envoys O-nyé-să-pöl, Mo-ma-ri Cheul-chi, and the other have informed me that my king, on account of my long failure to return, has wholly confiscated my wife and family and made them slaves. I pray thee, let me return for a while to my own country and learn whether this be true or false." The Emperor forthwith gave him leave to go, and accordingly sent him away, accompanied by Katsuraki no Sotsuhiko. They reached Tsushima together, and stayed for the night at the harbour of Sabi no umi. Then the Silla envoys Mo-ma-ri Cheul-chi and the others secretly provided a separate ship and sailors, on board of which they put Mi-cheul Han-ki and made him escape to Silla. They also made a straw figure which they put in Mi-cheul Hö-chi's berth, and making it appear like a sick man, they informed Sotsuhiko, saying:—"Mi-cheul Hö-chi has taken suddenly ill, and is on the point of death." Sotsuhiko sent men to nurse him,

and so discovered the deception. Having seized the three Silla envoys, he placed them in a cage which he burnt with fire and so killed them. Then he proceeded to Silla, where he touched at the harbour of Tataru. He took the Castle of Chhara, and returned. The captives taken on this occasion were the first ancestors of the Han people of the four villages of Kuhabara, Sabi, Takamiya, and Oshinomi.

⁴⁷ 13th year, Spring, 2nd month, 8th day. Takechi no Sukune was commanded to go with the Prince Imperial and worship the Great God of Kebi in Tsunoga.

⁴⁸ 17th day. The Prince Imperial returned from Tsunoga. On this day the Grand Empress gave a banquet to the Prince Imperial in the Great Hall. The Grand Empress raising her cup wished long life to the Prince Imperial. Accordingly she made a song, saying:—

⁴⁹ This august liquor / Is not my august liquor: / This prince of liquors / He that dwells in the Eternal land / Firm as a rock— / The august God Sukuna, / With words of plenteous blessing, / Blessing all around— / With words of divine blessing / Blessing again and again— / Hath sent as an offering to thee. / Drink of it deeply. / Sa! Sa!

⁵⁰ Takechi no Sukune, on behalf of the Prince Imperial, made an answering song, saying:—

⁵¹ The man who brewed / This august liquor, / Setting up on the mortar / His drum, / Singing all the while, / He must have brewed it. / This august liquor / Is exquisitely more and more delightful. / Sa! Sa!

⁵² 39th year. This year was the year Tsuchinoto Hitsuji (56th) of the Cycle.

⁵³ The History of Wei says:—"In the reign of the Emperor Ming Ti, in the third year of the period King-ch'u (A.D. 239) the Queen of Wa sent the high officer Nan-teu-mi and others to the province, where they begged permission to proceed to the Emperor and offer tribute. The T'ai-sheu, Täng-hia, sent an officer to escort them to the capital."

⁵⁴ 40th year.

⁵⁵ The History of Wei says:—"In the first year of Chêng-Shih, Kien Chung-kiao, Wéi T'i-hi and others proceeded to the Wa country charged with an Imperial rescript and a seal and ribbon."

⁵⁶ 43rd year.

⁵⁷ The Ruler of Wa again sent high officers as envoys with tribute, named I Shing-ché, Yih-Ye-yoh, and others—eight persons in all.

⁵⁸ 46th year, Spring, 3rd month, 1st day. Shima no Sukune was sent to the Land of Thak-syun. Hereupon Malkeum Kanki, King of Thak-syun, informed Shima no Sukune, saying:—"In the course of the year Kinoye Ne, three men of Pèkché named Kutjö, Mi-chyu-nyu, and Moko came to my country and said:—"The King of Pèkché, hearing that in the Eastern quarter there is an honourable country, has sent thy servants to this honourable country's court. Therefore we beg of thee a passage so that we may go to that Land. If thou wilt be good enough to instruct thy servants and cause us to pass along the roads, our King will certainly show profound kindness to my Lord the King.' I then said to Kutjö and his fellows:—"I have always heard that there is an honourable country in the East, but I have had no communication with it, and do not know the way. There is nothing but far seas and towering billows, so that in a large ship, one can hardly communicate. Even if there were a regular crossing-place, how could you arrive there?' Hereupon Kutjö and the others said:—"Well, then, for the present we cannot communicate. Our best plan will be to go back again, and prepare a ship with

which to communicate later.' They also said:—'If envoys should come from the honourable country, thou oughtest surely to inform our country.' Thus they went back. Hereupon Shima no Sukune sent one of his followers named Nihaya, and a Thak-syun man named Kwa-ko to the Land of Pèkché to make friendly inquiries of the King's health.

⁵⁹ King Syo-ko of Pèkché was profoundly pleased, and received them cordially. He presented to Nihaya a roll each of five kinds of dyed silk, a horn-bow and arrows, together with forty bars of iron. Thereafter he opened his treasure-house, and pointing to his various rare objects, said:—"In my country there is great store of these rare treasures. I have wished to pay tribute of them to the honourable country, but not knowing the way I was unable to carry out my intention. I shall now entrust them to envoys, who will visit your country in order to offer them." Nihaya took charge of this message, and on his return informed Shima no Sukune, who thereupon came back from Thak-syun.

⁶⁰ 47th year, Summer, 4th month. The King of Pèkché sent Kutyö, Mi-chu-nyu and Ma-ko with tribute. Now a tribute envoy from Silla came along with Kutyö. Hereupon the Grand Empress and the Prince Imperial Homuda wake no Mikoto were greatly delighted and said:—"People from the countries wished for by our late Sovereign have now come to Court. Alas! that they cannot meet the Emperor!" "There was not one of all the ministers who did not shed tears. But when the articles of tribute of the two countries were examined, the Silla tribute was of rare objects in very great number, while the Pèkché tribute articles were few and mean, and of no value. So inquiry was made of Kutyö and the others, saying:—"How is it that the Pèkché tribute is inferior to that of Silla?" They answered, and said:—"We lost our way and arrived at Sabi. Here thy servants were captured by men of Silla and confined in a gaol. After three months had passed, they wished to kill us. Then Kutyö and the rest looked up towards Heaven, and pronounced a curse. The men of Silla, fearing this curse, refrained from killing us, but robbed us of our tribute. Then they gave us the tribute of Silla in exchange for our tribute, and made it the tribute of thy servants' country, and they spake to thy servants, saying:—"Be careful what ye say, or else, as soon as we return, we will kill you.' Therefore we, Kutyö and the rest, were afraid, and made no objection. For this reason we have hardly been able to reach the Heavenly Court." Then the Grand Empress and Homuda wake no Mikoto charged the Silla envoys with this deed, and accordingly prayed to the Gods of Heaven, saying:—"Whom is it meet that we send to Pèkché to examine this matter whether it be true or false; whom is it meet that we send to Silla to investigate this charge?" Therewith the Gods of Heaven admonished them, saying:—"Let Takechi no Sukune prepare a plan, and let Chikuma Nagahiko be the envoy. Then it will be as you desire."

⁶¹ Chikuma Nagahiko's title (姓) is unknown. One account says:—"Chikuma Nagahiko was a man of the province of Musashi, the first ancestor of the present Obito of Tsukimoto of the Nukada Be."

⁶² The Pèkché record says:—"Shimananaga hiko was perhaps this man."

⁶³ Hereupon Chikuma Nagahiko was sent to Silla to call that country to an account for meddling with the Pèkché tribute.

⁶⁴ 49th year, Spring, 3rd month. Areda wake and Kaga wake were made generals. Along with Kutyö and the others they prepared a force with which they crossed over and came to Thak-syun. They were accordingly about to invade Silla, when some one said:—"Your troops are too few. You cannot defeat

Silla." They respectfully sent back again Sya-pèk Kè-ro to ask for reinforcements. Mong-na Keunchă and Sya-sya Nokwé

⁶⁵ These two men's surname is unknown. But Mongna Keunchă was a Pèkché general.

⁶⁶ were forthwith ordered to take command of choice troops which were sent along with Sya-pèk Kè-ro. They all assembled at Thak-syun, invaded Silla, and conquered it. Seven provinces were accordingly subdued, viz. Pi-chă-pun, South Kara, Tok-kuk, Ara, Tara, Thak-syun, and Kara. Then they moved their forces, and turning westward, arrived at Ko-hyé-chin, where they slaughtered the southern savages of Chim-mi-ta-nyé and granted their country to Pèkché. Hereupon their King, Syoko, together with Prince Kusyu, came to meet them with more troops. Then four villages, viz. Pi-ri, Phi-chung, Pho-mi-ki, and Pan-ko, spontaneously surrendered. Thereupon the Kings of Pèkché, father and son, met Areda wake, Mong-na Keunchă, and the rest at the village of Wi-niu [now called Tsurusugi], and at an interview offered their congratulations and dismissed them with cordial courtesy. But Chikuma Nagahiko remained in the Land of Pèkché with the King of Pèkché, where they ascended Mount Phi-ki and made a solemn declaration. Afterwards they ascended Mount Kosya, where they sat together upon a rock, and the King of Pèkché made a solemn declaration, saying:—"If I spread grass for us to sit upon, it might be burnt with fire; and if I took wood for a seat, it might be washed away by water. Therefore, sitting on a rock, I make this solemn declaration of alliance to show that it will remain undecayed to distant ages. From this time forward, therefore, for a thousand autumns and for ten thousand years, without pause and without limit, we shall bear the regular title of 'The Western Frontier Province,' and every spring and every autumn will attend your Court with tribute." So he took with him Chikuma Nagahiko to his capital, where he treated him with the most cordial courtesy. He also made Kutyö and the others escort him home.

⁶⁷ 50th year, Spring, 2nd month. Areda wake and his companions returned.

⁶⁸ Summer, 5th month. Chikuma Nagahiko, Kutyö and the rest arrived from Pèkché. Thereupon the Grand Empress was delighted, and inquired of Kutyö, saying:—"The various Han countries west of the sea have been already granted to thy country. Wherefore dost thou come again repeatedly?" Kutyö and the others said to the Empress:—"The vast blessings of the Celestial Court reached afar to our mean village, and our king capered with delight. Out of the fulness of his heart he has sent a return mission in token of his great sincerity. Though it come to the ten thousandth year, in what year shall we fail to attend thy Court?" The Grand Empress gave command, saying:—"Good are thy words. These are Our intentions. We grant in addition the Castle of Tasya to serve as a station in going and returning."

⁶⁹ 51st year, Spring, 3rd month. The King of Pèkché again sent Kutyö to the Court with tribute. Hereupon the Grand Empress addressed the Prince Imperial and Takechi no Sukune, saying:—"We owe it to Heaven and not to man that we have a friendly country like Corea. Therefore it brings constantly, without missing a year, tribute of trinkets and rarities such as there have never been before. We, seeing this true affection, are always rejoiced at it, and so long as we live will heartily bestow on it Our favour."

⁷⁰ That same year she despatched Chikuma Nagahiko to the Land of Pèkché in company with Kutyö and the others. Accordingly, in the most gracious manner, she said:—"We, in accordance with the divine testimony, having for the first time laid open a road, subdued the lands west of the sea and

granted them to Pèkché, would now again draw closer the bonds of friendship and make lasting our loving bounty."

⁷¹ At this time the Kings of Pèkché, father and son, both together knocked their foreheads on the ground and made representation, saying:—"The immense bounty of the honourable country is more weighty than Heaven and Earth. What day, what hour shall we presume to forget it? The sage sovereign dwells above, illustrious as the sun and moon; thy servants now dwell below, solid as a mountain or hill, and will always be thy western frontier land, never to the last showing double hearts."

⁷² 52nd year, Autumn, 9th month, 10th day. Kutyo and the others came along with Chikuma Nagahiko and presented a seven-branched sword and a seven-little-one-mirror, with various other objects of great value. They addressed the Empress, saying:—"West of thy servants' country there is a river-source which issues from Mount Chölsan in Kong-na. It is distant seven days' journey. It need not be approached, but one should drink of this water, and so having gotten the iron of this mountain, wait upon the sage Court for all ages." Moreover, he addressed his grandson, Prince Chhim-nyu, saying:—"The honourable country east of the sea with which we are now in communication has been opened to us by Heaven. Therefore does it bestow on us Celestial bounty, and dividing off the land west of the sea, has granted it to us. Consequently the foundation of our land is confirmed for ever. Thou shouldst cultivate well its friendship, and having collected our national products, wait on it with tribute without ceasing. Henceforth, grudging not even our lives, let us continue to send yearly tribute."

⁷³ 55th year. Syoko, King of Pèkché, died.

⁷⁴ 56th year. Kusyu, son of the King of Pèkché, was set up as king.

⁷⁵ 62nd year. Silla did not attend the Court. The same year Sotsuhiko was sent to chastise Silla.

⁷⁶ The Pèkché record says:—"The year Midzunoye Mūma. Silla did not wait upon the honourable country. The honourable country sent Sachihiko to attack it. The men of Silla dressed up two beautiful women whom they sent to meet Sachihiko at the port and inveigle him. Sachihiko accepted them, and turning aside, attacked the land of Kara. Kwi-pon Kanki, King of Kara, and his sons, Pèk-ku-chi, A-syu-chi, Ik-sya-ri, I-ra-ma-chyu, and I-mun-chi, fled to Pèkché, taking with them their subjects. Pèkché received them cordially, and Kwi-chön-chi, younger sister of the King of Kara, went to Great Wa and addressed the Empress, saying:—"Your majesty sent Sachihiko to attack Silla. But he has accepted beautiful women of Silla, and abandoned the invasion. On the contrary he has destroyed our country. My brothers and our people have all been driven into exile. Unable to bear my grief, I have come hither to make this representation." The Empress was greatly enraged, and forthwith sent Mongna Keunchă in command of an army to bring them together in Kara and to restore the temples of the Earth and of Grain."

⁷⁷ One account says:—"Sachihiko, when he learnt that the Empress was wroth with him, did not dare to return openly, but hid himself. He had a younger sister who was in the service of the Imperial Palace. Hiko secretly sent a messenger to inquire of her whether or no the Empress's wrath had abated. She, pretending a dream, said to the Empress:—"To-night, in a dream, I saw Sachihiko." The Empress was greatly enraged, and said:—"How should Hiko dare to come?" The Empress's words were reported to Sachihiko, who seeing that he would not be pardoned, went into a cave of a rock and died."

⁷⁸ 64th year. Kusyu, King of Pèkché, died, and his son Chhim-nyu was set up as king.

⁷⁹ 65th year. King Chhim-nyu of Pèkché died. His son Ahwa was a child, and his father's younger brother, Sinsă, by usurpation was set up and made king.

⁸⁰ 66th year.

⁸¹ This year was the second year of the period T'ai She of the Emperor Wu Ti of the Tsin Dynasty. K'i Kü-chu of Tsin says:—"In the 10th month of the 2nd year of the period T'ai-she of Wu Ti, the Queen of Wa sent interpreters with tribute."

⁸² 69th year, Summer, 4th month, 17th day. The Grand Empress died in the Palace of Waka-zakura at the age of 100.

⁸³ Winter, 10th month, 17th day. She was buried in the misasagi of Tatanami in Saki. On this day, by way of posthumous honour to the Grand Empress, she was called Okinaga Tarashi-hime no Mikoto.

⁸⁴ This year was the year Tsuchinoto Ushi (26th) of the Cycle.

Nihon Shoki, Book X

The Emperor Homuda, (Ōjin Tennō)

¹ The Emperor Homuda was the 4th child of the Emperor Tarashi Nakatsu-hiko. His mother's name was Okinaga Tarashi-hime no Mikoto. The Emperor was born at Kata in Tsukushi in the 12th month, Winter, of the year Kanoye Tatsu, being the year in which the Empress smote Silla. From a child he was intelligent, penetrating, and far-sighted. In his bearing and conduct there were amazing indications of sageness. In the third year of the Grand Empress's administration of the Government, he was raised to the rank of Prince Imperial. Before this time, when the Emperor was in the womb, the Gods of Heaven and Earth granted to him the three Han. When he was born there was flesh growing on his arm in shape like an elbow-pad. As to this resemblance, the Empress judged that it was the elbow-pad worn as a manly accoutrement. Therefore he was styled by this name, and called the Emperor Homuda.

² In the earliest antiquity, the tomo was commonly called Homuda.

³ One account says:—"In the beginning, when the Emperor was made Heir to the Throne, he went to the Land of Koshi, and did worship to the Great God of Tsu-tsuhi in Tsunoga. At this time the Great God and the Heir to the Throne exchanged names. Accordingly the Great God was called the God Isasa-wake and the Heir to the Throne Homuda wake no Mikoto.

⁴ In the 69th year of her administration of the Government, Summer, the 4th month, the Grand Empress died.

⁵ 1st year, Spring, 1st month, 1st day. The Prince Imperial assumed the Dignity. This year was the year Kanoye Tora (27th) of the Cycle.

⁶ 2nd year, Spring, 3rd month, 3rd day. Nakatsuhime was appointed Empress. She gave birth to the Imperial Princess Arata, to the Emperor Oho-sazaki, and to the Imperial Prince Netori. Before this the Emperor had taken to him as concubine the Empress's younger sister, Takaki Iribime, who bore to him the Imperial Prince Nukada no Oho-naka-hiko, the Imperial Prince Oho-yama-mori, the Imperial Prince Iza no mawaka, the Imperial Princess Oho-hara, and the Imperial Princess Komida. Another concubine, a younger sister of the Empress, named Otohime, bore to him the Imperial Princess Ahe, the Imperial Princess Ahaji no Mihara, and the Imperial Princess Ki no Uno. The next concubine, daughter of Hifure no Omi, the ancestor of the Wani no Omi, by name Miya-nushi-yaka-hime, bore the Imperial Prince Uji no Waka-iratsuko, the Imperial Princess Yata, and the Imperial Princess Medori. The next concubine, named Oname-hime, the younger sister of Yaka-bime, bore the Imperial Prince Uji no waka-iratsu-me. The next concubine, named Oto-hime, daughter of Kaha-mata Nakatsu hiko, bore the Imperial Prince Wakanoke Futa-mata. The next concubine, named Mago-hime, younger sister of Osabi, Muraji of the Sakurawi-da Be, bore the Imperial Prince Hayabusa wake. The next concubine, named Naga-hime, of Idzumi in Hiuga, bore the Imperial Princes Oho-haye and Wo-haye.

⁷ In all the sons and daughters of this Emperor were together twenty Princes and Princesses. The Imperial Prince Netori was the first ancestor of the Kimi of Ohota. The Imperial Prince Oho-yama-mori was the first ancestor of the two families of the Kimi of Hiji-kata and the Kimi of Haibara. The Imperial Prince Iza no mawaka was the first ancestor of the Wake of Fukagaha.

⁸ 3rd year, 10th month, 3rd day. The Eastern Yemishi all attended the Court with tribute. They were employed to make the Mūma-zaka road.

⁹ 11th month. The fishermen of several places clamoured noisily, and would not obey the Imperial command. So Oho-hama no Sukune, ancestor of the Muraji of Adzumi, was sent to subdue this clamour. He was accordingly made controller of the fishermen. This was the origin of the proverbial saying of the people of that time, viz. Sawa-ama or "clamorous fishermen."

¹⁰ This year King Sinsā of Pèkché was disrespectful to the Celestial Court. Therefore Ki no Tsuno no Sukune, Hata no Yashiro no Sukune, Ishikaha no Sukune and Tsuku no Sukune were sent to call him to an account for his rudeness. Hereupon the people of Pèkché slew Sinsā by way of apology. Ki no Tsuno no Sukune and the others accordingly established Ahwa as king, and returned (to Japan).

¹¹ 5th year, Autumn, 8th month, 13th day. The various provinces were directed to establish Be of fishermen and Be of mountain wardens.

¹² Winter, 10th month. The province of Idzu was charged with the duty of constructing a ship 10 rods in length. As soon as it was completed, it was launched on the sea for a trial. It floated lightly, and was as swift as a racer. Therefore that ship was called Karano.

¹³ [It is a mistake to make the ship called Karano because it was light and swift. Perhaps this is a corruption by men of later times of Karuno.]

¹⁴ 6th year, Spring, 2nd month. The Emperor made a progress to the province of Afumi. When he arrived near the Moor of Uji, he made a song, saying:—

¹⁵ 7th year, Autumn, 9th month. Men of Koryō, men of Pèkché, men of Imna, and men of Silla all together attended the Court. Orders were then given to Takechi no Sukune to take these various men of Han and make them dig a pond. Therefore the pond was given a name, and was called the pond of the men of Han.

¹⁶ 8th year, Spring, 3rd month. Men of Pèkché attended Court.

¹⁷ The Pèkché record says:—"King Ahwa came to the throne and was disrespectful to the honourable country. Therefore we were despoiled of Chhim-mi-ta-ryō, Hyōn-nam, Chi-chhim, Kong-na, and Eastern Han. Herewith Prince Chik-chi was sent to the Celestial Court in order to restore the friendship of former kings.

¹⁸ 9th year, Summer, 4th month. Takechi no Sukune was sent to Tsukushi to inspect the people. Now Umashi no Sukune, Takechi no Sukune's younger brother, setting aside his elder brother, slandered him to the Emperor, (saying that) Takechi no Sukune had always designs upon the Empire. "I now hear," said he, "that while he is in Tsukushi, he is secretly plotting to that end, saying (to himself), 'Alone I will cut off Tsukushi, and will invite the three Han to come and do homage to me, so that finally I may possess the Empire.' "

¹⁹ Hereupon the Emperor straightway sent messengers to slay Takechi no Sukune. Now Takechi no Sukune cried out, saying:—"I have not two hearts, but serve my prince with loyalty. What a calamity is this that I should die without a crime!"

²⁰ Now there was a man named Maneko, ancestor of the Atahe of Iki, who in appearance strongly resembled Takechi no Sukune. All by himself he grudged that Takechi no Sukune's innocent life should be vainly thrown away. So he spoke to Takechi no Sukune and said:—"Now the Great Minister serves his Prince with loyalty, and has not had a black heart. All the Empire knows this. I pray thee leave this place secretly, and, proceeding to the Court, personally unfold thine innocence. After this it will not be too late to die. Moreover the people of this time are always saying that thy slave resembles the Great Minister in appearance. Therefore I will now die in the place of the Great Minister, and so make clear the Great Minister's redness of heart." So he threw himself on his sword, and slew himself. Then Takechi no Sukune, alone, grieving greatly for him, secretly left Tsukushi, and embarking on the sea, went round by way of the Southern Ocean. Anchoring in the harbour of Ki, he hardly succeeded in making his way to the Court, where he explained his innocence. The Emperor forthwith questioned Takechi no Sukune along with Umashi no Sukune, upon which these two men were each obstinate, and wrangled with one another, so that it was impossible to ascertain the right and the wrong. The Emperor then gave orders to ask of the Gods of Heaven and Earth the ordeal by boiling water. Hereupon Takechi no Sukune and Umashi no Sukune went out together to the bank of the Shiki river, and underwent the ordeal of boiling water. Takechi no Sukune was victorious. Taking his cross-sword, he threw down Umashi no Sukune, and was at length about to slay him, when the Emperor ordered him to let him go. So he gave him to the ancestor of the Atahe of Kii.

²¹ 11th year, Winter, 10th month. The Tsurugi, Kakaki, and Mumaya-zaka ponds were made.

²² This year there was a man who made representation to the Emperor, saying:—"There is in the land of Hiuga a maiden whose name is Kami-naga-hime. She is the daughter of Ushi-morowi, the Kimi of Muragata. She is distinguished for beauty over all the Land." The Emperor was pleased, and wished in his heart to obtain her.

²³ 13th year, Spring, 3rd month. The Emperor sent a special messenger to summon Kami-naga-hime.

²⁴ Autumn, 9th month. Kami-naga-hime arrived from Hiuga, and was straightway settled at the village of Kuhadzu. Now the Imperial Prince, Oho-sazaki no Mikoto, when he saw Kami-naga-hime, was struck with the beauty of her form, and had a constant love for her. Hereupon the Emperor became aware of Oho-sazaki no Mikoto's passion for Kami-naga-hime, and wished to unite her to him. Therewith the Emperor, on the day that he gave a banquet in the hinder palace, sent for Kami-naga-hime for the first time, and so gave her the upper seat in the banqueting-room. Then he brought in Oho-sazaki no Mikoto, and pointing to Kami-naga-hime, made a song, saying:—

²⁵ Come! my son! / On the moor, garlic to gather, / Garlic to gather / On the way as I went, / Pleasing of perfume / Was the orange in flower. / Its branches beneath / Men had all plundered, / Its branches above / Birds perching had withered. / [Of three chestnuts] / Midmost, its branches / Held in their hiding / A blushing maiden. / Come! and for thee, my son, / Let her burst into blossom.

²⁶ Hereupon Oho-sazaki no Mikoto, being favoured with this poetry, forthwith understood that he was receiving Kami-naga-hime as a gift; and, greatly delighted, made a song in reply, saying:—

²⁷ In the pond of Yosami / Where the water collects, / The marsh-rope coils / Were growing, but I knew not of them: / In the river-fork stream, / The water-caltrops shells / Were pricking me, but I knew not of them. / Oh, my heart! / How very ridiculous thou wert!

²⁸ Oho-sazaki no Mikoto, after the consummation of his union with Kami-naga-hime, was very attentive to her, and when he was alone with her, made a song, saying:—

²⁹ The maid of Kohada / Of the further province! / As of a God / Though I had heard of her, / We are folded in each other's arms.

³⁰ Again he made a song, saying:—

³¹ The maid of Kohada / Of the further province— / Oh! how I love her / As she lies / Unresisting!

³² One account says:—"Ushi, the Kimi of Morogata in Hiuga, was in the service of the Court. But having become old in years, he was unable to serve, and so, having ceased his service, he retired to his own land. Thereupon he offered the Emperor his own daughter, Kami-naga-hime. When she first arrived at Harima, the Emperor had made a progress to the island of Ahaji, and was hunting there. Hereupon the Emperor, looking towards the west, saw several tens of stags swimming towards him over the sea. Presently they entered the harbour of Kako in Harima. The Emperor addressed his courtiers, saying:—"What stags are these which come in numbers swimming over the great sea?" Then the courtiers all looked at them and wondered. So a messenger was sent to make examination. The messenger, when he came there, saw that they were all men, only they had for clothing deer-skins with the horns attached. He inquired of them, saying:—"What men are ye?" They replied, saying:—"Ushi, the Kimi of Morogata, being old in years, has ceased his service, but he cannot forget the Court. Therefore he offers his own daughter, Kami-naga-hime." The Emperor was delighted, and sending for her, made her follow the Imperial ship. For this reason, the men of that time called the place where they reached the shore the harbour of Kako. It was perhaps at this time that the practice began of using the word kako as a general name for sailors."

³³ 14th year, Spring, 2nd month. The King of Pèkché sent as tribute a seamstress named Maketsu. She was the first ancestress of the present seamstresses of Kume. This year the Lord of Yutsuki came from Pèkché and offered his allegiance. Accordingly he addressed the Emperor, saying:—"Thy servant was coming to offer allegiance with one hundred and twenty districts of the people of his own land, when the men of Silla prevented them, and they were all forced to remain in the land of Kara." Hereupon Katsuraki no Sotsuhiko was sent to bring the men of Yutsuki from Kara. Now three years passed, and Sotsuhiko did not come.

³⁴ 15th year, Autumn, 8th month, 6th day. The King of Pèkché sent A-chik-ki with two quiet horses as tribute. So they were fed in stables on the acclivity of Karu. Accordingly A-chik-ki was appointed to have charge of their foddering. Therefore the place where the horses were kept was named Mumaya-saka. Moreover, A-chik-ki was able to read the classics, and so the Heir Apparent, Uji no Waka-iratsuko, made him his teacher. Hereupon the Emperor inquired of A-chik-ki, saying:—"Are there other learned men superior to thee?" He answered and said:—"There is Wang-in, who is superior." Then Areda wake, ancestor of the Kimi of Kōdzuke, and Kamu nagi wake were sent to Pèkché to summon Wang-in.

³⁵ This A-chik-ki was the first ancestor of the A-chik-ki (or Atogi) no Fumi-bitō.

³⁶ 16th year, Spring, 2nd month. Wang-in arrived, and straightway the Heir Apparent, Uji no Waka-iratsuko, took him as teacher, and learnt various books from him. There was none which he did not thoroughly understand. Therefore the man called Wang-in was the first ancestor of the Fumi no Obito.

³⁷ In this year King Ahwa of Pèkché died. The Emperor then sent for Prince Työn-chi, and addressed him, saying:—"Do thou return to thy country and succeed to the (royal) Dignity." Accordingly he further granted to him the territory of Eastern Han, and so dismissed him.

³⁸ Eastern Han comprises Kam-na-syöng, Ko-nan-syöng, and I-rim-syöng.

³⁹ 8th month. Kidzu no Sukune of Heguri and Tada no Sukune of Ikuba were sent to Kara. Choice troops were granted them, and the Emperor commanded them, saying:—"The long delay in Sotsuhiko's return must be owing to his being detained by the opposition of the men of Silla. Do you go speedily, assail Silla, and open a way for him." Hereupon Kidzu no Sukune and his colleague moved forward their choice troops and arrived at the Silla frontier. The King of Silla was afraid, and confessed his guilt, so they brought away with them the people of Kungwöl and Sotsuhiko.

⁴⁰ 19th year, Winter, 10th month, 1st day. The Emperor made a progress to the Palace of Yoshino. At this time the Kuzu came to his Court, and presenting to the Emperor newly-brewed sake, made a song, saying:—

⁴¹ At Kashinofu / A cross-mortar we made: / In that cross-mortar / The great august sake that we have brewed / Sweetly / Do thou partake of it / Oh! our father!

⁴² When the song was finished, they drummed on their mouths and looked up laughing. At the present time, on the day that the Kuzu present their country's produce to the Emperor, when their song is finished they drum on their mouths and look up laughing. This custom is probably a relic of antiquity. Now the Kuzu are very plain and honest in character. They commonly gather wild berries for food, and they also boil frogs, which they reckon a great dainty, calling them kebi. Their country lies to the south-east of the capital, on the other side of a mountain. There they dwell by the River Yoshino (amid) steep cliffs and deep ravines. The roads are narrow, with deep hollows. Therefore, although the distance from the capital is not great, their visits to Court had been rare. However, from this time forward they came frequently, bringing the produce of their country to present to the Emperor. This produce consists of such things as chestnuts, mushrooms, and trout.

⁴³ 20th year, Autumn, 9th month. Achi no Omi, ancestor of the Atahe of the Aya of Yamato, and his son Tsuga no Omi immigrated to Japan, bringing with them a company of their people of seventeen districts.

⁴⁴ 22nd year, Spring, 3rd month, 5th day. The Emperor made a progress to Naniha, where he dwelt in the Palace of Oho-sumi.

⁴⁵ 10th day. He ascended a lofty tower and had a distant prospect. Now he was attended by his concubine Yehime, who, looking towards the west, lamented loudly. Hereupon the Emperor inquired of Yehime, saying:—"Why dost thou lament so bitterly?" She answered and said:—"Of late thy handmaiden has been thinking fondly of her father and mother, and so, looking towards the west, unawares she made lament. I pray thee let me return for a while that I may see my parents." Hereupon the Emperor loved Yehime's tender thought for the warmth and coolness of her parents, and addressing her, said:—"Many years have passed since thou hast seen thy parents. It is clearly right that thou shouldst wish to return and visit them." So he granted her permission, and summoning eighty fishermen of Mihara in Ahaji and making sailors of them, sent her to Kibi.

⁴⁶ Summer, 4th month. Yehime set sail from Ohotsu and departed.

⁴⁷ The Emperor, standing on the high tower, looked towards Yehime's ship and made a song, saying:

—

⁴⁸ Thou Island of Ahaji / With thy double ranges; / Thou Island of Adzuki / With thy double ranges
— / Ye good islands / **** / Ye have seen face to face / My spouse of Kibi.

⁴⁹ Autumn, 9th month, 6th day. The Emperor hunted in the Island of Ahaji. This island lies beyond the sea to the west of Naniha. There is a confusion of peaks and cliffs; hills and valleys succeed to one another. Fragrant herbs grow luxuriantly; it is washed by the long billows. Moreover, great deer, wild ducks, and wild geese are abundant in that island. Therefore the Emperor made frequent excursions thither. Now the Emperor, going round by way of Ahaji, made a progress to Kibi and went on an excursion to the Island of Adzuki.

⁵⁰ 11th day. He again removed his dwelling to the Palace of Ashimori in Hata. Then Mitomo wake presented himself and entertained the Emperor, employing his brother, children and grandchildren as stewards. Hereupon the Emperor, observing the reverential fear with which Mitomo wake waited on him, was pleased, and accordingly, having divided the province of Kibi, granted it in fee to his children; that is to say, dividing off the district of Kahashima, he granted it to the eldest son, Inehaya wake. He was the first ancestor of the Omi of Shimo-tsu-michi. Next he took the district of Kamu-tsu-michi and granted it to the middle son, Nakatsuhiko. He was the first ancestor of the Omi of Kamu-tsu-michi and of the Omi of Kaya. Next he took the district of Mino and granted it to Otohiko. He was the first ancestor of the Omi of Mino. Afterwards he took the district of Hakuke and granted it to Ahiru wake, the younger brother of Mitomo wake. He was the first ancestor of the Omi of Kasa. Accordingly he took the district of Sono and granted it to his elder brother, Urakori wake. He was the first ancestor of the Atahe of Sono. And taking the district of Hatori-be, he granted it to Yehime. Wherefore his descendants dwell to this day in the Land of Kibi. This is the reason of it.

⁵¹ 25th year. King Työn-chi of Pèkché died. Accordingly his son Ku-ni-sin became King. The King was a child. Therefore Mong-man-chi of Yamato took the administration of the State. He had an intrigue with the King's mother, and his conduct was in many ways improper. The Emperor hearing this, sent for him.

⁵² The Pèkché record says:—"Mong-man-chi was the son of Mong-na Keunchă, born to him of a Silla woman when he invaded that country. The great services of his father gave him absolute authority in Imna. He came into our country and went back and forward to the honourable country, accepting the control of the Celestial Court. He seized the administration of our country, and his power was supreme in that day. The Emperor, hearing of his violence, recalled him."

⁵³ 28th year, Autumn, 9th month. The King of Koryô sent an envoy to the Court with tribute. He presented an address, in which it was said:—"The King of Koryô instructs the Land of Nippon." Now the Heir Apparent, Uji no Waka-iratsuko, read this address and was enraged. He reproached the Koryô envoy with the rudeness of the address and tore it up."

⁵⁴ 31st year, Autumn, 8th month. The Emperor commanded his ministers, saying:—"The Government ship named Karano was sent as tribute by the Land of Idzu. It is rotten, and unfit for use. It has, however, been in Government use for a long time, and its services should not be forgotten. Shall we not keep the name of that ship from being lost, and hand it down to after ages?" The ministers, on receiving this command, made the functionaries take the timber of that ship and use it as firewood for roasting salt. Herewith they got five hundred baskets of salt, which were freely

given away to the various provinces, and the latter were accordingly caused to build ships. Upon this, all the provinces at the same time sent up ships as tribute, to the number of five hundred, which all assembled in the harbour of Muko. At this time the Silla tribute-envoys were stopping along with them at Muko. Hereupon, of a sudden, fire broke out in the Silla lodgings. It presently spread to the fleet of ships, so that many of them were burnt. In consequence of this, the Silla men were called to an account. The King of Silla, when he heard of it, was afraid, and, greatly alarmed, sent tribute of skilful workmen. They were the first ancestors of the Wina Be. In the beginning, when the ship Karano was burnt as firewood for making salt, some was left over from the burning. It was thought strange that it did not burn, and it was accordingly presented to the Emperor. The Emperor wondered at it, and had it made into a koto, which had a ringing note, and could be heard afar off. Then the Emperor made a song, saying:—

⁵⁵ (The ship) Karano / Was burnt for salt: / Of the remainder / A koto was made. / When it is played on, / (One hears) the saya-saya / Of the summer trees / Brushing against, as they stand, / The rocks of the mid-harbour— / The harbour of Yura.

⁵⁶ 37th year, Spring, 2nd month, 1st day. Achi no Omi and Tsuga no Omi were sent to Wu, to procure seamstresses. Now Achi no Omi and his companions crossed over to the Land of Koryō, and endeavoured to reach Wu. But on arriving at Koryō they knew not the road at all, and begged Koryō to give them persons who knew the road. The King of Koryō sent with them as guides two men called Kureha and Kureshi. In this way they were enabled to reach Wu. The King of Wu thereupon gave them four women as workwomen, namely Ye-hime, Oto-hime, Kure-hatori and Ana-hatori.

⁵⁷ 39th year, Spring, 2nd month. The King of Pèkché sent his younger sister, the Lady Sin-chă-to, to wait upon (the Emperor as his concubine). Now the Lady Sin-chă-to came over, bringing in her train seven women.

⁵⁸ 40th year, Spring, 1st month, 8th day. The Emperor summoned to him Oho-yama-mori no Mikoto and Oho-sazaki no Mikoto, and inquired of them, saying:—"Do ye love your children?" They answered and said:—"We love them exceedingly." Again he inquired:—"Which are most dear—the elder ones or the younger?" Oho-yama-mori no Mikoto answered and said:—"There is none like the elder." On this the Emperor showed displeasure. Then Oho-sazaki no Mikoto, who had previously observed the Emperor's expression of face, answered and said:—"The older has experienced many colds and heats, and has already become a man, so that there is no reason for anxiety about him. But in the case of a young child one knows not whether he will reach manhood or not, and for that reason he is very pitiable." The Emperor was greatly pleased and said:—"Thy words are truly in accordance with my feelings." At this time it was the Emperor's constant desire to establish Uji no Waka-iratsuko as Prince Imperial, and so he wished to conciliate the minds of the two Imperial Princes. Therefore he started this inquiry. On this account he was displeased with Oho-yama-mori no Mikoto's answer.

⁵⁹ 24th day. Uji no Waka-iratsuko was established as successor (to the throne). On the same day Oho-yama-mori no Mikoto was appointed to the charge of the mountains, rivers, woods, and moors, while Oho-sazaki no Mikoto was made Assistant to the Prince Imperial, and caused to administer affairs of State.

⁶⁰ 41st year, Spring, 2nd month, 15th day. The Emperor died in the Palace of Toyo-Akira at the age of 110.

⁶¹ One account says:—"He died in the Palace of Oho-kuma."

⁶² In this month Achi no Omi and his companions arrived in Tsukushi from Wu. Now the Great God of Muna-gata asked for workwomen. Therefore Ane-hime was offered to the Great God of Muna-gata. She was the ancestor of the Mitsukahi no Kimi, who now dwell in the Land of Tsukushi. He then took with him the three women, and proceeded to the Land of Tsu. But when he reached Muko the Emperor was dead and he was too late. Accordingly he offered them to Oho-sazaki no Mikoto. The descendants of these women are the present seamstresses of Kure and the seamstresses of Kaya.

Nihon Shoki, Book XI

The Emperor Ohi-sazaki, (Nintoku Tennō)

¹ The Emperor Oho-sazaki was the fourth child of the Emperor Homuda. His mother's name was Nakatsu-hime no Mikoto. She was a granddaughter of the Imperial Prince Ihoki-iri-hiko. The Emperor from his childhood was intelligent and sagacious, and his face was fair to look upon. When he grew to manhood he was indulgent and humane. The Emperor Homuda died in Spring, the 2nd month of the 41st year of his reign. Now the Prince Imperial offered to cede the Dignity to Oho-sazaki no Mikoto. He would not assume the Imperial Dignity, but advised with Oho-sazaki no Mikoto, saying:—"He that shall rule over the Empire and govern the myriad subjects should overspread them like Heaven, and comprehend them like Earth. If there is above a cheerful heart with which to employ the people, the people are happy and the Empire tranquil. But here am I, a younger brother, and moreover wanting in talent. How shall I presume to succeed to the Dignity and to enter upon the Celestial task? But thou, O great Prince, art distinguished in appearance and of a far-reaching benevolence. Thou art also of ripe years and art fit to become Lord of the Empire. The late Emperor established me as his Heir. But was this for my abilities? No, it was simply because he loved me. Moreover, there is the weighty matter of the service of the Ancestral shrines and of the Gods of the Earth and of Grain. For this thy servant is wanting in ready tact and is unmeet to fill the office. Now, there is a general principle admitted by both ancient and modern times that the elder brother should be above and the younger brother below, that the wise man should be Lord and the stupid man a vassal. Let the Prince therefore unhesitatingly assume the Imperial Dignity, and I will be simply his servant and assistant." Oho-sazaki no Mikoto answered and said:—"It was the intention of the late Emperor that the Imperial Dignity should not be vacant for a single day. Therefore he made choice beforehand of an illustrious virtue and established the Prince as his duplicate. The succession he bestowed on thee and the people he granted to thee. Let us honour his preference, and publish it throughout the land. Wanting in wisdom though I am, shall I disregard the command of the late Emperor, and without consideration comply with the request of the Prince, my younger brother?"

² He firmly declined and would not receive it, and each of them wished to transfer (the sovereignty) to the other.

³ At this time the Imperial Prince Nukada no Oho-naka-tsu-hiko, intending to take charge of the official rice-lands and granary of Yamato, addressed Oü no Sukune, ancestor of the Omi of Idzumo, who was the officer charged with these official rice-lands, saying:—"These official rice-lands were originally Mountain-warden-land, and therefore I will now take the management of them. Thou oughtest not to hold them."

⁴ Now Oü no Sukune reported the matter to the Prince Imperial, who spake to him, saying:—"Do thou represent the matter to Oho-sazaki no Mikoto." Hereupon Oü no Sukune made representation to

Oho-sazaki no Mikoto, saying:—"The Imperial Prince Oho-naka-tsu-hiko will not allow thy servant to manage the official rice-fields which were placed in his charge." Oho-sazaki no Mikoto inquired of Maro, the ancestor of the Atahe of Yamato, saying:—"It is stated that the official rice-lands of Yamato were originally Mountain-warden-land. How is this?" He answered and said:—"Thy servant knows not. But thy servant's younger brother, Akoko, knows." It happened that at this time Akoko had been sent to the Han country and had not yet returned. Hereupon Oho-sazaki no Mikoto spake to Oü, saying:—"Do thou go thyself to the Han country and summon Akoko. Go quickly, travelling day and night." So he assigned to him eighty fishermen of Ahaji as sailors. Hereupon Oü proceeded to the Han country, and straightway came accompanied by Akoko. Accordingly he was asked about the Yamato official rice-lands. He replied, saying:—"I have heard by tradition that, in the time of the Emperor who reigned in the palace of Tamaki at Makimuku, the official rice-fields of Yamato were settled in the charge of Oho-tarashi-hiko no Mikoto, the Prince Imperial. At that time there was an Imperial Decree to the effect that the official rice-lands of Yamato were always to be the official rice-lands of the reigning Sovereign, and could not be held by anyone who was not the reigning Sovereign, even an Emperor's child. It is therefore wrong to say that this is Mountain-warden-land."

⁵ Then Oho-sazaki no Mikoto sent Akoko to the Imperial Prince Nukada no Oho-naka-tsu-hiko, and made him acquaint him with these circumstances. The Imperial Prince Oho-naka-tsu-hiko knew not at all what to do, and Oho-sazaki no Mikoto, recognizing that he was in the wrong, forgave him and did not punish him.

⁶ Thereafter Prince Oho-yama-mori was full of resentment that he was passed over by the late Emperor and not established as Prince Imperial. In addition he had this cause of hatred. So he plotted, saying:—"I will kill the Prince Imperial and will ultimately ascend to the Imperial Dignity." Hereupon Oho-sazaki no Mikoto, having heard beforehand of his plot, secretly advised the Prince Imperial to prepare soldiers for his protection. Then the Prince Imperial got ready troops and awaited him. The Imperial Prince Oho-yama-mori, not knowing that soldiers had been prepared, took with him only a few hundred fighting men, and starting in the middle of the night, proceeded thither. At dawn he arrived at Uji, and was about to cross the river when the Prince Imperial, having put on hempen garments, took the helm, and secretly mingled with the ferrymen. He then took the Imperial Prince Oho-yama-mori on board and ferried him over as far as the middle of the river, where he induced the ferrymen to step on the (side of the) boat and make it heel over. Hereupon the Imperial Prince Oho-yama-mori fell into the river and sank. But he rose to the surface again, and while floating down the stream made a song, saying,—

⁷ But a large number of ambushed soldiers sprang up, so that he was unable to reach the bank, and he finally sank and died. Search was caused to be made for his dead body, and it came to the surface at the ferry of Kahara. Then the Prince Imperial seeing the dead body, made a song, saying,—

⁸ So he was buried at Mount Nara. Afterwards the Prince Imperial built a palace at Uji, wherein he dwelt. Moreover in consequence of his ceding the Dignity to Oho-sazaki no Mikoto, he remained for a long time without assuming the Imperial rank. Now three years passed during which the Imperial rank was vacant. Then there was a fisherman who brought a mat-basket of fresh fish, which he offered as a present at the Uji Palace. The Prince Imperial commanded the fisherman, saying:—"I am not the Emperor," and sent him away, telling him to present it at Naniha. Oho-sazaki no Mikoto also sent him away, telling him to present it at Uji. Hereupon the fisherman's mat-basket became putrid on

his journeys back and forward. So he sent it away again and procured other fresh fish, which he presented, and which were declined as on the previous day. The fresh fish again became putrid. The fisherman was grieved at his frequent returning, so he flung away the fresh fish and wept. Therefore the proverbial saying, "There is a fisherman who weeps on account of his own things," which had its origin in this.

⁹ The Prince Imperial said:—"I know that the Prince, my elder brother, is not to be moved from his resolution. Why then should I prolong my life and give trouble to the Empire?" So he died by his own hand. Then Oho-sazaki no Mikoto, hearing of the Prince Imperial's death, was greatly shocked, and hastening from Naniha arrived at the Palace of Uji. Now three days had passed since the Prince Imperial's death. Oho-sazaki no Mikoto beat his breast, wept aloud, and knew not what to do. He loosed out his hair, and bestriding the corpse, called upon him thrice, saying:—"Oh, my younger brother, the Imperial Prince!" In course of time he came to life, raised himself up, and remained in a sitting posture. Hereupon Oho-sazaki no Mikoto addressed the Heir Apparent, saying:—"Oh, what grief! Oh, what regret! Why didst thou pass away of thine own accord? If the dead had any knowledge, what would the late Emperor think of me?" So the Prince Imperial addressed the Prince his elder brother, saying:—"It is the command of Heaven. Who may stay it? If I should go to the place where the Emperor is, I will tell him of all the Prince, my elder brother's wisdom, and also of my abdication. But the sage Prince must surely be fatigued after the long and hurried journey which he undertook on hearing of my death." So he presented to him the Imperial Princess Yata, his younger sister by the same mother, saying:—"Though she is unworthy of thy nuptials, she may in some small measure serve to be entered in the number of the side Courts." So he lay down again in his coffin and died.

¹⁰ Hereupon Oho-sazaki no Mikoto put on plain unbleached garments and began mourning for him, and his lamentation was exceedingly pathetic. He was buried on the top of the hill of Uji.

¹¹ 1st year, Spring, 1st month, 3rd day. Oho-sazaki no Mikoto assumed the Imperial Dignity. The Empress was honoured with the title of Grand Empress. He made his capital at Naniha. It was called the Palace of Takatsu. The Palace enclosure and buildings were not plastered, the gable rafters and ridgepoles, the posts and pillars were devoid of ornament; the covering of thatch was not evenly trimmed. This was that he might not delay the season of agricultural operations for the sake of his own personal caprices.

¹² Before this time, on the day that the Emperor was born, an owl entered the parturition house. The next morning the Emperor Homuda called to him the Prime Minister Takechi no Sukune, and addressed him, saying:—"What may this portend?" The Prime Minister answered and said:—"It is a lucky omen. Moreover yesterday when thy servant's wife was in labour, a wren entered the parturition house. This also is strange!" Hereupon the Emperor said:—"Now our child and the Prime Minister's child have been born on the same day. In the case of both there are omens. This is an indication from Heaven. Let us take the names of these birds, and each exchanging them, call our children after them as a covenant to future generations." So he took the name "wren" (sazaki) and called the Prince Imperial by it, saying:—"The Imperial Prince Oho-sazaki." And he took the name "owl" (Dzuku) and called the Prime Minister's child by it, saying:—"Dzuku no Sukune." He was the first ancestor of the Omi of Heguri.

¹³ This year was the year Midzunoto Tori (10th) of the Cycle.

¹⁴ 2nd year, Spring, 3rd month, 8th day. Iha no hime no Mikoto was appointed Empress. She was the mother of the Emperor Ohi-ne Iza-ho-wake, of the Imperial Prince Suminohe no Nakatsu, of the Emperor Midzu-ha-wake, and of the Emperor Wo-asa-tsu-ma-waku-go no Sukune. Another consort, Kami-naga-hime of Hiuga, bore to him the Imperial Prince Oho-kusaka and the Imperial Princess Hatahi.

¹⁵ 4th year, Spring, 2nd month, 6th day. The Emperor addressed his ministers, saying:—"We ascended a lofty tower and looked far and wide, but no smoke arose in the land. From this we gather that the people are poor, and that in the houses there are none cooking their rice. We have heard that in the reigns of the wise sovereigns of antiquity, from every one was heard the sound of songs hymning their virtue, in every house there was the ditty, 'How happy are we.' But now when we observe the people, for three years past, no voice of eulogy is heard; the smoke of cooking has become rarer and rarer. By this we know that the five grain do not come up, and that the people are in extreme want. Even in the Home provinces there are some who are not supplied; what must it be in the provinces outside of our domain?"

¹⁶ 3rd month, 21st day. The following decree was issued:—"From this time forward, for the space of three years, let forced labour be entirely abolished, and let the people have rest from toil." From this day forth his robes of state and shoes did not wear out, and none were made. The warm food and hot broths did not become sour or putrid, and were not renewed. He disciplined his heart and restrained his impulses so that he discharged his functions without effort.

¹⁷ Therefore the Palace enclosure fell to ruin and was not rebuilt; the thatch decayed, and was not repaired; the wind and rain entered by the chinks and soaked the coverlets; the starlight filtered through the decayed places and exposed the bed-mats. After this the wind and rain came in due season, the five grains produced in abundance. For the space of three autumns the people had plenty, the praises of his virtue filled the land, and the smoke of cooking was also thick.

¹⁸ 7th year, Summer, 4th month, 1st day. The Emperor was on his tower, and looking far and wide, saw smoke arising plentifully. On this day he addressed the Empress, saying:—"We are now prosperous. What can there be to grieve for?" The Empress answered and said:—"What dost thou mean by prosperity?" The Emperor said:—"It is doubtless when the smoke fills the land, and the people freely attain to wealth." The Empress went on to say:—"The Palace enclosure is crumbling down, and there are no means of repairing it; the buildings are dilapidated so that the coverlets are exposed. Can this be called prosperity?" The Emperor said:—"When Heaven establishes a Prince, it is for the sake of the people. The Prince must therefore make the people the foundation. For this reason the wise sovereigns of antiquity, if a single one of their subjects was cold and starving, cast the responsibility on themselves. Now the people's poverty is no other than Our poverty; the people's prosperity is none other than Our prosperity. There is no such thing as the people's being prosperous and yet the Prince in poverty."

¹⁹ Autumn, 8th month, 9th day. For the Imperial Prince Ohine Izaho-wake there was established the Mibu Be, and again for the Empress there was established the Katsuraki Be.

²⁰ 9th month. The provinces, without exception, petitioned, saying:—"Three years have now elapsed since forced labour was altogether remitted. The Palace buildings have therefore become decayed, and the Treasury empty. The black-headed people have now abundance, and remnants are not picked up. Therefore in the villages there are no men without wives or women without husbands, in the

houses there is store of spare provisions. If at such a time there was no payment of taxes with which to repair the Palace buildings, we fear that we should incur guilt in the sight of Heaven." The Emperor, however, continued to be patient, and would not grant their petition.

²¹ 10th year, Winter, 10th month. Forced labour for the building of a Palace was imposed for the first time. Hereupon the people, without superintendence, supporting the aged and leading by the hand the young, transported timber, carried baskets on their backs, and worked their hardest without distinction of night or day, vying with one another in the construction. In this manner, ere long the Palace buildings were every one completed. Therefore up to the present day he is styled the Sage Emperor.

²² 11th year, Summer, 4th month, 16th day. The Emperor commanded his ministers, saying:—"Viewing this land, the moors and marshes extend far and wide, and the cultivated fields are few and rare. Moreover, the river waters spread out to each side, so that the lower streams flow sluggishly. Should there happen to be continuous rains, the tide from the sea flows up against them so that one may ride in boats through the villages: and the highways, too, are covered with mud. Therefore do ye our ministers examine this together, and having ascertained the source of the divergence, make a channel for them to the sea, and, staying the contrary flow (of the tide), preserve the fields and houses."

²³ Winter, 10th month. The plain north of the Palace was excavated, and the water from the south diverted into the Western Sea. Therefore that water was called by the name Hori-ye.

²⁴ Moreover, in order to prevent the overflowing of the Northern river the Mamuta embankment was constructed. At this time there were two parts of the construction which gave way and could not be stopped up. Then the Emperor had a dream in which he was admonished by a God, saying:—"There is a man of Musashi named Koha-kubi and a man of Kahachi named Koromo no ko, the Muraji of Mamuta. Let these two men be sacrificed to the River-God, and thou wilt surely be enabled to close the gaps." So he sought for these two men, and having found them, sacrificed them to the River-God. Hereupon Koha-kubi wept and lamented, and plunging into the water, died. So that embankment was completed. Koromo no ko, however, took two whole calabashes, and standing over the water which could not be dammed, plunged the two calabashes into the mid-stream and prayed, saying:—"O thou River-God, who hast sent the curse (to remove which) I have now come hither as a sacrifice. If thou dost persist in thy desire to have me, sink these calabashes and let them not rise to the surface. Then shall I know that thou art a true God, and will enter the water of my own accord. But if thou canst not sink the calabashes, I shall, of course, know that thou art a false God, for whom, why should I spend my life in vain?" Hereupon a whirlwind arose suddenly which drew with it the calabashes and tried to submerge them in the water. But the calabashes, dancing on the waves, would not sink, and floated far away over the wide waters. In this way that embankment was completed, although Koromo no ko did not die. Accordingly Koromo no ko's cleverness saved his life. Therefore the men of that time gave a name to these two places, calling them "Kohakubi's Gap" and "Koromo no ko's Gap."

²⁵ This year men of Silla came to the Court with tribute, and were made to labour at this public work.

²⁶ 12th year, Autumn, 7th month, 3rd day. The Land of Koryö sent tribute of iron shields and iron targets.

²⁷ 8th month, 10th day. The Koryō guests were entertained at Court. On this day the ministers and functionaries were assembled and made to shoot at the iron shields and targets presented by Koryō. Nobody could pierce the targets except Tatebito no Sukune, the ancestor of the Omi of Ikuba, who shot at the iron targets and pierced them. Then the guests from Koryō, when they saw this, were struck with awe by his excellent skill in archery, and, standing up together, did obeisance to the Emperor. The next day the Emperor commended Tatebito no Sukune and gave him a title, calling him Ikuba no Toda no Sukune. On the same day a title was given to Sukune no Omi, the ancestor of the Miyakko of Ohase, and he was called Sakashi-nokori no Omi.

²⁸ Winter, 10th month. The Great Canal was dug in the district of Kurikuma in Yamashiro for the irrigation of the rice-fields. By this means the peasants of that district had always years of abundance.

²⁹ 13th year, Autumn, 9th month. Now for the first time official granaries were established at Mamuta. The Usu-me Be was accordingly instituted.

³⁰ Winter, 10th month. The Pond of Wani was made. In the same month the Yokono Embankment was constructed.

³¹ 14th year, Winter, 11th month. A bridge was made at the Wikahi ferry. It was this place which was called Wo-bashi. In this year a highway was constructed and laid down within the capital from the South Gate extending in a straight line as far as the village of Tajihi. Moreover, a great canal was dug in Konku by which the water of the Ishikaha River was brought to irrigate the four waste plains of Upper Suzuka and Lower Suzuka, Upper Toyora and Lower Toyora. By bringing these under cultivation there were gained more than 40,000 K'üing of rice-land. Therefore the peasants of those places enjoyed abundance, and there was no longer the plague of bad years.

³² 16th year, Autumn, 7th month, 1st day. The Emperor, indicating Kuhada no Kugahime, a lady of the Palace, to his personal attendants, said:—"It is our desire to bestow affection on this damsel, but, harassed by the Empress's jealousy, we have not been able to become united to her. Many years have passed. Why should she waste her years of bloom?" So he made a song, saying:—

³³ Who will nourish / The daughter of the Omi / That sweeps along the bottom of the water?

³⁴ Then Hayamachi, the ancestor of the Miyakko of the province of Harima, advanced alone and made a song, saying:—

³⁵ I, Hayamachi of Harima, / (Where the dreadful tides are) / Though full of awe, / Like rocks tumbling down, / I will nourish her.

³⁶ That same day Kugahime was given to Hayamachi. On the evening of the next day Hayamachi went to Kugahime's house. Now Kugahime would not comply with his wishes, but he persisted in approaching the curtained space. Then Kugahime said:—"Thy handmaiden will end her years husbandless. How can she become my Lord's wife?" Now the Emperor, when he heard this, wished to accomplish Hayamachi's desires, so he sent Kugahime along with Hayamachi to Kuhada. But Kugahime straightway became ill and died on the journey. Therefore there is to this day the tomb of Kugahime.

³⁷ 17th year. Silla did not attend the Court with tribute.

³⁸ Autumn, 9th month. Toda no Sukune, ancestor of the Omi of Ikuba, and Sakashi-nokori no Omi, ancestor of the Miyakko of Ohase, were sent to inquire the reason of the failure to send tribute.

Hereupon the Silla people were afraid, and presented 1460 pieces of tribute, fine silks, and miscellaneous objects of all kinds—in all eighty ship-loads.

³⁹ 22nd year, Spring, 1st month. The Emperor addressed the Empress, saying:—"I have taken to me the Imperial Princess Yata, and am about to make her my concubine." But the Empress would not allow it. Hereupon the Emperor made a song, in which he besought the Empress, saying:—

⁴⁰ As a means of raising up / Dear ones: / As a spare bowstring / To supply a vacancy / I would place (her) along with (thee).

⁴¹ The Empress made a song in reply, saying:—

⁴² In the case of garments / To double them is well, / But my Lord who would set in a row / The couches of night— / I wonder if he is wise.

⁴³ The Emperor again made a song, saying:—

⁴⁴ Like the shore of Narabi / Of Cape Naniha / That projects (into the sea) / It must have been solely to be thy comrade / That that child came into being.

⁴⁵ The Empress made a song in reply, saying:—

⁴⁶ Like the summer insect, / The insect that seeks the fire / Wearing double garments, / That the palace precinct should be thus, / Nay! it is not good.

⁴⁷ The Emperor again made a song, saying:—

⁴⁸ Even the traveller, / Who with unshared tears / Toils over the little pass of Hika / In Asatsuma— / Well for him had he a companion!

⁴⁹ The Empress finally refused her consent. Therefore she was silent, and answered not again.

⁵⁰ 30th year, Autumn, 9th month, 11th day. The Empress made an excursion to the land of Kii. She went as far as Cape Kumano, and was coming back with leaves of the mitsuna, which she had gathered there. On this day the Emperor, espying the Empress's absence, wedded the Imperial Princess Yata, and placed her in the Palace. Now the Empress, when she arrived at the Naniha ferry, heard that the Emperor had become united to the Imperial Princess Yata, and was very wroth. She flung into the sea the mitsuna leaves which she had gathered, and would not land. Wherefore the men of that day called the sea where the leaves were scattered Kashiha no Watari, or the Kashiha ferry. Now the Emperor, unaware that the Empress was angry and would not land, went in person to the Great Harbour, and while awaiting the Empress's ship, made a song, saying:—

⁵¹ Ye men of Naniha, / Haul along the bell-(hung) ship, / Soaked as to your loins, / Haul along that ship. / Haul along the great august ship.

⁵² Now the Empress did not anchor at the Great Harbour, but drew onwards again, and, ascending the river, went round by way of Yamashiro, in the direction of Yamato. The next day the Emperor sent an attendant named Toriyama to bring the Empress back, and made a song, saying:—

⁵³ In Yamashiro / Overtake her, Toriyama. / Overtake her, overtake her, / My beloved spouse— / I wonder wilt thou overtake and join her.

⁵⁴ The Empress would not come back, but continued her journey as far as the River of Yamashiro, where she made a song, saying:—

⁵⁵ Ascending the river— / The River of Yamashiro— / (Peak upon peak—) / As I ascend it, / By the river bend / There stands luxuriant / (Less-than-a-hundred) / An eighty-leaved tree. / Is it the Great Lord?

⁵⁶ So she crossed over Mount Nara, and looking on Katsuraki, she made a song, saying:—

⁵⁷ Going up to Miya, / As I ascend / The River of Yamashiro / (—Peak upon peak—) / Nara I pass / Of fertile soil; / Yamato I pass, / Shielded by its mountains; / The land I long to see / Is Takamiya of Katsuraki, / For there is my home.

⁵⁸ Returning again to Yamashiro, she built a Palace on the south side of the Hill of Tsutsuki, and dwelt there.

⁵⁹ Winter, 10th month, 1st day. Kuchi no Omi, ancestor of the Omi of Ikuba, was sent to fetch the Empress.

⁶⁰ One version says:—"Kuchi no Omi, ancestor of the Omi of Wani."

⁶¹ Now Kuchi no Omi went to the Palace of Tsutsuki, and wished to have audience of the Empress, but she remained silent and answered not. Then Kuchi no Omi prostrated himself before the Empress's hall, and remained there day and night drenched by the rain and snow, and did not move. Hereupon Kuchi no Omi's younger sister, Kuniyori-hime, who was in the service of the Empress, and happened just then to be in attendance upon her, saw her elder brother wet with the rain, and shed tears and made a song, saying:—

⁶² In the Palace of Tsutsuki, / In Yamashiro, / When I see my elder brother / Delivering his message, / My eyes fill with tears.

⁶³ Then the Empress addressed Kuniyori-hime, saying:—"Why weepest thou?" She answered and said:—"He that lies prostrate in the courtyard and begs an audience is thy handmaiden's elder brother. He is wet with the rain, and does not flinch, but still lies prostrate in the hope of an audience of thee. This is why I weep and am sorrowful." Then the Empress addressed her, saying:—"Tell thy elder brother to return with all speed. I will never go back." Kuchi accordingly returned, and made his report to the Emperor.

⁶⁴ 11th month, 7th day. The Emperor made a progress by river to Yamashiro. At this time there was a mulberry branch floating down the stream. The Emperor looked at the mulberry branch, and made a song, saying:—

⁶⁵ The mulberry tree / **** / Which Iha no hime / Will not listen to even absently / May not reach (the bank), / But by the bends of the river / It seems to go tossing on— / Oh! that mulberry tree!

⁶⁶ On the next day the Imperial cortège arrived at the Palace of Tsutsuki. The Empress was sent for, but she refused to appear before the Emperor. Then the Emperor made a song, saying:—

⁶⁷ Again he made a song, saying:—

⁶⁸ Had I not had for my pillow / Thine arm / White as the whiteness of the roots / Of the radishes dug up / With the wooden hoes / Of the women of Yamashiro / (Peak upon peak), / Then mightest thou say that thou knowest me not.

⁶⁹ Then the Empress sent a message to the Emperor, saying:—"My lord has taken the Imperial Princess Yata and made her his concubine. Now I do not wish to be associated with the Princess as

Consort." So she refused to enter his presence, and the Imperial carriage returned to the Palace. The Emperor hereupon resented the Empress's great indignation, but yet continued to love her.

⁷⁰ 31st year, Spring, 1st month, 15th day. Ohine-izaho-wake no Mikoto was appointed Prince Imperial.

⁷¹ 35th year, Summer, 6th month. The Empress Iha no hime no Mikoto died in the Palace of Tsutsuki.

⁷² 37th year, Winter, 11th month, 12th day. The Empress was buried on Mount Nara.

⁷³ 38th year, Spring, 1st month, 6th day. The Imperial Princess Yata was appointed Empress.

⁷⁴ Autumn, 7th month. The Emperor and Empress dwelt in a high tower to escape from the heat. At this time there was heard every night from the moor of Toga the cry of deer with a musical, yet melancholy sound, so that a feeling of pity arose in them both. But when the interlune came, the cry of the deer was no longer heard. Hereupon the Emperor addressed the Empress, saying:—"This evening the deer does not bell. Wherefore is this?" The next day, a Saheki Be of the district of Wina presented a basket. The Emperor caused a steward to make inquiry of him, saying:—"What is this basket?" The answer was, "A buck." He inquired—"A deer of what place?" and was told, "Of Toga moor." The Emperor considered that this basket must be the deer which had belled, and he accordingly addressed the Empress, saying:—"We have been soothed in the anxious thoughts which have of late possessed us by listening to the belling of a deer. Now when the day or night, and the mountain or moor of the deer which has been caught are considered, they correspond to the deer which belled. It is true that that man was not aware of our feelings of affection, and that it was by chance that he came to take it. We nevertheless cannot resist a feeling of resentment. It is therefore our wish that the Saheki Be shall not approach the Imperial Palace." So he made the officials remove his residence to Nuta in Aki. He was the ancestor of the present Saheki Be of Nuta in Aki.

⁷⁵ There is a popular story that a long time ago there was a man who went to Toga, and spent the night on the moor. Now there were two deer which lay down beside him. When it was on the point of cock-crow, the male deer addressed the female, saying:—"This night I had a dream in which I saw a white mist come down copiously and cover my body. What may this portend?" The female deer answered and said:—"If thou goest out, thou wilt certainly be shot by men and die, and so thy body will be smeared with white salt to correspond with the whiteness of the mist." Now the man who was spending the night there wondered at this in his heart. Before it was yet dawn, there came a hunter, who shot the male deer, and killed it. Hence the proverbial saying of the men of that day—"Even the belling male deer follows the interpretation of a dream."

⁷⁶ 40th year, Spring, 3rd month. The Emperor wished to take to himself the Imperial Princess Medori as concubine, and made the Imperial Prince Hayabusa wake his middle man. Now the Imperial Prince Hayabusa secretly wedded her himself, and for a long time made no report of his mission. Hereupon the Emperor, not knowing that she had a husband, went in person to the Imperial Princess Medori's chamber. At this time the Imperial Princess was weaving, and her women made a song, saying:—

⁷⁷ The metal loom of Heaven— / The everlasting— / The metal-loom where / Medori is weaving /
Stuff for an august cloak / For Hayabusa wake!

⁷⁸ Upon this the Emperor saw that the Imperial Prince Hayabusa wake had secretly wedded her, and was angry. But out of regard for what the Empress might say, and also from respect for the principle which governs the relation of stem and branches, he was patient and did not punish him. Now the Imperial Prince Hayabusa wake was lying down for a little with his head pillowed on the Imperial Princess's knee. Whereupon he addressed her, saying:—"Which is the swiftest, the wren or the falcon?" She said, "The falcon." Then the Imperial Prince said:—"That means that I shall be first." The Emperor heard these words, and his wrath was aroused again. At this time the Imperial Prince Hayabusa wake's attendants made a song, saying:—

⁷⁹ The falcon / Ascending to Heaven / With soaring flight— / Let him seize the wren / On the top of the Tsuki trees.

⁸⁰ When the Emperor heard this song, he flew into a great rage, and said:—"We were unwilling for a private cause of hate to destroy one related to us, and we were patient. Why should a private cause of quarrel be converted into a matter which affects the State?"

⁸¹ So he wished to kill the Imperial Prince Hayabusa wake. Now the Imperial Prince fled with the Imperial Princess Medori, intending to place her in the Shrine of Ise. Hereupon the Emperor, hearing that the Imperial Prince Hayabusa wake had run away, straightway sent Wofuna of the Honchi Be of Kibi and Aganoko, Atahe of Saheki in Harima, saying:—"Pursue them, and when you overtake them, slay them forthwith." Hereupon the Empress addressed the Emperor, saying:—"Truly the Imperial Princess Medori is liable to severe punishment. But when she is killed I hope her body may not be exposed." Accordingly he gave orders to Wofuna and his colleague not to take the Imperial Princess's leg-jewels or arm-jewels. Wofuna and his colleague pursued them as far as Uda, and closed on them at Mount Soni. Here they hid in the herbage, and escaping by only a little, fled hastily, and crossed the mountain. Then the Imperial Prince made a song, saying:—

⁸² Even this mountain, steep / As a ladder, / When I cross over it / With thee, my love, / Seems a restful couch.

⁸³ Hereupon Wofuna and the rest, seeing that they had escaped, followed after hastily, and when they came to the moor of Komoshiro in Ise, slew them. Then Wofuna and the others searched for the Imperial Princess's jewels, and took them from within her undergarments. So they buried the bodies of the Prince and Princess on the bank of the River Ihoki, and then made their report to the Emperor. The Empress caused inquiry to be made of Wofuna and the others, saying:—"Did you see the Imperial Princess's jewels?" They answered and said, "We did not see them."

⁸⁴ That year during the month of the festival of tasting the first rice on the day of the banquet, sake was given to the princesses and ladies of the inner and outer circle. Thereupon, on the hands of two women, viz., the wife of Waka-mori-yama, Kimi of the mountains of Afumi, and Ihasakihime, one of the Uneme, there were entwined excellent jewels. The Empress, observing that these jewels resembled those of the Imperial Princess Medori, straightway became suspicious, and commanded an official to inquire under what circumstances they had come by these jewels. They answered and said:—"They are the jewels of the wife of Aganoko, the Atahe of Saheki." So Aganoko, being interrogated, answered and said:—"On the day that the Imperial Princess was put to death I searched her and took them." So they were about to put Aganoko to death. But he offered to the Emperor all his private lands, and prayed to escape from death. Therefore his land was confiscated, and the death penalty remitted. On this account that land was called Tama-de.

⁸⁵ 41st year, Spring, 3rd month. Ki no Tsuno no Sukune was sent to Pèkché. He was the first to distinguish the boundaries of provinces and districts, and to commit to writing in detail the productions of the soil in each locality. At this time Lord Chyu, the grandson of the King of Pèkché, was disrespectful, and accordingly Ki no Tsuno no Sukune remonstrated with the King of Pèkché. The King of Pèkché was afraid, and binding Lord Chyu in iron chains, delivered him up in charge of Sotsuhiko. Now Lord Chyu, when he came to Japan, straightway ran away, and concealed himself in the house of Koroshi, Obito of Nishikori in Ishikaha, deceiving him by saying:—"The Empress has pardoned thy servant's offence. Therefore have I betaken myself to thee for maintenance." A long time after the Emperor ultimately forgave him his offence.

⁸⁶ 43rd year, Autumn, 9th month, 1st day. Tsuchigura, Ahiko of Yosami, caught a strange bird and presented it to the Emperor, saying:—"I am constantly spreading nets and catching birds in them, but never before have I caught a bird of this kind. I therefore thought it curious, and offer it to His Majesty." The Emperor sent for Lord Chyu and, pointing to the bird, said:—"What bird is this?" Lord Chyu answered and said:—"Birds of this kind are numerous in Pèkché. They can be tamed so as to be quite obedient to man. Moreover they are swift of flight and prey upon all kinds of birds. The common people in Pèkché call them Kuchi." So it was given to Lord Chyu to be fed and tamed. In no long time he succeeded in taming it. Lord Chyu accordingly fastened to its leg a soft leather strap, and attached to its tail a small bell. Then, placing it on his forearm, he presented it to the Emperor. On this day he went to the moor of Mozu and hunted. At this time a large number of hen pheasants got up, and the falcon was let loose and made to catch them. It speedily caught several tens of pheasants. In this month the Be of Taka-ama (falcon-sweet) was first established. Therefore the men of that time called the place where the falcon was brought up the village of Taka-ama.

⁸⁷ 50th year, Spring, 3rd month, 5th day. A man of Kahachi informed the Emperor, saying:—"A wild goose has laid an egg on the Mamuta embankment." That same day a messenger was sent to see. He said:—"It is true." The Emperor hereupon made a song, in which he inquired of Takechi no Sukune, saying:—

⁸⁸ O Aso of Uchi! / **** / Thou, beyond all others, / A man distant of age— / Thou, beyond all others, / A man long in the land— / Hast thou not heard / That a wild goose has laid an egg / In Akitsushima, / The land of Yamato?

⁸⁹ Takechi no Sukune made a song in reply, saying:—

⁹⁰ Our great Lord / Who rules tranquilly, / Right is he, right is he / To ask me. / For in Akitsushima, / In the land of Yamato, / Never have I heard / That a wild goose has laid an egg.

⁹¹ 53rd year. Silla did not attend the Court with tribute.

⁹² 5th month. Takahase, ancestor of the Kimi of Kōdzuke, was sent to ask the reason of the failure to send tribute. On his way he took a white deer, and returning with it, presented it to the Emperor. He then chose another day and started on his journey. Shortly after, the Emperor sent in addition Takahase's younger brother Tamichi, and commanded him, saying:—"If Silla is recalcitrant, raise an army and invade that land." So he gave him chosen troops. Silla raised an army and made opposition. Now the Silla men offered battle daily. But Tamichi made strong his barriers, and would not go out. Now a Silla soldier who had been let out from the camp was taken prisoner. So being questioned as to the condition of affairs, he answered, saying:—"There are mighty men, called the 'Hundred Thrusters,' nimble and valorous, who always form the right van of the army. Therefore if you observe

this and attack the left, it will be routed." Now Silla allowed the left to be vacant, and filled up the numbers of the right. Hereupon Tamichi, drawing up his picked cavalry, attacked their left, upon which the Silla troops were defeated. Accordingly letting go his men, he bore down on the enemy and slew several hundreds of them. So he took prisoners the people of four villages, with whom he returned to Japan.

⁹³ 55th year. The Yemishi rebelled. Tamichi was sent to attack them. He was worsted by the Yemishi, and slain at the Harbour of Ishimi. Now one of his followers obtained Tamichi's armlet and gave it to his wife, who embraced the armlet and strangled herself. When the men of that time heard of this they shed tears. After this the Yemishi again made an incursion and carried off some of the people. Accordingly they dug up Tamichi's tomb, upon which a great serpent started up with glaring eyes, and came out of the tomb. It bit the Yemishi, who were everyone affected by the serpent's poison, so that many of them died, and only one or two escaped. Therefore the men of that time said: "Although dead, Tamichi at last had his revenge. How can it be said that the dead have no knowledge?"

⁹⁴ 58th year, Summer, 5th month. By the road which passes to the south of the grove of firs at Arehaka, there suddenly sprang up two kunugi trees, which joined over the road so that the ends of their branches met.

⁹⁵ Winter, 10th month. The Land of Wu and the Land of Koryö together attended the Court with tribute.

⁹⁶ 60th year, Winter, 10th month. The guardians of the Shiratori misasagi were told off as labourers on the public works. Now the Emperor approached the place of the works. Hereupon Meki, one of the guardians of the misasagi, became suddenly changed into a white deer, and ran away. Upon this the Emperor commanded, saying:—"This misasagi has always been empty, and therefore I meant to abolish its guardians and for the first time to employ them as labourers. But now that I see this portent, I am filled with profound awe. Let not the guardians of the misasagi be disturbed." So he gave them to the Hashi no Muraji.

⁹⁷ 62nd year, Summer, 5th month. The Governor of the province of Tōtomi presented a memorial, saying:—"There is a great tree which has floated down the Ohowigaha until it was stopped in a bend of the river. It is ten girths in size. It has one stem which divides into two at the extremity." Now Akoko, Atahe of Yamato, was sent to make a boat of it. He conveyed it by way of the Southern Sea, and brought it to the Harbour of Naniha, where it was enrolled among the number of the Imperial vessels.

⁹⁸ This year the Imperial Prince Nukada no Ohonakatsu hiko hunted in Tsuke. Now the Imperial Prince, looking down over the moor from a mountain-top, espied something in shape like a hut. So he sent a messenger to look at it. The messenger returned and said:—"It is a muro." Accordingly he sent for Ohoyama-nushi, the Inaki of Tsuke, and inquired of him, saying:—"That thing which is on the moor—what kind of muro is it?" He informed him, saying:—"It is an ice-muro." The Imperial Prince said:—"How is the ice stored? Moreover, for what is it used?" He said:—"The ground is excavated to a depth of over ten feet. The top is then covered with a roof of thatch. A thick layer of reed grass is then spread, upon which the ice is laid. The months of summer have passed and yet it has not melted. As to its use—when the hot months come it is placed in water or sake and thus used." The Imperial Prince straightway brought some of that ice, and presented it to the Palace. The

Emperor was delighted with it, and from that time forward it became the rule always to store up ice from the last month of winter until the second month of spring when the ice melts.

⁹⁹ 65th year. In the province of Hida there was a man called Sukuna, who was so formed that on one trunk he had two faces. The faces were turned away from each other. The crowns met, and there was no nape of the neck. Each had hands and feet. There were knees, but no popliteal spaces or heels. He was strong and nimble. He carried swords on his right and on his left side, and used bow and arrow with all four hands at once. On this account he was disobedient to the Imperial command, and took a pleasure in plundering the people. Hereupon the Emperor sent Naniha-neko Take-furu-kuma, ancestor of the Omi of Wani, who put him to death.

¹⁰⁰ 67th year, Winter, 10th month, 5th day. The Emperor made a progress to the plain of Ishitsu in Kahachi, where he fixed upon a site for a misasagi.

¹⁰¹ 18th day. The building of the misasagi was commenced. On this day there was a deer which suddenly got up in the moor and ran in among the labourers, where it lay down and died. Now, its sudden death appearing strange, they looked to see where it was hurt, upon which a shrike came out of its ear and flew away. Accordingly they looked into its ear, and found that the skin was all bitten off. So this was the reason why they called that place the plain of Mozu no mimi.

¹⁰² This year, at a fork of the River Kahashima, in the central division of the Province of Kibi, there was a great water-snake which harassed the people. Now when travellers were passing that place on their journey, they were surely affected by its poison, so that many died. Hereupon Agata-mori, the ancestor of the Omi of Kasa, a man of fierce temper and of great bodily strength, stood over the pool of the river-fork and flung into the water three whole calabashes, saying:—"Thou art continually belching up poison and therewithal plaguing travellers. I will kill thee, thou water-snake. If thou canst sink these calabashes, then will I take myself away, but if thou canst not sink them, then will I cut up thy body." Now the water-snake changed itself into a deer and tried to draw down the calabashes, but the calabashes would not sink. So with upraised sword he entered the water and slew the water-snake. He further sought out the water-snake's fellows. Now the tribe of all the water-snakes filled a cave in the bottom of the pool. He slew them every one, and the water of the river became changed to blood. Therefore that water was called "The pool of Agata-mori."

¹⁰³ At this time pestilential vapours arose more and more, and there were one or two cases of rebellion. Hereupon the Emperor, rising early in the morning and going to bed (late) at night, lightened the taxes, reduced the imposts, and so was generous to the people. He dispensed virtue and practised kindness, therewithal encouraging the indigent. He showed sympathy for the dead, and inquired after the sick, providing for the orphan and the widow. In this way the decrees of his Government were diffused into wide operation, and the Empire was at peace, so that for over twenty years nothing untoward happened.

¹⁰⁴ 87th year, Spring, 1st month, 16th day. The Emperor died.

¹⁰⁵ Winter, 10th month, 7th day. He was buried in the misasagi on Mozu moor.

Nihon Shoki, Book XII

The Emperor Iza-ho-wake, (Richiu Tennō)

¹ The Emperor Iza-ho-wake was the eldest son of the Emperor Ohosazaki. His mother's name was Iha no hime no Mikoto. She was the daughter of Katsuraki no Sotsuhiko. He was made Prince Imperial in Spring, the 1st month of the 31st year of the reign of the Emperor Ohosazaki. He was then fifteen years of age. The Emperor Ohosazaki died in Spring, the 1st month of the 87th year of his reign.

² After the period of mourning, and in the interval before he assumed the exalted Dignity, he wished to take Kurohime, the daughter of the Hata no Yashiro no Sukune, to him as concubine. The wedding presents having been already given, he sent the Imperial Prince Nakatsu of Suminoye to give notice of the lucky day. Now Prince Nakatsu having assumed the elder Prince's name, by this means seduced Kurohime. On this night the Imperial Prince Nakatsu came away, having forgotten his wrist-bells in Kurohime's house. On the following night, the Heir to the Throne, not knowing that the Imperial Prince Nakatsu had himself seduced her, went there. He entered the chamber, drew aside the curtain, and sat down upon the jewel-couch. Then there was a sound of bells at the head of the couch. The Heir wondering at this, inquired of Kurohime, saying:—"What bells are these?" She answered and said:—"Are they not the bells which thou didst bring last night? Wherefore dost thou ask thy handmaiden any more about them?" The Heir naturally concluded that the Imperial Prince Nakatsu had assumed his name and by this means seduced Kurohime, so he retired in silence.

³ Now the Imperial Prince Nakatsu, fearing that trouble would come of this, was about to kill the Heir to the Throne, and secretly raising a force, surrounded his Palace. Then Heguri no Tsuka no Sukune, Mononobe no Ohomahe no Sukune, and Achi no Omi, the ancestor of the Aya no Atahe, these three men, gave information to the Heir, but he would not believe them.

⁴ One version says:—"The Heir was drunk and would not get up."

⁵ Therefore the three men assisted the Heir, and making him mount on horseback, caused him to escape.

⁶ One account says:—"Ohomahe no Sukune took the Heir to the Throne in his arms and mounted him on a horse."

⁷ The Imperial Prince Nakatsu, not knowing that he was absent, set fire to his Palace. The fire lasted all night without being extinguished. When the Heir arrived at the Hanifu Hill in the Province of Kahachi he became sober, and looking back to Naniha, he saw the blaze of fire. He was greatly alarmed, and fled hastily by way of Ohosaka in the direction of Yamato. When he got as far as Mount Asuka, he met a girl at the entrance of the mountain, of whom he inquired, saying:—"Are there any men on this mountain?" She answered and said:—"This mountain is full of many armed men. Thou hadst better go round and cross over by the Tagima road." Hereupon the Heir thought to himself:

—"By listening to the words of this girl I have been enabled to escape calamity." So he made a song, saying:—

⁸ At Ohosaka, / The girl that I met— / When I asked her the way, / She said not, "right on," / She said, "Tagima way."

⁹ So he turned aside again, and having raised the troops of that district, made them follow him, and crossed over by way of Mount Tatsuta. At this time several tens of armed men came in pursuit of him. The Heir, looking at them from a distance, said:—"Who are those men who are coming? And why is their pace so hurried? Can they be an enemy?" Accordingly they hid themselves on the mountain, and waited. When they approached, one man was sent to inquire of them, saying:—"What men are ye, and whither go ye?" They answered and said:—"We are fishermen of Nojima in Ahaji. Hamako, the Muraji of Adzumi, on behalf of the Imperial Prince Nakatsu [One account says Sato-tomo, Muraji of Adzumi], has sent us in pursuit of the Heir to the Throne." Hereupon he brought out the troops which were in ambush, and surrounding them, captured them every one. At this time Akoko, the Atahe of Yamato, who from the first had loved Prince Nakatsu, and was privy to his conspiracy, secretly assembled choice troops to the number of several hundred at Kurusu in Kakibami, and on behalf of Prince Nakatsu withstood the Heir. Now the Heir, not knowing that he was beset with troops, went out for several ri from the mountain. He was stopped by a large force of armed men, and was unable to advance. So he sent a messenger and inquired of them, saying:—"What men are ye?" They answered and said:—"Akoko, Atahe of Yamato." And in their turn they questioned the messenger, saying:—"Who has sent thee?" He said:—"The Prince Imperial has sent me." Then Akoko, fearing lest there might be a numerous army there, said to the messenger:—"Information has reached me that something unusual has happened to the Prince Imperial, and in order to assist him I am waiting upon him with this force that I have prepared." The Heir, however, doubted his intentions, and tried to kill him. Whereupon Akoko was afraid, and offering as a present his own younger sister Hinohime, through her begged that his capital offence might be pardoned. He was pardoned accordingly. It was probably at this time that the custom began of the Atahe of Yamato sending tribute of ladies of the Palace.

¹⁰ The Heir took up his abode in the shrine of Furu no Iso no Kami. Hereupon the Imperial Prince Midzuha wake, discovering the absence of the Heir, sought him out and followed him. The Heir, however, suspected the intentions of the Prince, his younger brother, and would not send for him. Then the Imperial Prince Midzuha wake sent a message to the Heir, saying:—"Thy servant has not a black heart. Only, distressed at the absence of the Heir, he has come hither." Hereupon, the Heir sent a message to the Prince, his younger brother, saying:—"I have escaped hither alone in fear of the rebellion of Prince Nakatsu. Why should I not suspect thee? So long as the Imperial Prince Nakatsu lives his sole endeavour will still be to do me a mischief, and I wish sooner or later to get rid of him. Therefore, if thou hast really not a black heart, return again to Naniha, and kill the Imperial Prince Nakatsu. After that I will see thee." The Imperial Prince Midzuha wake represented to the Heir, saying:—"Is not the Great Man's anxiety excessive? At present the Imperial Prince Nakatsu's unprincipled conduct is detested by the officials and the people alike. His own household, moreover, are against him, and think him a brigand. He stands alone, and there is nobody whom he can consult. I knew of his rebellion, but I had not received the commands of the Heir, and was therefore merely indignant at it. Now that I have received an order, why should I make any difficulty about killing the

Imperial Prince Nakatsu? All that I fear is that when I have killed him thou mayest still suspect thy servant. I pray that a trusty person may be selected, and I desire that he should make clear my loyalty." Accordingly the Heir joined to him Dzuku no Sukune and so despatched him. Hereupon the Imperial Prince Midzuha wake made lament, saying:—"The Heir and the Imperial Prince Nakatsu are both my elder brothers: which shall I obey? Which shall I oppose? If, however, I destroy the unprincipled and adhere to the righteous, who can suspect me?" So he went to Naniha and observed the state of things with the Imperial Prince Nakatsu. The Imperial Prince Nakatsu, thinking that the Heir had fled away and disappeared, had made no preparation. Now he had a Hayato named Sashihire. Prince Midzuha wake sent for Sashihire secretly and tampered with him, saying:—"If thou wilt kill the Imperial Prince for me, then will I surely reward thee liberally." So he took off his coat and trousers of brocade and gave them to him. Sashihire, relying on his words of allurements, all by himself took his spear, and watching the time when the Imperial Prince Nakatsu went into the privy, stabbed him to death, and entered the service of Prince Midzuha wake. Hereupon Dsuku no Tsukune made representation to the Imperial Prince Midzuha wake, saying:—"Sashihire has killed his own lord for the sake of another, and although for us he has done a great service, yet towards his own lord his conduct has been heartless in the extreme. Shall he be allowed to live?" So he killed Sashihire.

¹¹ That same day the Prince proceeded towards Yamato, and at midnight arrived at Iso no Kami, and made his report. Hereupon the Heir summoned to him the Prince his younger brother, and was liberal of his favour to him, granting him the Mura-ahase official granaries. On this day Hamako, Muraji of Adzumi, was arrested.

¹² 1st year, 2nd month, 1st day. The Prince Imperial assumed the Dignity in the Palace of Waka-zakura at Ihare.

¹³ Summer, 4th month, 17th day. The Emperor summoned before him Hamako, Muraji of Adzumi, and commanded him, saying:—"Thou didst plot rebellion with the Imperial Prince Nakatsu in order to overturn the State, and thy offence is deserving of death. I will, however, exercise great bounty, and remitting the penalty of death, sentence thee to be branded." The same day he was branded near the eye. Accordingly the men of that time spoke of the "Adzumi eye." The fishermen of Nojima who had been Hamako's followers were also pardoned their offence, and employed as labourers at the official granaries of Komoshiro in Yamato.

¹⁴ Autumn, 7th month, 4th day. Kurohime, daughter of Hata no Sukune, was appointed Imperial concubine. She was the mother of the Imperial Prince Oshiha of Ichinobe in Ihazaka, of the Imperial Prince Mima, and of the Imperial Princess Awomi.

¹⁵ One account says:—"The Imperial Princess Ihi-toyo."

¹⁶ His next concubine, the Imperial Princess Hatahi, was the mother of the Imperial Princess Nakashi.

¹⁷ This year was the year Kanoye Ne (37th) of the Cycle.

¹⁸ 2nd year, Spring, 1st month, 4th day. The Imperial Prince Midzuha wake was appointed Heir to the Throne.

¹⁹ Winter, 10th month. The capital was established at Ihare. At this time Heguri no Dsuku no Sukune, Soga no Manchi no Sukune, Mononobe no Ikofutsu no Ohomuraji, and Tsubura no Oho-omi together administered the affairs of the country.

²⁰ 11th month. The Ihare pond was made.

²¹ 3rd year, Winter, 11th month, 6th day. The Emperor launched the two-forked boat on the pond of Ichishi at Ihare, and went on board with the Imperial concubine, each separately, and feasted. The Lord Steward Areshi set sake before the Emperor. At this time a cherry flower fell into the Emperor's cup. The Emperor wondered at this, and sending for Mononobe no Nagamake no Muraji, commanded him, saying:—"This flower has come out of season. Whence does it come? Do thou thyself seek." Hereupon Nagamake no Muraji went himself and sought for the flowers. He found them on Mount Wakikamunomuro and presented them to the Emperor. The Emperor was delighted to get such a rare thing, and so made them the name of the Palace. Therefore it was called the Palace of Ihare no Wakazakura. This was the origin of the name.

²² In this month the original title of "Nagamake no Muraji" was altered to "Wakazakura Be no Miyakko," and the Lord Steward, Areshi, was styled Wakazakura Be no Omi.

²³ 4th year, Autumn, 8th month, 8th day. Local Recorders were appointed for the first time in the various provinces, who noted down statements, and communicated the writings of the four quarters.

²⁴ Winter, 10th month. The Iso no kami conduit was excavated.

²⁵ 5th year, Spring, 3rd month, 1st day. The three Deities who dwell in Tsukushi appeared within the palace and said:—"Why are we robbed of our people? We will now disgrace thee." Hereupon the Emperor prayed, but his prayer was not answered.

²⁶ Autumn, 9th month, 18th day. The Emperor went a-hunting to the Island of Ahaji. On this day the Kahachi Horse-keepers' Be were in attendance on the Emperor, and held the bit. Before this the Horse-keepers' Be had been branded, on the face, and none of their wounds had yet healed. Now the God Izanagi, who dwells in the island, spoke by the mouth of a hafuri, saying:—"I cannot endure the stench of blood." Accordingly divination was made, and the answer was, "The God dislikes the smell of the branding of the Horse-keepers' Be." Therefore from that time forward the branding of the Horse-keepers' Be was utterly discontinued.

²⁷ 19th day. There was a sound as of a blast of wind which cried aloud in the Great Void, saying:—"O thou Prince, inheritor of The Sword!" Again there was a voice which said:—"Thy younger sister of bird-frequented Hata has gone to be buried at Hasa. [Another version is:—"Sanakita no Komotsu no Mikoto has gone to be buried at Hasa."] Suddenly a messenger arrived in haste, who said:—"The Imperial concubine is dead." The Emperor was greatly shocked, and straightway ordering his carriage, returned.

²⁸ 22nd day. The Emperor arrived from Ahaji.

²⁹ Winter, 10th month, 11th day. The Imperial concubine was buried. After this the Emperor, vexed with himself that he had not appeased the divine curse, and had so caused the death of the Imperial concubine, again sought to ascertain where the fault lay. Some one said:—"The Kimi of the Cart-keepers went to the Land of Tsukushi, where he held a review of all the Cart-keepers' Be, and he took along with them the men allotted to the service of the Deities. This must surely be the offence." The Emperor straightway summoned to him the Kimi of the Cart-keepers and questioned him. The facts having been ascertained, the Emperor enumerated his offences, saying:—"Thou, although only Kimi of the Cart-keepers, hast arbitrarily appropriated the subjects of the Son of Heaven. This is one offence. Thou didst wrongfully take them, comprising them in the Cart-keepers' Be after they had

been allotted to the service of the Gods of Heaven and Earth. This is a second offence." So he imposed on him the expiation of evil and the expiation of good, and sent him away to Cape Nagasa, there to perform the rites of expiation. After he had done so, the Emperor commanded him, saying:—"Henceforward thou mayest not have charge of the Cart-keepers' Be of Tsukushi." So he confiscated them all, and allotted them anew, giving them to the three Deities.

³⁰ 6th year, Spring, 1st month, 6th day. The Imperial Princess Hatahi of Kusaka was appointed Empress.

³¹ 9th day. A Treasury was instituted and a Treasury Be established.

³² 2nd month, 1st day. The Emperor sent for Futohime no Iratsume and Takatsuru no Iratsume, daughters of Prince Funashi wake, and having bestowed them in the Empress's palace, made them both his concubines. Upon this the two concubines lamented continually, saying:—"Alas! Whither has the Prince, our elder brother, gone?" The Emperor heard their lamentation, and inquired of them, saying:—"Why do ye lament?" They answered and said:—"Thy handmaidens' elder brother, Prince Washizumi, is strong and nimble. Alone he has taken a running leap over an eight-fathom house, and gone away. Many days have passed that we have not spoken to him face to face. Therefore do we lament." The Emperor was pleased to hear of his great strength, and sent for him. But he would not come. Again messenger after messenger was sent to summon him, but still he would not come, and continued to reside in the village of Suminoye. After this the Emperor ceased to demand his presence. He was the first ancestor of the two houses of the Miyakko of Sanuki and the Wake of Ashikuhi in Aha.

³³ 3rd month, 15th day. The Emperor's precious body became ill at ease, and, the elements of water and earth being inharmonious, he died in the Palace of Waka-zakura, at the age of seventy.

³⁴ Winter, 10th month, 4th day. The Emperor was buried in the misasagi on the Plain of Mozu no Mimi.

The Emperor Midzuhawake, Hanzei Tennō, Or, Hanshō Tennō

¹ The Emperor Midzuhawake was a younger brother by the same mother of the Emperor Izahowake. He was appointed Prince Imperial in the second year of the Emperor Izahowake. The Emperor was born in the Palace of Ahaji. At his birth his teeth were like one bone, and his appearance was beautiful. Now there was a well called Midzu no wi (the beautiful well) from which water was drawn to wash the Heir to the Throne. A tajihi flower had fallen into this well and it was accordingly made the name of the Heir to the Throne. The tajihi flower is what is now the itadori flower. Therefore he was styled the Emperor Tajihi no Midzuha-wake.

² The Emperor Izahowake died in Spring, the 3rd month of the 6th year of his reign.

³ 1st year, Spring, 1st month, 2nd day. The Heir Apparent assumed the Imperial Dignity.

⁴ Autumn, 8th month, 6th day. Tsuno hime, daughter of Kogoto, ancestor of the Omi of Ohoyake, was appointed Imperial concubine. She was the mother of the Imperial Princess Kahihime, and of the Imperial Princess Tsubura. Moreover, he took to him the Imperial concubine's younger sister Otohime, who bore to him the Imperial Princess Takara and the Imperial Prince Takabe.

⁵ Winter, 10th month. The capital was established at Tajihi in Kahachi. It was called the Palace of Shibagaki.

⁶ At this time the rain and wind were seasonable, and the five kinds of grain reached maturity; the people enjoyed abundance, and the Empire was at peace.

⁷ This year was the year Hinoye Mūma (43rd) of the Cycle.

⁸ 6th year, Spring, 1st month, 29th day. The Emperor died in the chief sleeping-chamber.

Nihon Shoki, Book XIII

The Emperor Wo-asa-tsuma wakugo no Sukune, (Ingiō Tennō)

¹ The Emperor Wo-Asa-tsuma wakugo no Sukune was a younger brother by the same mother of the Emperor Midzuha wake.

² From infancy to puberty, the Emperor was kind and unassuming. When he attained to manhood, he became very ill and lost the free use of his limbs.

³ The Emperor Midzuha wake died in Spring, the 1st month of the 5th year of his reign. Hereupon the Ministers held counsel, saying:—"There are at the present time the Imperial Princes Wo-Asa-tsuma wakugo no Sukune and Oho-Kusaka, children of the Emperor Oho-sazaki. The Imperial Prince Wo-Asa-tsuma wakugo no Sukune, however, is the elder, and of an affectionate, dutiful disposition." So they chose a lucky day, and kneeling down, offered him the Imperial signet. The Imperial Prince Wo-Asa-tsuma wakugo no Sukune declined it, saying:—"I am an unlucky man, long afflicted with a grievous disease, which I cannot shake off. I am unable to walk. Of myself, without informing the Emperor, I have secretly treated my disease by self-mutilation, in the hope of getting rid of it, but still I am not healed. Therefore the former Emperor chid me, saying:—"What greater extreme of unfilialness can there be than this conduct of thine, in wantonly mutilating thy body because thou sufferest from disease? However long thou mayst live, thou must never succeed to the throne.' Moreover, the two Emperors, my elder brothers, despised me and thought me a fool, as is known to all the Ministers. Now the Empire is a great organization: the Imperial Dignity is a vast institution: and to be the father and mother of the people is the office of a sage. How can such a charge be given to a fool? Make another choice of some wise Prince, and let him be established as Emperor. I, the unworthy one, may not presume to fill the office." The Ministers bowed down twice, and said:—"The Imperial Dignity should not be long vacant; the command of Heaven should not be modestly refused. We, thy servants, fear that if thou, the Great Prince, dost delay the time, and in opposition to the general desire dost refuse to rectify the name and dignity, the nation's hopes will be disappointed. We pray therefore that the Great Prince, notwithstanding his sufferings, will yet assume the Imperial Dignity." The Imperial Prince Wo-Asa-tsuma wakugo no Sukune said:—"It is a weighty matter to take charge of the ancestral temples and the temples of the earth and of grain. I, the unworthy one, am grievously ill, and am incompetent to fill this office worthily." He continued to decline it, and would not give his consent. Hereupon all the Ministers persisted in their petition, saying:—"In the humble opinion of thy servants, thou, the Great Prince, art eminently worthy to take over charge of the Temples of thy Imperial Ancestors. Even the myriad people of the Empire all deem thee fit. We pray thee, O Great Prince, to give thy consent."

⁴ 1st year, Winter, 12th month. The Prince's concubine, Osaka no Oho-nakatsu hime no Mikoto, was grieved at the mutterings of vexation of the Ministers, and taking in her own person water for washing the hands, came before the Imperial Prince and addressed him, saying:—"Thou, O Great

Prince, having declined to assume the Dignity, it has remained vacant for years and months. The Ministers and functionaries are grieved, and know not what to do. I pray thee, O Great Prince, comply with the general wish, and, however reluctantly, assume the Imperial Dignity." The Imperial Prince, however, was loath to consent, and turning his back upon her, sat without saying a word. Hereupon Oho-nakatsu hime no Mikoto was afraid, and not knowing how to retire, remained in attendance on the Prince for four or five half-hours. It was then the 12th month, and the wind was blowing fierce and chill. The water in the basin which Oho-nakatsu hime had brought overflowed and became frozen on her arm. Unable to endure the cold, she was almost dying. The Imperial Prince looked round, and was shocked. He helped her to her feet, and said to her:—"The succession to the Dignity is so weighty a matter that I could not abruptly assume it. Therefore I have not complied up to the present. Now, however, the request of the Ministers is manifestly just. Why should I persist in my refusal?" Hereupon Oho-nakatsu hime looked up delighted, and told all the Ministers, saying:—"The Imperial Prince is about to give ear to the request of the Ministers. Now is the time to offer him the Imperial signet." Thereupon the Ministers were much rejoiced, and on that same day delivered up to him the Imperial signet with repeated obeisances. The Imperial Prince said:—"Ye Ministers have, on behalf of the Empire, made a joint request of unworthy me. How can I presume to persist in refusing it?" So he assumed the Imperial Dignity.

⁵ This year was the year Midzunoye Ne (49th) of the Cycle.

⁶ 2nd year, Spring, 2nd month, 14th day. Osaka no Oho-nakatsu hime was appointed Empress. On this day there was established on behalf of the Empress the Osaka Be.

⁷ The Empress was the mother of the Imperial Prince Kinashi Karu, of the Imperial Princess Nagata no Oho-iratsume, of the Imperial Prince Sakahi no Kuro-hiko, of the Emperor Anaho, of the Imperial Princess Karu no Oho-iratsume, of the Imperial Prince Yatsuri no Shiro-hiko, of the Emperor Oho-hatsuse Waka-take, of the Imperial Princess Tajima no Tachibana no Oho-iratsume, and of the Imperial Princess Sakami.

⁸ At an earlier period, when the Empress was at home with her mother, she was walking alone in the garden, when the Miyakko of the Land of Tsuke passed along the road which was beside the garden. He was on horseback, and looking over the hedge, he addressed the Empress, and said mockingly:—"What an excellent gardener thou art." He also said:—"Pray, madam, let me have one of those orchids." The Empress accordingly plucked an orchid root, and gave it to the man on horseback, asking him for what purpose he wanted the orchid. The man on horseback answered and said:—"I am going to the mountain, and it is to brush away the midges." Then the Empress reflected on this within her mind, and recognized the want of respect in the words of the man on horseback. So she addressed him, saying:—"Sir, I shall not forget this."

⁹ Afterwards, in the year in which the Empress attained the felicitous rank, she sought out the man on horseback who had asked her for an orchid, and having stated his former offence, wished to have him put to death. Hereupon the man who had asked for the orchid knocked his forehead on the ground, and making a deep obeisance, said:—"Truly thy servant's guilt is deserving of ten thousand deaths. At that time, however, I did not know that thou wert of high rank." Hereupon the Empress remitted the penalty of death, but deprived him of his title and called him Inaki.

¹⁰ 3rd year, Spring, 1st month, 1st day. An envoy was sent to Silla to procure a good physician.

¹¹ Autumn, 8th month. The physician arrived from Silla, and was forthwith made to treat the Emperor's disease. No long time after, he was healed of his disease. The Emperor was rejoiced, and having rewarded the physician liberally, sent him back to his own country.

¹² 4th year, Autumn, 9th month, 9th day. The Emperor made a decree, saying:—"In the most ancient times, good government consisted in the subjects having each one his proper place, and in names being correct. It is now four years since We entered on the auspicious office. Superiors and inferiors dispute with one another: the hundred surnames are not at peace. Some by mischance lose their proper surnames; others purposely lay claim to high family. This is perhaps the reason why good government is not attained to. Deficient in wisdom although We are, how can We omit to rectify these irregularities? Let the Ministers take counsel, and inform me of their determination." All the Ministers said:—"If Your Majesty, restoring that which is lost and correcting that which is perverted, will thus determine Houses and surnames, your servants will stake their lives in recommending the adoption of such a measure."

¹³ 28th day. The Emperor made a decree, saying:—"The ministers, functionaries, and the Miyakko of the various provinces each and all describe themselves, some as descendants of Emperors, others attributing to their race a miraculous origin, and saying that their ancestors came down from Heaven. However, since the three Powers of Nature assumed distinct forms, many tens of thousands of years have elapsed, so that single Houses have multiplied and have formed anew ten thousand surnames of doubtful authenticity. Therefore let the people of the various Houses and surnames wash themselves and practise abstinence, and let them, each one calling the Gods to witness, plunge their hands in boiling water." The caldrons of the ordeal by boiling water were therefore placed on the "Evil Door of Words" spur of the Amagashi Hill. Everybody was told to go thither, saying:—"He who tells the truth will be uninjured; he who is false will assuredly suffer harm."

¹⁴ This is called Kuka-tachi. Sometimes mud was put into a caldron and made to boil up. Then the arms were bared, and the boiling mud stirred with them. Sometimes an axe was heated red-hot and placed on the palm of the hand.

¹⁵ Hereupon every one put on straps of tree-fibre, and coming to the caldrons, plunged their hands in the boiling water, when those who were true remained naturally uninjured, and all those who were false were harmed. Therefore those who had falsified (their titles) were afraid, and slipping away beforehand, did not come forward. From this time forward the Houses and surnames were spontaneously ordered, and there was no longer any one who falsified them.

¹⁶ 5th year, 7th month, 14th day. There was an earthquake. Before this time Tamada no Sukune, grandson of Katsuraki no Sotsuhiko, had been commanded to superintend the temporary burial of the Emperor Midzu-ha-wake. On the evening after the earthquake, Aso, Ohari no Muraji, was sent to examine the condition of the shrine of temporary burial. Now all the men assembled, and none were absent except Tamada no Sukune, who was not present. Aso reported to the Emperor, saying:—"Tamada no Sukune, the High Officer of the Shrine of temporary interment, was not to be seen at the temporary place of interment." Accordingly, Aso was sent again to Katsuraki to see Tamada no Sukune. On this day it so happened that Tamada no Sukune had gathered together men and women and was holding revel. Aso made a statement of all the circumstances to Tamada no Sukune. Tamada no Sukune was afraid that trouble might ensue, and gave Aso a horse as a present. However, he secretly waylaid Aso and killed him on the road. Therefore he ran away and concealed himself within

the precinct of the tomb of Takechi no Sukune. When the Emperor heard this, he sent for Tamada no Sukune. Tamada no Sukune was suspicious, and put on armour under his clothing and so presented himself. The border of the armour projected from within his garment. The Emperor, in order to ascertain clearly how this was, made an Uneme, named Woharida, present sake to Tamada no Sukune. Now the Uneme observing distinctly that there was armour underneath his clothing, reported this particularly to the Emperor. The Emperor got ready soldiers and was about to kill Tamada no Sukune, when he secretly ran away and hid in his house. The Emperor again despatched soldiers, who surrounded Tamada's house, took him, and put him to death.

¹⁷ Winter, 11th month, 11th day. The Emperor Midzu-ha-wake was buried in the Mimihara Misasagi.

¹⁸ 7th year, Winter, 12th month, 1st day. There was a banquet in the new Palace. The Emperor in person played on the lute, and the Empress stood up and danced. When the dance was ended, she did not repeat the compliment. At that time it was the custom at a banquet for the dancer, when the dance was ended, to turn to the person who occupied the highest place, and say, "I offer thee a woman." Now the Emperor said to the Empress:—"Why hast thou failed to say the usual compliment?" The Empress was afraid. She stood up again and danced, and when the dance was over, she said:—"I offer thee a woman." The Emperor forthwith inquired of the Empress, saying:—"Who is the woman whom thou offerest me? I wish to know her name." The Empress could not help herself, and addressed the Emperor, saying:—"It is thy handmaiden's younger sister, whose name is Otohime." Otohime's countenance was of surpassing and peerless beauty. Her brilliant colour shone out through her raiment, so that the men of that time gave her the designation of Sotohori Iratsume. The Emperor's wishes had dwelt upon Sotohori Iratsume, and therefore it was that he insisted on the Empress's offering her to him, while the Empress, knowing this, was reluctant to make the compliment. Now the Emperor was delighted, and the very next day he despatched a messenger to summon Otohime. At this time Otohime dwelt with her mother at Sakata in the land of Afumi. But she feared the feelings of the Empress and therefore refused to come. Again seven times she was sent for, and yet she obstinately refused and did not come. Upon this the Emperor was displeased, and again gave command to one of the Toneri, a Nakatomi named Ikatsu no Omi, saying:—"The damsel Otohime, who was given to me by the Empress, has not come although sent for. Do thou go thyself and bring Otohime here with thee, and I will surely reward thee liberally." Hereupon Ikatsu no Omi, having received the Imperial command, withdrew, and having concealed a stock of provisions in his clothing, went to Sakata, where he prostrated himself in Otohime's courtyard, and said:—"By command of the Emperor, I summon thee." Otohime answered and said:—"Far be it from me not to fear the Emperor's command. But I am unwilling to hurt the Empress's feelings. Thy handmaiden will not come, though it should cost her her life to refuse." Then Ikatsu no Omi answered and said:—"As thy servant has received the Emperor's commands, I must bring thee back with me. If I bring thee not back, I shall surely incur punishment. Therefore it is better to die lying prostrate in this courtyard than to return and undergo the extreme penalty." So for seven days he lay prostrate in the courtyard, and although food and drink were offered to him, he refused to taste them, but secretly ate the provisions in his bosom. Hereupon Otohime said:—"By reason of the Empress's jealousy, thy handmaiden has already disobeyed the Emperor's commands. To be the ruin of my Lord, who art his faithful servant, would be another crime on my part." Accordingly she came along with Ikatsu no Omi. When they reached Kasuga in Yamato they had food by the well of Ichihi. Otohime herself gave sake to the Omi, and soothed his spirit. The Omi that same day arrived at the capital, and having

lodged Otohime at the house of Akoko, the Atahe of Yamato, made his report to the Emperor. The Emperor was greatly rejoiced. He commended Ikatsu no Omi, and showed him liberal favour. The Empress, however, showed her vexation, and Otohime could therefore not approach the interior of the Palace. Accordingly, a separate building was erected for her at Fujihara, and she dwelt there. On the night that the Empress gave birth to the Emperor Oho-hatsuse, the Emperor for the first time went to the Fujihara Palace. The Empress hearing this, was angry, and said:—"Many years have passed since I first bound up my hair and became thy companion in the hinder palace. It is too cruel of thee, O Emperor. Wherefore, just on this night when I am in childbirth and hanging between life and death, must thou go to Fujihara?" So she went out, set fire to the parturition house, and was about to kill herself. The Emperor, hearing this, was greatly shocked, and said:—"We are wrong." So with explanations he soothed the mind of the Empress.

¹⁹ 8th year, Spring, 2nd month. The Emperor went to Fujihara and secretly observed how matters were with Sotohori Iratsume. That night Sotohori Iratsume was sitting alone, thinking fondly of the Emperor. Unaware of his approach, she made a song, saying:—

²⁰ The Emperor, when he heard this song, was touched by it, and made a song, saying:—

²¹ Loosening and removing / The brocade sash / Of small pattern, / Not often have I slept— / But one night only.

²² The next morning, the Emperor looked at the cherry flowers beside the well, and made a song, saying:—

²³ As one loves the cherry / Sweet of blossom, / Did I love another, / Then her I should not love— / The girl whom I love.

²⁴ This came to the Empress's ear, and she was very wroth. Hereupon Sotohori Iratsume addressed the Emperor, saying:—"Thy handmaiden desires to be always near the Royal Palace, and night and day without ceasing to view the glory of Your Majesty. But the Empress, being thy handmaiden's elder sister, is, on her account, continually resentful towards Your Majesty, and is also vexed because of thy handmaiden. I pray therefore that I may be removed far from the Royal dwelling, and I wish to live at a distance. This might perhaps cause the Empress's jealousy somewhat to abate." The Emperor forthwith built anew a palace in Chinu in Kahachi, and made Sotohori Iratsume to dwell there. And for this reason he frequently went a-hunting to the moor of Hine.

²⁵ 9th year, Spring, 2nd month. The Emperor made a progress to the Palace of Chinu.

²⁶ Autumn, 8th month. The Emperor made a progress to Chinu.

²⁷ Winter, 10th month. The Emperor made a progress to Chinu.

²⁸ 10th year, Spring, 1st month. The Emperor made a progress to Chinu. Hereupon the Empress addressed him, saying:—"Thy handmaiden is not a whit jealous of her younger sister. Only she fears that the people may be distressed by Your Majesty's frequent progresses to Chinu. I humbly pray thee to diminish the number of thy visits." Thereafter his excursions thither were infrequent.

²⁹ 11th year, Spring, 3rd month, 4th day. The Emperor made a progress to the Palace of Chinu. Sotohori Iratsume made a song, saying:—

³⁰ For ever and ever, / Oh! that I might meet my Lord! / As often as drift beachward / The weeds of the shore of ocean / (Where whales are caught).

³¹ Then the Emperor spake to Sotohori Iratsume, saying:—"No other person must hear this song. For if the Empress heard it, she would surely be greatly wroth." Therefore the men of that time gave a name to the shore-weed and called it Na-nori-ahi-mo.

³² Before this time, when Sotohori Iratsume dwelt in the Palace of Fujihara, the Emperor commanded Ohotomo Muruya no Muraji, saying:—"Of late we have gotten a beautiful woman, the younger sister of the Empress by the same mother. In Our heart we dearly love her, and it is Our desire that her name should be handed down to after ages. How can this be done?" In accordance with the Imperial command, Muruya no Muraji proposed a plan for the Emperor's approval. Consequently the Miyakko of the various provinces were charged to establish Fujihara Be on behalf of Sotohori hime.

³³ 14th year, Autumn, 9th month, 12th day. The Emperor hunted in the island of Ahaji. Now the deer, monkeys, and wild boar, like dust-clouds, confusedly, filled the mountains and valleys. They sprang up like flames of fire, they were dispersed like flies. And yet all day long not a single beast was caught. Herewith the hunt was suspended, and divination was made anew. Then the God of the Island gave an oracular utterance, saying:—"It was by my intent that no beast was caught. In the bottom of the sea of Akashi there is a pearl. If this pearl is sacrificed to me, ye shall be able to catch all the beasts." Hereupon they proceeded to assemble the fishermen of the various places, and made them search the bottom of the sea of Akashi. When they dived into the sea, however, they were unable to reach the bottom. But there was one fisherman named Wosashi, a fisher of Naga-zato in the province of Aha, who excelled all the fishers. He tied a rope to his loins, and went down to the bottom of the sea. After some time he came forth, and said:—"In the bottom of the sea there is a great sea-ear, and this place is shining." Everybody said:—"Probably the pearl which the God of the Island has asked for is in this sea-ear's belly." Again he went in and searched for it. Hereupon Wosashi came to the surface with the great sea-ear in his arms, but his breath had ceased, and he died on the surface of the waves. Afterwards a rope was let down and the bottom of the sea was measured. The depth was found to be sixty fathoms. When the sea-ear was split open, a true pearl was found in its belly, in size like a peach. This was offered to the God of the Island, and a hunt being made, they caught many beasts. But they grieved that Wosashi had met his death by entering the sea, and made a tomb, in which they reverently interred him. That tomb exists at the present day.

³⁴ 23rd year, Spring, 3rd month, 7th day. The Imperial Prince Kinashi Karu was made Heir to the Throne. He was fair to look upon, and those who saw him spontaneously loved him. His sister by the same mother, the Imperial Princess Karu no Oho-iratsume, was also beautiful. The Heir Apparent's thoughts were constantly bent on becoming united to the Imperial Princess Oho-iratsume, but he dreaded the guilt, and was silent. But his passion had become so violent that he was well-nigh on the point of death. Hereupon he thought to himself, "I will not die for nothing. It may be a crime, but how can I endure?" At last he became secretly united to her, and so his desperate passion became somewhat abated. Accordingly he made a song, saying:—

³⁵ On the foot-dragging mountain, / Rice-fields are made; / So high is the mountain, / The water pipes are run beneath— / Like them the hidden tears / That I wept for my spouse, / The unshared tears / That I wept for my spouse, / But to-day, this very day, / Freely our bodies touch.

³⁶ 24th year, Summer, 6th month. The soup for the Emperor's meal froze, and became ice. The Emperor wondered, and had divination made in order to learn the meaning of it. The diviner said:

—"There is domestic disorder, perhaps the illicit intercourse of near relations with one another." Then some one said:—"The Heir Apparent, Kinashi Karu, has seduced his younger sister by the same mother, the Imperial Princess Karu no Iratsume." So examination was made, and it was found that these words were true. The Heir Apparent being the successor to the Throne, it was impossible to punish him, so the Imperial Princess Karu no Iratsume was banished to Iyo. At this time the Heir Apparent made a song, saying:—

³⁷ I, the Great Lord, / To an island am banished: / Remaining behind in the ship, / I will certainly come back again. / Let my bed be respected— / (In words indeed / I shall call it my bed) / Let my spouse be respected.

³⁸ Again he made a song, saying:—

³⁹ The maiden of Karu / (The Heaven-soaring), / If she wept violently, / Men would know of it— / Like the doves of Mount Hasa, / She weeps with a suppressed weeping.

⁴⁰ 42nd year, Spring, 1st month, 14th day. The Emperor died. His years were many.

⁴¹ Now the King of Silla, when he heard that the Emperor had died, was shocked and grieved, and sent up eighty tribute ships with eighty musicians of all kinds. They anchored at Tsushima, and made great wail. When they arrived in Tsukushi they again made great wail. Anchoring in the harbour of Naniha, they all put on plain white garments, and bringing all the articles of tribute, and stringing their musical instruments of all kinds, they proceeded from Naniha to the capital. Sometimes they wept and wailed, sometimes they sang and danced, until at length they assembled at the Shrine of temporary interment.

⁴² Winter, 10th month, 10th day. The Emperor was buried in the misasagi of Naga-no no hara in Kahachi.

⁴³ 11th month. The Silla messengers of condolence, when the funeral ceremonies were concluded, returned home.

⁴⁴ Now the men of Silla had always loved Mount Miminashi and Mount Unebi, which are hard by the capital city. Accordingly, when they arrived at the Kotobiki Hill, they looked back, and said:—"Uneme haya! Mimi haya!" This was simply because they were unpractised in the common speech, and therefore corrupted Mount Unebi, calling it Uneme, and corrupted Mount Miminashi, calling it Mimi. Now the Yamato no Mūma-kahi Be, who were in attendance on the men of Silla, heard these words, and conceived a suspicion that the Silla men had had intercourse with the Uneme. So they made them go back, and gave information to the Imperial Prince Ohohatsuse. The Imperial Prince straightway threw the Silla messengers every one into prison, and put them to an examination. Then the Silla messengers made a statement, saying:—"We have done the Uneme no harm. Our words were simply expressive of our love for the two mountains close to the capital." Upon this it was recognized that the charge was groundless, and they were all released. But the people of Silla resented it greatly, and further reduced the kinds of articles sent as tribute and the number of ships.

The Emperor Anaho, (Ankō Tennō)

¹ The Emperor Anaho was the second child of the Emperor Wo-asa-tsuma waku-go no Sukune.

² One account says:—"The third child."

³ His mother's name was Osaka no Oho-nakatsu-hime no Mikoto. She was the daughter of the Imperial Prince Waka-nuke-futa-mata.

⁴ The Emperor died in the 42nd year of his reign, Spring, the 1st month. In Winter, the 10th month, the funeral ceremonies were completed. At this time the Heir Apparent was guilty of a barbarous outrage in debauching a woman. The nation censured him, and the Ministers would not follow him, but all without exception gave their allegiance to the Imperial Prince Anaho. Hereupon the Heir Apparent wished to attack the Imperial Prince Anaho, and to that end secretly got ready an army. The Imperial Prince Anaho also raised a force, and prepared to give battle. It was at this time that the terms "Anaho arrow-notch" and "Karu arrow-notch" began. Now the Heir Apparent, knowing that the Ministers would not follow him, and that the people were uncompliant, went away and hid in the house of the Mononobe, Ohomahe no Sukune. The Imperial Prince Anaho, hearing this, forthwith surrounded it. Ohomahe no Sukune came forth from the gate to meet him, upon which the Imperial Prince Anaho made a song, saying:—

⁵ To Oho-mahe / Wo-mahe Sukune's / Metal-gate's shelter, / Thus let us repair, / And wait till the rain stops.

⁶ Ohomahe no Sukune made a song in answer, saying:—

⁷ Because the courtier's / Garter-bell / Has fallen off, / The courtiers make a noise: / Ye country-folks also beware! (of making a noise)

⁸ So he addressed the Imperial Prince, saying:—"I beseech thee, harm not the Heir Apparent. Thy servant will advise with him." Accordingly the Heir Apparent died by his own hand in the house of Ohomahe no Sukune.

⁹ One account says that he was banished to the Land of Iyo.

¹⁰ 12th month, 14th day. The Imperial Prince Anaho assumed the Imperial Dignity, and the Empress was honoured with the title of "Grand Empress." The capital was forthwith removed to Isonokami. It was called the Palace of Anaho.

¹¹ At this time the Imperial Prince Ohohatsuse wished to betroth to him the daughters of the Emperor Midzuha-wake.

¹² [The names of these daughters are not found in any of the records.]

¹³ Hereupon the Imperial Princesses answered and said:—"Thou, my Lord, art much given to violence, and to sudden fits of anger, so that he who sees thee in the morning is slain in the evening, and he who sees thee in the evening is slain in the morning. Now, thy handmaidens' countenances are not distinguished for beauty, nor their minds for cleverness. If in manners and speech we should be no whit agreeable to the princely expectation, how shouldst thou receive us to thy intimacy? For this reason we are unable to obey thy commands." To the last they kept out of his way, and would not give ear to him.

¹⁴ 1st year, Spring, 2nd month, 1st day. On behalf of the Imperial Prince Ohohatsuse the Emperor desired to betroth to him the Imperial Princess Hata-hi, a younger sister of the Imperial Prince Ohokusaka, and for this purpose sent Ne no Omi, ancestor of the Omi of Sakamoto, to request her of the Imperial Prince Ohokusaka, saying:—"I beseech thee let me have the Imperial Princess Hata-hi, whom I desire to espouse unto the Imperial Prince Ohohatsuse." Hereupon the Imperial Prince

Ohokusaka answered and said:—"Thy servant has for some time suffered from a severe illness, which cannot be healed. He may be compared to a ship which has taken in its cargo and is waiting for the tide. Death, however, is our destiny; and there is no sufficient reason for regret. Only I cannot die in peace because my younger sister, the Imperial Princess Hata-hi, will be left alone and unprotected. If now Your Majesty will not loathe her for her ugliness, and will allow her to complete the number of the duckweed flowers, it will be a matter for the deepest gratitude. How should I decline the favour of thy commands? In order, therefore, to show my sincerity, I offer thee my private treasure, called the Oshiki jewel head-dress [others say 'standing head-dress,' and others, again, Ihaki (rock-tree) head-dress], which I make so bold as to present to thee by the hand of Ne no Omi, the minister whom thou didst send to me. I beg thee to accept of it, although it is an object of no value, as a token of my good faith."

¹⁵ Hereupon Ne no Omi, when he saw the Oshiki jewel head-dress, was struck with its beauty, and the thought occurred to him of stealing it and making it his own treasure. So he falsely represented to the Emperor, saying:—"The Imperial Prince Ohokusaka refused to obey thy orders, and spake to thy servant, saying:—'Shall he, though of the same house, have my younger sister to wife?' " Having done so, he retained the jewel head-dress, and did not present it to the Emperor, but made it his own.

¹⁶ Hereupon the Emperor believed Ne no Omi's slanderous words, and was greatly wroth. He raised an armed force, with which he surrounded the house of the Imperial Prince Ohokusaka and slew him.

¹⁷ At this time the Hikakas, Kishi of Naniha, father and sons, were all in the service of the Imperial Prince Ohokusaka, and they were all grieved that their lord should die without a crime. Accordingly the father took in his arms the Prince's head and the two sons took up each one of the Prince's legs and cried aloud, saying:—"Alas! Our Lord has died without a crime. Were we three, father and sons, who served him in life, not to follow him in death, we should be no true retainers." So they cut their throats, and died beside the Imperial corpse. The army, to a man, all wept tears. Upon this the Emperor took Nakashi hime, the Imperial Prince Ohokusaka's wife, and bestowing her within the Palace, made her his concubine. Ultimately he sent for the Imperial Princess Hata-hi and gave her to the Imperial Prince Ohohatsuse to wife.

¹⁸ This year was the year Kinoye Mūma (31st) of the Cycle.

¹⁹ 2nd year, Spring, 1st month, 17th day. Nakashi hime no Mikoto was appointed Empress. The Emperor loved her exceedingly.

²⁰ Before this time Nakashi hime no Mikoto bore Prince Mayuwa to the Imperial Prince Ohokusaka. On his mother's account he escaped punishment, and was always brought up within the Palace.

²¹ 3rd year, Autumn, 8th month, 9th day. The Emperor was assassinated by Prince Mayuwa [a detailed account is given in the history of the Emperor Ohohatsuse's reign]. After three years he was buried in the misasagi of Fushimi at Sugahara.

Nihon Shoki, Book XIV

The Emperor Oho-hatsuse Wakatake, (Yū-riaku Tennō)

¹ The Emperor Oho-hatsuse Waka-take was the fifth child of the Emperor Wo-asa-tsuma Waku-go no Sukune. When the Emperor was born, a supernatural radiance filled the building. When he grew to manhood, he was distinguished for sturdy strength.

² In the 8th month of the 3rd year of his reign, the Emperor Anaho went to the Mountain Palace with the intention of taking the hot baths. At length he went up into a lofty tower and was enjoying the prospect. Accordingly he commanded sake to be brought and a banquet to be held. So then, whilst his mind was at ease and his pleasure at its height, in the course of conversation he turned to the Empress and addressed her, saying:—

³ [The daughter of the Emperor Izahowake was called the Imperial Princess Nakashi hime. She was also called the Imperial Princess Nagata no Oho-iratsume. The Imperial Prince Ohokusaka, a child of the Emperor Oho-sazaki, took to wife the Imperial Princess Nagata, who bore to him Prince Mayuwa. Afterwards the Emperor Anaho, giving heed to the slander of Ne no Omi, put to death the Imperial Prince Ohokusaka and appointed the Imperial Princess Nakashi hime Empress. An account of this is given in the history of the reign of Anaho Tennō.]

⁴ "Our younger sister" [it seems to have been the ancient custom to address one's wife as "younger sister"], "although thou art Our friend, We fear Prince Mayuwa." Now Prince Mayuwa—who was only a boy—was playing below the tower, and heard everything that was said. Afterwards the Emperor Anaho, making a pillow of the Empress's knees, fell asleep in daylight drunkenness. Hereupon Prince Mayuwa, watching the time when he was sound asleep, stabbed and murdered him. On this day one of the Oho-toneri ran [his name and surname are wanting], and said to the Emperor:—"The Emperor Anaho has been murdered by Prince Mayuwa." The Emperor was greatly shocked, and straightway being suspicious of his elder brothers, put on his armour and girded himself with his sword. Taking command of his troops in person, he urgently questioned the Imperial Prince Yatsuri no Shiro-hiko. The Imperial Prince, seeing that he wished to do him a mischief, sat silent and said not a word. So the Emperor drew his sword and slew him. Next he urgently questioned the Imperial Prince Sakahi no Kurohiko. But this Imperial Prince also knew that he was about to do him a mischief, and sat silent, saying not a word. The Emperor's rage became still more violent, so with the further object of killing Prince Mayuwa as well, he examined him as to the reason of his conduct. Prince Mayuwa said:—"Thy servant has never sought the Celestial Dignity. He has only revenged himself on his father's enemy." The Imperial Prince Sakahi no Kurohiko, who feared profoundly the suspicion in which he was held, communicated secretly with Prince Mayuwa, and they at last found an opportunity of getting away together. They fled to the house of the Oho-omi Tsubura. The Emperor sent a messenger to ask for them. The Oho-omi replied by a messenger, saying:—"I may possibly have heard of a vassal in time of trouble taking refuge in a Royal chamber, but I had never

seen Princes conceal themselves in the house of a vassal. At this very time the Imperial Prince Sakahi no Kurohiko and Prince Mayuwa, trusting profoundly in thy servant's heart, have come to thy servant's house. How can I have the heart to send them to thee?" In consequence of this the Emperor raised a still greater army and surrounded the Oho-omi's house. The Oho-omi came out, and standing in the courtyard, tied his garters. At this time the Oho-omi's wife brought the garters, and heart-broken, alas! made a song, saying:—

⁵ The Omi child / Cloth trousers / Nine-fold having put on— / Standing in the courtyard / His garters he adjusts!

⁶ The Oho-omi, when he had finished dressing, advanced to the gate of the camp, where he knelt down and said:—"Thy servant cannot obey thy orders, even though his refusal costs him his life. There is a saying of a man of old, 'The will of even a common man cannot be taken from him.' This is precisely thy servant's case. I humbly beseech the Great Prince to allow thy servant's daughter, Kara-hime, and the seven buildings of Katsuraki, which I now offer thee, to be received as a ransom for their offences." The Emperor would not permit it, but set fire to the houses and burnt them. Hereupon the Oho-omi with the Imperial Prince Kurohiko and Prince Mayuwa were all burnt to death together. Now Nihe no Sukune, Muraji of the Sakahi Be, took in his arms the Imperial Prince's dead body and so was burnt to death. His household [the names are wanting] took up that which was burnt, but were never able to sort out the bones. They were deposited in one coffin and buried together on the hill south of Tsukimoto in Imaki no Aya.

⁷ Winter, 10th month, 1st day. The Emperor resented the Emperor Anaho's having formerly wished to transfer the kingdom to the Imperial Prince Ichinobe no Oshiha, and to commit the succession definitively to his charge. So he sent a man to the Imperial Prince Ichinobe no Oshiha, and treacherously arranged with him to go a-hunting. Inviting him to go on an excursion to the moors, he said:—"Kara-bukuro, the Kimi of the Sasaki mountain in Ohomi, tells me that now on the Kaya moor in Kutawata in Ohomi, there are wild boars and deer in plenty. The horns they bear are like the twigs of withered trees, their legs are thick together like a grove of bushes, the breath which they breathe resembles the mists of morning. Along with the Imperial Prince, I wish in the first month of winter, when the sky is cloudy and the cold wind blows keenly, to go for an excursion to the moors, where we may somewhat divert our minds by running archery." The Imperial Prince Ichinobe no Oshiha accordingly followed the hunt. Hereupon the Emperor Ohohatsuse drew his bow and putting his horse to a gallop, called out falsely, saying, "There is a wild boar!" and shot the Imperial Prince Ichinobe no Oshiha dead. A man of the Imperial Prince's household named Uruwa, of the Saheki Be [another name is Nakachiko], took the dead body in his arms. In his consternation he knew not what to do, but writhed on the ground and called aloud upon his master, going to and fro. The Emperor put him to death also.

⁸ In this month the Imperial Prince Mimūma, who had formerly been pleased with Musa, a place belonging to the Kimi of Miwa, and wishing to shake off his cares, went thither. While on his way he unexpectedly fell in with a force which had been sent against him. He joined battle with them at the well of Iha in Miwa, but was soon taken prisoner. When about to be executed, he pointed to the well and pronounced a curse, saying:—"This water may be drunk by the people only: royal persons alone may not drink of it."

⁹ 11th month, 13th day. The Emperor ordered commissioners to erect a lofty pavilion at Asakura in Hatsuse, in which he assumed the Imperial Dignity, and at last established the Palace. He appointed Matori, Heguri no Omi as Oho-omi and Muruya, Oho-tomo no Muraji and Me, Mononobe no Muraji he made Ohomuraji.

¹⁰ 1st year, Spring, 3rd month, 3rd day. The Imperial Princess Kusaka no Hatahi hime was appointed Empress. [Another name for her is Tachi-bana-hime.]

¹¹ In this month three concubines were appointed. The senior of these, named Kara-hime, daughter of the Oho-omi of Tsubura in Katsuraki, was the mother of the Emperor Shiraga take-hiro-kuni-oshi Waka-Yamato-neko, and of the Imperial Princess Waka-tarashi-hime. [Also called the Imperial Princess Taku-hata no Iratsume.] This Imperial Princess attended to the sacrifices of the Great Deity of Ise. Next there was Waka-hime, daughter of the Omi of Kibi no Kamutsumichi. [One book says she was the daughter of Kibi no Kuboya no Omi.] She bore two sons. The elder was called the Imperial Prince Ihashiro, and the younger the Imperial Prince Hoshikaha no Waka-miya. Next there was Woguna Kimi, daughter of Fukame, Omi of Wani in Kasuga. She was the mother of Princess Kasuga no Oho-iratsume [also called Princess Takahashi.] Woguna Kimi was originally an Uneme. The Emperor gave one night to her and she became pregnant. Ultimately she gave birth to a girl. The Emperor had suspicions and would not bring her up. When the girl was able to walk, the Emperor was in the great hall with the Oho-muraji Me, of the Mononobe, in attendance on him. The girl crossed the courtyard. Me, the Ohomuraji, looking round, said to the Ministers:—"What a pretty girl! There is a saying of the men of old, 'Thou art like thy mother.' [This ancient saying is not clear.] Whose little girl is she said to be who is walking with leisurely pace in the pure court?" The Emperor said:—"Why dost thou ask?" Me no Ohomuraji answered and said:—"When thy servant looks at this little girl walking, she appears to him strongly to resemble the Emperor." The Emperor said:—"Every one who sees her makes the same remark. Sed insolitum est, quum ei unam solum noctem dederim, eam concepisse et filiam peperisse. Quam ob rem suspiciones mihi excitatae sunt." Ohomuraji dixit:—"Sed in hac unâ nocte quoties cum eâ rem habuisti?" "Septies," inquit Imperator. Ohomuraji loquitur:—"Si haec femina puro corpore et purâ mente recepit unam noctem quam ei dedisti, cur tam facile concipis suspiciones et nolis fidere alterius castitati? Servus tuus audivit feminas quae facile praegnantem fiant vel tactu braccarum concipere. Multo magis, quum totam noctem dederis, sine justâ ratione non debes suspiciones concipere."

¹² The Emperor, by order to the Ohomuraji, made the little girl an Imperial Princess, and appointed her mother to be a concubine.

¹³ This year was the year Hinoto Tori (34th) of the Cycle.

¹⁴ 2nd year, Autumn, 7th month. Iketsu hime of Pèkché, in despite of the Emperor's intention to favour her, had an amour with Tate of Ishikaha.

¹⁵ In an old book it is said:—"Tate, the ancestor of the Obito of Momoahi in Ishikaha."

¹⁶ The Emperor was greatly enraged, and giving his commands to the Ohomuraji Muruya, of the Ohotomo House, sent some Kume Be who stretched the four limbs of the woman on a tree. The tree was placed over a cupboard, which was set fire to, and she was burnt to death.

¹⁷ The "Shinsen" of Pèkché says:—"In the 6th year of the Cycle King Kèro ascended the throne. The Emperor sent Aretoku hither to ask for a nyōrang. Pèkché adorned the daughter of the Lady Moni, called the Nyōrang Chōk-ké, and sent her as tribute to the Emperor."

¹⁸ Winter, 10th month, 3rd day. The Emperor made a progress to the Palace of Yoshino, and on the 6th he proceeded to Mimase. Giving orders to the wardens, he indulged in the chase. They climbed the towering peaks, they crossed the wide jungles. Before the shadows fell, out of ten, seven or eight had been caught. Every time they hunted, they caught many, so that the birds and beasts were almost exhausted. At length they rested by the springs and groves, and sauntered together in the thickets and meadows. Halting his footmen, the Emperor counted the chariots and horses. Then he inquired of the Ministers, saying:—"It is a pleasure of the hunting-field to make the stewards cut up the fresh meat. Suppose that you and We cut it up ourselves?" The Ministers were taken aback and could find no answer. Hereupon the Emperor became very wroth, and drawing his sword, slew one of the stewards named Mumakahi of Ohotsu. On this day the Imperial cortège arrived from the Yoshino Palace. The people of the province all shook with fear. In consequence the Grand Empress and the Empress, hearing of this, were full of apprehension, and sent to meet him Hi-no-hime, the Uneme of Yamato, to offer him sake. The Emperor, seeing the beauty of the Uneme's countenance, and the elegance of her appearance, softened his looks, and with a pleased expression, said:—"How should I not wish to behold thy pleasing smile?" So hand in hand with her, he entered the hinder palace, where he addressed the Empress Dowager, saying:—"In to-day's hunt we took many birds and beasts. We wished along with the Ministers to cut up the fresh meat and to have a banquet on the moor. But having proposed this to them, not one of them gave us an answer. Therefore did We get angry." The Empress Dowager, knowing the feeling which dictated these words of the Emperor, mollified him, saying:—"The Ministers did not understand that your Majesty, in connection with the sport on the hunting-field, was establishing a Fleshers' Be, and therefore did condescend to ask their opinion, so that their silence was reasonable, and it was hard for them to reply. But even now it is not too late to offer them. I will make a beginning with myself. My steward Nagano is good at making mince meat. I beg permission to present him to thee." The Emperor knelt down and accepted him, saying:—"It is good." This is what the rustic means when he says:—"The nobles understand each other's hearts." The Empress Dowager saw the Emperor's gratification, and pleasure filled her bosom. She further wished to offer men, and said:—"There are my two scullions, Masakida and Takame, of the Mito Be of Uda. I beg leave to add these two men to the others to form a Fleshers' Be." From this time forward Akoko no Sukune, the Miyakko of the province of Yamato, sends some of the Kotori Wake of Saho to form the Fleshers' Be. The Omi, the Muraji, the Tomo no Miyakko, and the Kuni no Miyakko also, following (the Empress's example), presented some, one after another.

¹⁹ In this month the Fumubito Be, and the Toneri Be of Kahakami, were instituted.

²⁰ The Emperor, taking his heart for guide, wrongfully slew many men. The Empire censured him, and called him "The greatly wicked Emperor." The only persons who loved him were Awo Musa no Suguri of the Scribes' Be and Hakatoko, Hinokuma no Tami-tsukahi.

²¹ 3rd year, Summer, 4th month. Kunimi, Abe no Omi [His other name was Shikotohi], uttered a slander respecting the Imperial Princess Taku-hata and Takehiko, Ihoki Be no Muraji, the bath-official, saying:—"Takehiko has had illicit intercourse with the Imperial Princess." Takehiko's father, Kikoyu, hearing this rumour, was afraid lest calamity might overtake himself, and persuaded

Takehiko to come with him to the River Ihoki. There, pretending to make cormorants dive into the water to catch fish, he took him unawares and slew him. When the Emperor heard this, he sent messengers to question the Imperial Princess. The Imperial Princess answered and said:—"Thy handmaiden knows nothing." Suddenly the Imperial Princess took a divine mirror and went to Isuzu no Kahakami, and watching for a time when no one was passing, buried the mirror, and hanged herself. The Emperor became suspicious on account of the Imperial Princess's absence, and constantly sent persons in the dead of night to search in all directions. When they came to Kahakami, a rainbow appeared, like unto a serpent, four or five rods in length. When they dug the place from which the rainbow sprang they found the divine mirror, and no great distance off, they discovered the Imperial Princess's body. On ripping her open and making examination, there was in her belly something like water, and in the water there was a stone. Kikoyu was thus enabled to establish his son's innocence, but on the other hand he had remorse for having slain him. He revenged him by killing Kunimi, and then fled and hid in the Shrine of Isonokami.

²² 4th year, Spring, 2nd month. The Emperor went a-hunting with bow and arrows on Mount Katsuraki. Of a sudden a tall man appeared, who came and stood over the vermilion valley. In face and demeanour he resembled the Emperor. The Emperor knew that he was a God, and therefore proceeded to inquire of him, saying:—"Of what place art thou Lord?" The tall man answered and said:—"I am a God of visible men. Do thou first tell thy princely name, and then in turn I will inform thee of mine." The Emperor answered and said:—"We are Wake-take no Mikoto." The tall man next gave his name, saying:—"Thy servant is the God Hito-koto-nushi." He finally joined him in the diversion of the chase. They pursued a deer, and each declined in favour of the other to let fly an arrow at him. They galloped on, bit to bit, using to one another reverent and respectful language, as if in the company of genii. Herewith the sun went down, and the hunt came to an end. The God attended on the Emperor and escorted him as far as the Water of Kume. At this time the people all said:—"An Emperor of great virtue!"

²³ Autumn, 8th month, 18th day. The Emperor made a progress to the Palace of Yoshino.

²⁴ 28th day. He made a progress to Kahakami no Ono, where he commanded the forest wardens to drive the wild beasts. He lay in wait hoping to shoot them himself, when a gad-fly came swiftly flying. Then a dragon-fly flew thither suddenly, bit the gad-fly, and went away with it. The Emperor was pleased at its attention, and commanded his Ministers, saying:—"Do ye on Our behalf compose an ode in praise of this dragon-fly." As none of the Ministers made so bold as to compose an ode, the Emperor forthwith composed a short piece, saying:—

²⁵ These tidings some one / Told in the Great Presence, / How in Yamato / On the Peak of Womura / Four-footed game was lying: / The Great Lord, / When he heard this, / Stood at his throne / Entwined with jewels, / Stood at his throne / Entwined with cloth: / Waiting for the game / Whilst I remained: / Waiting for the wild-boar / Whilst I was standing, / My arm in the fleshy part, / Was stung by a gad-fly: / But soon a dragon-fly / That gad-fly did bite. / Even a creeping insect / Waits upon the Great Lord. / Thy form it will bear, / O Yamato, land of the dragon-fly!

²⁶ One book has, instead of "the great presence," "the great Lord."

²⁷ One book has, instead of "stood at his throne," "remained in his throne."

²⁸ One book has, instead of from "even a creeping insect" (inclusive) to the end, the following:—

²⁹ That in this wise / It should be famous, / The Heaven-filling / Land of Yamato / Was called the Land of the Dragon-fly.

³⁰ Therefore in honour of the Dragon-fly this place was called Akitsu no.

³¹ 5th year, Spring, 2nd month. The Emperor hunted on Mount Katsuraki. Suddenly there came a supernatural bird, in size like a sparrow, with a long tail which trailed upon the ground. Now this bird chirruped, saying:—"Have a care! Have a care!" Then suddenly there appeared, issuing furiously from the herbage, a raging wild boar of which they had been in chase, and pursued the men. The huntsmen in great terror climbed up into trees. The Emperor commanded his attendants, saying:—"When a savage beast meets with man, it straightway halts. Encounter it with a shot from your bows, and then stab it." The attendants were of an effeminate nature. They climbed up trees, and changed countenance, and their five senses were masterless. The raging wild boar came straight on, and tried to bite the Emperor. But the Emperor with his bow pierced it and stayed its course. Then, raising his foot, he killed it with a kick. Hereupon, when the chase was over, he wanted to cut down the attendants. The attendants, when about to be executed, made a song, saying:—

³² Oh! my elder brother, / Thou alder-tree branch— / Over Ariwo, / To which I climbed up in flight, / Dreading / The snorting of the wild-boar, / That was shot / By Our great Lord / Who rules peacefully!

³³ The Empress, hearing their lament, was sorry for them, and tried to stay (the execution). The Emperor said:—"The Empress is taking part, not with the Emperor, but with the attendants." She answered and said:—"The people all say, 'His Majesty is fond of the chase, and loves game. Is not this wrong?' If now Your Majesty, on account of a savage boar, puts to death your attendants, Your Majesty is, as it were, not different from a wolf." The Emperor with the Empress went up into their carriage and returned home. Amid cries of "Long live the Emperor!" he said:—"How delightful is this! Everybody has caught game, and We have caught good words, which We have brought back with us."

³⁴ Summer, 4th month. Lord Kasyuni [i.e. King Kèro] of Pèkché, having learnt by rumour that Iketsu hime [viz. the Nyörang Chök-ke] had been put to death by burning, held counsel, saying:—"The ancient custom of sending tribute of women to be made Uneme is contrary to decorum, and is injurious to our country's reputation. Henceforward it is unmeet that women be sent as tribute." Accordingly he intimated to his younger brother, Lord Kun [i.e. Lord Kon-chi], saying:—"Do thou go to Japan, and serve the Emperor." Lord Kun answered and said:—"My Lord's commands must not be disobeyed. I pray thee give me one of thy consorts, and then I will undertake this mission." Lord Kasyuni accordingly took one of his consorts who was pregnant, and having given her in marriage to Lord Kun, said:—"The month for the delivery of this pregnant consort of mine has already arrived. If she should be delivered on the journey, I pray thee place (the child) on board a ship, and whatever place thou mayest have arrived at, cause it to be at once sent back to this country." So at last he took his leave, and went on his mission to the (Japanese) Court.

³⁵ 6th month, 1st day. The pregnant consort realized the words of Lord Kasyuni, and gave birth to a child in the island of Kahara in Tsukushi. So this child was given the name of Lord Shima. Upon this Lord Kun straightway took a ship and sent Lord Shima to his country. He became King Munyöng. The people of Pèkché call this island Chuto.

³⁶ Autumn, 7th month. Lord Kun entered the capital. After this he had five children.

³⁷ The Pèkché Shinsen says:—"In the year Kanoto ushi (A.D. 461) King Kèro sent his younger brother, Lord Konchi, to Great Wa, to wait upon the Emperor and to confirm the friendship of former sovereigns."

³⁸ 6th year, Spring, 2nd month, 4th day. The Emperor made an excursion to the small moor of Hatsuse. There, viewing the aspect of the hills and moors, in an outburst of feeling, he made a song, saying:—

³⁹ The mountains of Hatsuse, / The secluded— / They stand out / Excellent mountains! / They run out / Excellent mountains! / The mountains of Hatsuse, / The secluded— / Are full of various beauties! / Are full of various beauties!

⁴⁰ Hereupon he gave a name to the small moor, and called it Michi no Ono.

⁴¹ 3rd month, 7th day. The Emperor wished to make the Empress and his concubines plant mulberry trees with their own hands, in order to encourage the silk industry. Hereupon he gave orders to Sukaru [This is a personal name] to make a collection of silkworms throughout the country. Now Sukaru made a mistake and collected babies, which he presented to the Emperor. The Emperor laughed greatly, and gave the babies to Sukaru, saying:—"Do thou bring them up thyself." Accordingly Sukaru brought them up hard by the Palace enclosure. So he was granted a title, and was called Chihisako Be no Muraji.

⁴² Summer, 4th month. The Land of Wu sent envoys with tribute.

⁴³ 7th year, Autumn, 7th month, 3rd day. The Emperor commanded Sukaru Chihisako Be no Muraji, saying:—"It is our desire to see the form of the Deity of Mimuro Hill. [Some say that the Deity of this mountain is Oho-mono-shiro-nushi no Kami. Others say Uda no Sumi-zaka no Kami.] Thou dost excel in strength of body. Go thyself, seize him, and bring him here." Sukaru answered and said:—"I will make the attempt, and go to seize him." So he ascended the Hill of Mimuro and caught a great serpent, which he showed the Emperor, who had not practised (religious) abstinence. Its thunder rolled, and its eyeballs flamed. The Emperor was afraid, and, covering his eyes, would not look upon it, but fled into the interior of the Palace. Then he caused it to be let loose on the Hill, and giving it a new name, called it Ikadzuchi.

⁴⁴ 8th month. One of the Toneri named Oho-sora, of the Bow-makers' Be of Kibi, went home on some urgency. Sakitsuya Omi of Lower Kibi [In one book it says:—"The Kuni no Miyakko, Yama, Kibi no Omi"], detained Oho-sora, and for several months would not consent to allow him to go up to the capital. The Emperor sent Mike no Kimi, a man of valour, to fetch him. Oho-sora came in obedience to the summons, and said:—"Sakitsuya took young girls to represent the Emperor's men, and grown-up women to represent his own men. Then he made them fight with one another, and on seeing that the young girls were victorious, drew his sword and slew them. At another time he took a small cock, which he called the Emperor's cock, and pulled out its feathers and clipped its wings. Then he took a large cock, which he called his own cock, attached to it a bell, and armed its spurs with metal. Then he matched them together, and when the naked bird got the better of the other, he again took out his sword and killed it." When the Emperor heard this story, he sent thirty soldiers of the Monono Be, who put Sakitsuya to death, with seventy persons of his household.

⁴⁵ This year Tasa, Omi of Upper Kibi, while on duty beside the Palace, praised Waka-hime abundantly to his friends, saying:—"Of all the beautiful women in the Empire, there is none to

compare with my wife. How blooming! How gentle! How graced with various charms! How radiant! How genial! What perfection in every feature! She uses not flower of lead: she adds not oil of orchids. Through the wide ages her equals are but few: in the present day she stands alone and peerless." The Emperor inclined his ear, and listening from a distance, rejoiced in his heart. So with the object of obtaining Waka-hime for himself, and making her one of his concubines, he appointed Tasa Governor of Imna, and promptly favoured Waka-hime. When Tasa no Omi wedded Waka-hime, she bore to him Ye-kimi and Oto-kimi."

⁴⁶ Another book says:—"Tasa no Omi's wife, by name Ke-hime, was the daughter of Tamado no Sukune, son of Katsuraki no Sotsuhiko. The Emperor, hearing of the serene beauty of her form, slew her husband, and wedded her himself."

⁴⁷ After Tasa had arrived at his post, he learnt that the Emperor had married his wife, and with the object of obtaining succour, he went to Silla, which at that time did not do service to the Central Land. The Emperor gave orders to Tasa no Omi's son Otokimi, and also to Akawo Kibi no Ama no Atahe, saying:—"Do ye go and chastise Silla." At this time a skilled artisan of Western Aya named Kwan-in Chiri, who was near the Emperor, came forward and represented to him, saying:—"There are in the Land of Han many who are more skillful than thy slave. Let them be sent for and made to serve thee." The Emperor commanded his Ministers, saying:—"Then let Kwan-in Chiri be joined to Otokimi and the others, and let him get instructions from Pèkché; at the same time let an Imperial rescript be delivered directing Pèkché to offer skilled men."

⁴⁸ Hereupon Otokimi, in execution of these commands, took with him a body of men and proceeded as far as Pèkché. When he entered that land, a God of the country, assuming the form of an old woman, suddenly met him on the road. Otokimi inquired of her whether the country was far or near. The old woman answered and said:—"If thou goest on for one day more, thou wilt then arrive there." Otokimi thought to himself that the way was too far, and returned without having chastised it. He got together the Imaki skilled artisans who had been given as tribute by Pèkché on a large island, and under the pretence of awaiting a fair wind, tarried there for several months. Tasa no Omi, the Governor of Imna, pleased that Otokimi had gone away without chastising Silla, secretly sent a man to Pèkché, to warn Otokimi, saying:—"Is thine own head so firm that thou canst chastise others? A report has reached me that the Emperor has wedded my wife, with the result that he has had children by her. [The children are mentioned above.] As I now fear that calamity may reach my own person, it is well that I should wait with foot uplifted. Do thou, my son, come over and betake thyself to Pèkché, and prevent it from communicating with Japan, while I will repair to and hold Imna, and will also hold no communication with Japan." Otokimi's wife Kusu-hime had profound patriotic sentiment; the sense of duty between lord and vassal was strong in her; her loyalty surpassed the bright sun; her principles excelled the evergreen fir. She abominated such treason, and having stealthily killed her husband, secretly buried him in the chamber. Then she remained in the large island with Akawo, Ama no Atahe, in charge of the skilled artisans presented by Pèkché. The Emperor, hearing that Otokimi was missing, sent Katashiha, Hitaka no Kishi, and Ko An-chōn. These messengers together made their report to the Emperor. They were accordingly ultimately settled in the village of Hirokitsu in Ato in the province of Yamato, where many of them died of disease. In consequence of this, the Emperor commanded Muruya, Ohotomo no Ohomuraji, to instruct Tsukami, Yamato no Aya no Atahe to remove Ko-kwi, of the Potters' Be, Kyōn-kwi, of the Saddlers' Be, In-sā-

ra-ka, of the Painters' Be, Chōng-an-na, of the Brocade-weavers' Be, and Myo-an-na, the Interpreter, all belonging to the New Aya, to other residences at the following three places, viz., Upper Momohara, Lower Momohara, and Magami no Hara.

⁴⁹ A certain book says:—"Otokimi, Kibi no Omi, returned from Pèkché, and presented a Be of Aya workmen, a Be of tailors, and a Be of fleshers."

⁵⁰ 8th year, Spring, 2nd month. Awo, Musa no Suguri, and Haka-toko, Hinokuma no Tami-tsukahi, were sent to the Country of Wu.

⁵¹ From the accession of the Emperor up to this year eight years had now passed, during which the Land of Silla was refractory and given to vain talk, and did not send presents. Therefore they feared the intentions of the Central Land, and cemented friendship with Koryō. Consequently the King of Koryō sent one hundred picked soldiers to guard Silla. After a while, one of these Koryō soldiers returned to his own country on furlough. Now he took with him a Silla man as groom. Turning to him, he addressed him, saying:—"Thy country will be conquered by my country ere long." [One book says:—Thy country will in the end become our territory, and that ere long.] When the groom heard this, he pretended a pain in his belly, and retiring, remained behind. At length he made his escape to his own country, and told what had been said. Hereupon the King of Silla knew that Koryō's guard was mere pretence, and sent messengers to run and tell the people to kill the cocks kept in their houses. The people knew his meaning, and killed all the men of Koryō resident in the country. Only one Koryō man was left, who seized an opportunity to effect his escape and flee to his own country, when he told the whole story. The king of Koryō accordingly raised an army and encamped by the city of Chhyuk-chong-nyu. [One book says the city of Tokushiki.] At length they made music, with song and dance. Hereupon the King of Silla, hearing in the night the Koryō army singing and dancing on all sides, became aware that the enemy had occupied the whole land of Silla. So he sent a man to the King of Imna, saying:—"The King of Koryō has attacked our country. At this present time, like the fringes sewn on a flag, the condition of the land is more precarious than that of a pile of eggs. The thread of life is short, and may not at all be reckoned. I humbly beg that the Japanese Authorities will assist me with war generals."

⁵² Accordingly the King of Imna persuaded Ikaruga, Kashihade no Omi, Wonashi, Kibi no Omi, and Akameko, Naniha no Kishi to go to the assistance of Silla. Kashihade no Omi and the others halted before they reached the camp, and before the Koryō generals had fought with Kashihade no Omi and the others, they were all afraid. So Kashihade no Omi and his colleagues did their best to keep the troops in good heart, and urged them to get ready the means of attack. Then suddenly they advanced and took the offensive. For more than ten days they and the Koryō men kept watch on one another. When night came on they pierced a steep place, and made a hollow way, along which they passed all the baggage wagons and prepared an ambush. At dawn the Koryō men thought to themselves:—"Kashihade no Omi and the others are stealing away." So they came in pursuit with their whole army. Then the troops in ambush, both horse and foot, were let go, and taking them from both sides, put them to a great rout. It was from this that the enmity between the two countries sprang. [By the two countries are meant Silla and Koryō.]

⁵³ Kashihade no Omi and his colleagues spake to Silla, saying:—"Thou with the utmost weakness wert pitted against the utmost strength, and had it not been for the assistance of the Government

troops thou wouldst assuredly have been taken at a disadvantage and thy territory annexed. By this campaign be warned never in future to be disobedient to the Celestial Court."

⁵⁴ 9th year, Spring, 2nd month, 1st day. Katabu, Ofushi Kahachi no Atahe, and an Uneme were sent to sacrifice to the Deity of Munagata. Katabu and the Uneme, having arrived at the altar-place, were about to perform the rites, when Katabu debauched the Uneme. When the Emperor heard this, he said:—"When we sacrifice to the Gods and invoke from them blessings, should we not be watchful over our conduct?" So he sent Naniha no Hidaka no Kishi to put him to death. But Katabu straightway took to flight, and was not to be found. The Emperor again sent Toyoho, Yuge no Muraji, who searched the districts of that province far and wide, and at length caught and slew him at Awi no hara, in the district of Mishima.

⁵⁵ 3rd month. The Emperor desired to chastise Silla in person, but a God warned him, saying:—"Go not." For this reason the Emperor did not carry out his intention of going, but gave orders to Ki no Woyumi no Sukune, Soga no Karako no Sukune, Ohotomo no Katari no Muraji, and Wokahi no Sukune, saying:—"Silla occupies the Western Land: age after age he has done us homage: he did not neglect visits of ceremony: his payment of tribute was duly discharged. But since We have come to rule the Empire, he has betaken himself beyond Tsushima, and concealed his traces outside of Chamna. He prevents Koryō from sending tribute, he devours the walled cities of Pèkché. Nay, more—his missions of ceremony to this court have been neglected and his tribute remains unpaid. With the savage heart of the wolf he flies away when satiated, and sticks fast when starving. I appoint you four ministers to be generals. Take a royal army and chastise him. Let the punishment of Heaven be reverently executed."

⁵⁶ Hereupon Ki no Woyumi no Sukune laid a complaint before the Emperor through Ohotomo no Muraya no Ohomuraji, saying:—"Thy servant, although feeble and incompetent, will respectfully obey the Emperor's orders. But now thy servant's wife has departed this life, and there is nobody to take care of thy servant. Do Thou, my Lord, I beseech Thee, represent this matter fully to the Emperor." Hereupon Ohotomo no Muraya no Ohomuraji represented it fully. When the Emperor heard this complaint, he uttered a sigh of pity. He took an Uneme from the hither province of Kibi, Ohomi by name, and giving her to Ki no Woyumi no Sukune, attached her to his person to take care of him. So at length he sent him off with a shove to his axle.

⁵⁷ Ki no Woyumi no Sukune and the rest accordingly entered Silla, butchering as they went the districts along their way. The King of Silla heard by night on all sides the drums of the Government army, and becoming aware that they had completely conquered the land of Tok, fled in confusion with several hundred cavalry. Thereby ensued a great defeat. Woyumi no Sukune pursued and slew the enemy's general in the midst of his army. The whole land of Tok was reduced to order, but there was a remainder which would not submit. Ki no Woyumi no Sukune again withdrew his troops, and having effected a junction with Ohotomo no Katari no Muraji and the others, they again, with a great display of forces, fought with the remaining band. This evening Ohotomo no Katari no Muraji and Ki no Okazaki no Kume no Muraji were both slain while fighting with all their might. Tsumaro, a follower of Katari no Muraji, of the same surname, afterwards came amongst the army and asked for his master. He went along the ranks and sought for him, making inquiry, and saying:—"Where is my master, Lord Ohotomo?" Then some one informed him, saying:—"Thy masters have, indeed, been slain by the enemy," and pointed out to him the place where the dead bodies were. Tsumaro hearing

this, leaped and exclaimed, saying:—"My master has fallen. What avails it that I alone should remain unhurt?" Accordingly he too went against the enemy, and in the same hour perished. Soon after, the rest of the band retired of their own accord, and the Government army also followed their example, and fell back. The general-in-chief, Ki no Woyumi no Sukune, fell ill and died.

⁵⁸ Summer, 5th month. Ki no Ohiha no Sukune, when he heard that his father was dead, forthwith proceeded to Silla, and taking from Wokahi no Sukune his command of horse, foot and ships, with the various lesser offices, exercised absolute authority. Hereupon Wokahi no Sukune had a profound resentment towards Ohiha no Sukune and made a false report to Karako no Sukune, saying:—"Ohiha no Sukune has told thy servant, saying:—'Ere long I will take the command of Karako no Sukune from him too.' I pray thee be well on thy guard." In consequence of this there was a coolness between Karako no Sukune and Ohiha no Sukune. Upon this the King of Pèkché, hearing that there was a coolness between the commanders arising out of trifling causes, sent a man to Karako no Sukune and the others, saying:—"I wish to view the frontier of the land. I pray you be so kind as to come and join me." Herewith Karako no Sukune and the rest went on with bridle-bits in a line until they came to a river, when Ohiha no Sukune let his horse drink from the river. Then Karako no Sukune shot at Ohiha no Sukune from behind, and hit the hinder part of his saddle frame. Ohiha no Sukune looked round startled, and shot Karako no Sukune down into the mid stream, so that he died. So the three Omi, having from before this time been rivals with one another, fell out by the way, and returned back without having reached the Palace of the King of Silla.

⁵⁹ Hereupon the Uneme, Ohomi, following the dead body of Woyumi no Sukune, arrived in Japan. She at length complained to Ohotomo no Muraya no Ohomuraji, saying:—"Thy handmaiden knows not where to bury him. I beseech thee let a good place be selected by divination." The Ohomuraji accordingly reported to the Emperor, who gave command to the Ohomuraji, saying:—"The Commander-in-chief, Ki no Woyumi no Sukune, tossing his head like a dragon, and glaring like a tiger, surveying with extensive view the eight cords, overwhelmed the rebellious, and dashed against the four seas. So his body was worn out by ten thousand ri, and his life succumbed in the three Han. To show Our compassion, let there be appointed officials to conduct his funeral. Thou, my Lord Ohotomo, art of the same province and a near neighbour of the Lords of Ki, so that thy connection with him is of old standing." Hereupon the Ohomuraji, having received the Emperor's commands, sent Wotori Hanishi no Muraji to construct a tumulus at the village of Tamuwa, and bury him there. Upon this Ohomi, unable to contain herself for pleasure, sent to the Ohomuraji six Corean slaves named Muro, Te-marō, Oto-marō, Mi-kura, Wogura and Hari. They are the Yake-bito Be of the village of Kashimada in hither Kibi. Wokahi no Sukune came specially in attendance on Ki no Woyumi no Sukune's corpse. He remained, however, himself in the Land of Tsuno and sent Yamato-ko no Muraji [it is not clear what was the surname of this Muraji] with a present of an eight-hand mirror to Ohotomo no Ohomuraji to make a petition, saying:—"Thy servant cannot bear to serve the Celestial Court along with my Lord of Ki. Therefore I beg permission to remain and reside in the Land of Tsuno." Upon this the Ohomuraji laid the matter before the Emperor on his behalf, and he was allowed to remain and dwell in the Land of Tsuno. This was the beginning of the Tsuno no Omi first dwelling in the land of Tsuno, and being called Tsuno no Omi.

⁶⁰ Autumn, 7th month, 1st day. The province of Kahachi reported:—"The daughter of a man of the district of Asukabe named Hiakūson, Tanabe no Fubito, was wife to a man named Kariu, Fumi no

Obito, of the district of Furuchi. Hiakūson, hearing that his daughter had given birth to a child, paid a visit of congratulation to his son-in-law's house. He came home by moonlight, and was passing at the foot of the Homuda misasagi at Ichihiko hill, when he fell in with a horseman mounted on a red courser, which dashed along like the flight of a dragon, with splendid high springing action, darting off like a wild goose. His strange form was of lofty mould; his remarkable aspect was of extreme distinction. Hiakūson approached and looked at him. In his heart he wished to possess him, so he whipped up the piebald horse which he rode and brought him alongside of the other, head by head and bit by bit. But the red horse shot ahead, spurning the earth, and, galloping on, speedily vanished in the distance. Hereupon the piebald horse lagged behind, and, slow of foot, could not overtake the other. But the rider of the courser, knowing Hiakūson's wish, stopped and exchanged horses with him, upon which they took leave of each other and separated. Hiakūson, greatly rejoiced at obtaining such a steed, hastened home and placed him in the stable, where he took off his saddle, foddered him, and went to sleep. The next morning the red courser had become changed into a horse of clay. Hiakūson, wondering at this in his heart, went back, and, making search at the Homuda misasagi, found the piebald horse standing among the clay horses. So he took it, and left in its stead the clay horse which he had received in exchange.

⁶¹ 10th year, Autumn, 9th month, 4th day. Awo, Musa no Sukuri, and the others arrived in Tsukushi with two geese presented by Wu. These geese were bitten by Minuma no Kimi's dog and died.

⁶² Another book says:—"These geese were bitten by a dog belonging to Nimaro, Tsukushi no Mine no Agata nushi, and died."

⁶³ Hereupon Minuma no Kimi, unable to contain himself for fear and sorrow, presented to the Emperor ten large wild geese with bird-keepers, and begged that his offence might thus be compounded for. The Emperor granted his petition.

⁶⁴ Winter, 10th month, 7th day. The bird-keepers presented by Minuma no Kimi were settled in two places, viz. the villages of Karu and Ihare.

⁶⁵ 11th year, Summer, 5th month, 1st day. It was reported from the district of Kurimoto in the province of Ohomi that white cormorants dwelt on the shore at Tanagami. Orders were therefore given to establish toneri of Kahase.

⁶⁶ Autumn, 7th month. There was a refugee from Pèkché who gave his name as Kwisin. It was also stated that Kwisin was a man of the Land of Wu. The Ihare no Kure no Kotobiki and the Sakate no Yakata-marō are his descendants.

⁶⁷ Winter, 10th month. A bird of the Bird-department was bitten by a dog belonging to a man of Uda and died. The Emperor was angry, and, branding him on the face, made him one of the Bird-keepers' Be. Hereupon some office coolies from the provinces of Shinano and Musashi, who were on night duty at the Palace, talked to one another, saying:—"Ah! In our country we pile up birds as high as a small tumulus and eat of them morning and evening, but still some are left. Now, for the sake of one bird, the Emperor has branded a man on the face. He is a very unjust and wicked master." The Emperor, hearing this, ordered them to gather and make a heap (of birds), and as the office coolies were unable to complete it on the spot, he commanded that they should be enlisted in the Bird-keepers' Be.

⁶⁸ 12th year, Summer, 4th month, 4th day. Awo, Musa no Sukuri, and Haka-toko Hinokuma no Tamitsukahi went on a mission to Wu.

⁶⁹ Autumn, 10th month, 10th day. The Emperor commanded the carpenter Mita of Tsuke ["Mita of Winabe," says one book—probably erroneously] to commence the erection of a lofty edifice. Hereupon Mita ascended this high building, and ran about nimbly on all sides as if he were flying. An Uneme of Ise looked up to the top of this high edifice and marvelled at his nimble movements, so that she fell down on her face in the courtyard, and upset a dish of meat which she was serving to the Emperor. The Emperor forthwith suspected that Mita had debauched this Uneme, and conceiving to himself the thought of executing him, charged the Mononobe with this duty. At this time Hada no Sake no Kimi was in attendance. He wished by the voice of his lute to make the Emperor understand, so placing his lute crosswise, and playing upon it, he said:—

⁷⁰ Be there for five hundred years / Prosperity / To the maid of Ise / Of Ise / (Of the divine wind), /
And until it is spent / Let me attend / With faithful service / On the Great Lord. / Let my life, too, /
Be as long, / Said the carpenter, / The poor carpenter!

⁷¹ Hereupon the Emperor understood the voice of the lute, and pardoned the offence.

⁷² 13th year, Spring, 3rd month. Hadane no Mikoto, great-great-grandson of Saho-hiko, secretly seduced the Uneme Yamanobe no Koshimako. When this came to the Emperor's ears, he gave Hadane no Mikoto in charge to Mononobe no Me no Ohomuraji, and made him call him to account for it. Hadane no Mikoto purged his offence by the payment of eight horses and eight swords, and then made a song, saying:—

⁷³ For the sake of Koshimako, / Of Yamanobe, / Some one boasts that / The eight horses / Are not even to be grudged.

⁷⁴ Me no Ohomuraji, hearing this, reported it to the Emperor, who made Hadane no Mikoto lay out his treasures on the ground at Tachibana moto of Ichinobe in Yega. He ultimately took the village of Nagano in Yega, and gave it to Mononobe no Me no Ohomuraji.

⁷⁵ Autumn, 8th month. There was a man of Miwikuma in the province of Harima called Ayashi no Womaro, who was strong of body and stout of heart, and did wanton outrage, committing robberies on the highways, and preventing traffic. He intercepted the boats of merchants and plundered them every one. He had also disobeyed the laws of the country by neglecting to pay his taxes.

⁷⁶ Hereupon the Emperor sent Ohoki, Kasuga no Wono no Omi, in command of one hundred soldiers who feared not death. They all together took torches, and having surrounded his house, set fire to it. Now from the midst of the flames there came forth furiously a white dog, which pursued Ohoki no Omi. This dog was as big as a horse. But the complexion of Ohoki no Omi's spirit did not change. He drew his sword and slew it, whereupon it became changed into Ayashi no Womaro.

⁷⁷ Autumn, 9th month. The carpenter, Mane, of the Wina Be, planed timber with an axe, using a stone as ruler. All day long he planed, and never spoiled the edge by mistake. The Emperor visited the place, and, wondering, asked of him, saying:—"Dost thou never make a mistake and strike the stone?" Mane answered and said:—"I never make a mistake!" Then the Emperor called together the Uneme, and made them strip off their clothing and wrestle in open view with only their waistcloths on. Hereupon Mane ceased for a while, and looked up at them, and then went on with his planing. But unawares he made a slip of the hand, and spoilt the edge of his tool. The Emperor accordingly

rebuked him, saying:—"Where does this fellow come from that, without respect to us, he gives such heedless answers with unchastened heart?" So he handed him over to the Mononobe to be executed on the moor.

⁷⁸ Now amongst his comrades there was a carpenter who lamented for Mane, and made a song, saying:—

⁷⁹ The much to be regretted / Carpenter of Winabe— / The ink-cord he applied,— / When he is no more, / Who will apply it? / Alas! that ink-cord!

⁸⁰ When the Emperor heard this song, his feelings changed to remorse, and he said with a sigh of regret:—"How many men I have destroyed!" So he mounted a messenger of mercy on a black horse of Kahi, and made him gallop to the place of execution to stop it and pardon him. The cords with which he was tied were unbound, and he, too, made a song, saying:—

⁸¹ As the night / Black was the horse of Kahi— / Had they but saddled him, / My life were lost— / Ah! that horse of Kahi!

⁸² Instead of "My life were lost," one book has, "He would not have arrived (in time)."

⁸³ 14th year, Spring, 1st month, 13th day. Awo, Musa no Sukuri, and the others, in company with envoys from the Land of Wu, and bringing with them skilled workmen presented by Wu, viz. Aya weavers and Kure weavers, as well as the seamstresses Ane-hime and Oto-hime, anchored in the harbour of Suminoye. In this month the Shihatsu highway was carried through as a road for the guests from Wu. It was called the Kure-saka.

⁸⁴ 3rd month. The Emperor commanded the Omi and Muraji to go to receive the envoys from Wu. The men of Wu were accordingly settled on the moor of Hinokuma, which was therefore called Kure-hara. The seamstress Ane-hime was presented to the God of Oho-Miwa, and Oto-hime was appointed to the Be of Aya seamstresses. The Aya weavers, the Kure weavers and the seamstresses—these were the founders of the Asuka Seamstresses' Be and of the Ise Seamstresses' Be.

⁸⁵ Summer, 4th month, 1st day. The Emperor, wishing to make a feast for the men of Wu, asked the ministers, one after another, saying:—"Who will be the best man to keep them company at table?" The ministers all said:—"Ne no Omi will be the proper person." The Emperor accordingly gave command to Ne no Omi, and appointed him to keep them company in eating. Ultimately the men of Wu were entertained at Takanukuhara in Iso no Kami. Now a Toneri was sent secretly to observe the ornamentation. The Toneri reported to the Emperor, saying:—"The jewel head-dress worn by Ne no Omi is very noble, and extremely lovely." Moreover, everybody said, "He also wore it before when he went to receive the men of Wu." Hereupon the Emperor, wishing to see it himself, gave orders to the Omi and Muraji, and made them present themselves before the hall in the dress which they wore at the banquet. The Empress looked up to Heaven and, with sobs and tears, lamented bitterly. The Emperor inquired of her, saying:—"Why weepest thou?" The Empress, leaving the couch, answered him, saying:—"This jewel head-dress was presented on behalf of thy handmaiden by her elder brother, Prince Oho-kusaka, when, in obedience to the orders of the Emperor Anaho, he offered her to Your Majesty. Therefore I conceived suspicion of Ne no Omi, and unawares shed tears and wept for grief." When the Emperor heard this he was astonished, and was very wroth. He pressed it sharply home to Ne no Omi, who replied, saying:—"I have deserved to die! I have deserved to die! Truly it is thy servant's fault." The Emperor commanded, saying:—"From this time forward let Ne no

Omi, his children, his descendants, and his eighty connections have no concern with the order of Ministers of State." He was about to put Ne no Omi to death, but he ran away and hid himself. Arriving at Hine, he made a rice-castle, in which he stood on the defensive, but was ultimately slain by the Government forces. The Emperor ordered the officials to divide his descendants into two parts, one of which was constituted common people of the Oho-kusaka Be, and was allotted in fief to the Empress; the other part was given to the Chinu no Agata-nushi, and made sack-bearers. So having sought out a descendant of Hikaka, Naniha no Kishi, a title was granted to him, and he was made Oho-kusaka Be no Kishi.

⁸⁶ After matters had become quiet, Wone no Omi [Wone no Omi was the son of Ne no Omi], when lying down at night, said to some one:—"The Emperor's castle is not strong; my father's castle is strong." These words came to the Emperor's ears. He sent a man to see Ne no Omi's house. It was really as had been said. Therefore he seized him and put him to death. Ne no Omi's descendants were made Sakamoto no Omi. From this they had their beginning.

⁸⁷ 15th year. The Hada House was dispersed. The Omi and Muraji each enforced their services at pleasure, and would not allow the Hada no Miyakko to control them. Consequently Sake, Hada no Miyakko, made a great grievance of this, and took office with the Emperor. The Emperor loved and favoured him, and commanded that the Hada House should be assembled and given to Lord Sake of Hada. So this Lord, attended by excellent Be workmen of 180 kinds, presented as industrial taxes fine silks, which were piled up so as to fill the Court. Therefore he was granted a title, viz. Udzu-masa. [Some say Udzumori masa, the appearance of all being piled up so as to fill.]

⁸⁸ 16th year, Autumn, 7th month. The Emperor ordered those provinces and districts which were suitable for mulberry trees to plant mulberry trees. He again dispersed to other places the Hada House, and made them bring tribute of industrial taxes.

⁸⁹ Winter, 10th month. The Emperor ordered the Aya Be to be brought together, and established their Tomo no Miyakko, granting him the title of Atahe.

⁹⁰ One book says:—"Granted the Aya no Omi the title of Atahe."

⁹¹ 17th year, Spring, 3rd month, 2nd day. The Hanishi no Muraji were made to present pure vessels suitable for serving the Emperor's morning and evening meals. Hereupon Ake, the ancestor of the Hanishi no Muraji, presented to the Emperor a Be of his private subjects of the village of Kusasa in the province of Settsu, of the villages of Uchi and Fushimi in the province of Yamashiro, of the village of Fuji-kata in the province of Ise, and also from Tamba, Tajima and Inaba, and named them the Nihe no Hanishi Be.

⁹² 18th year, Autumn, 8th month, 10th day. The Mononobe Ushiro no Sukune and the Mononobe Me no Muraji were sent to smite Ise no Asahi no Iratsuko. Asahi no Iratsuko, hearing of the approach of the Government troops, opposed them in battle at Awohaka in Iga. Priding himself on his skill in archery, he addressed the Government army, saying:—"Who is a match for the hand of Asahi no Iratsuko? The arrow which he lets fly will pierce two thicknesses of armour." The Government troops were all afraid, and Ushiro no Sukune did not dare to advance to the combat. They awaited each other for two days and one night. Hereupon the Mononobe Me no Muraji armed himself with his sword, and making Oho-wono-te, of the Mononobe of Kiku in Tsukushi, take his shield and call out in the midst of the army, advanced along with him. Asahi no Iratsuko saw them from afar off, and shot an arrow through Oho-wono-te's shield and two-fold armour which at the same time entered the

flesh of his body to the depth of an inch. Oho-wono-te screened with his shield the Mononobe, Me no Muraji, and Me no Muraji caught Asahi no Iratsuko and slew him. Accordingly Ushiro no Sukune, beside himself with shame, for seven days did not make his report to the Emperor. But the Emperor inquired of his Ministers in attendance, saying:—"Why does not Ushiro no Sukune make his report?" Now there was a man named Sanuki no Tamushi Wake who came forward and addressed the Emperor, saying:—"Ushiro no Sukune is a coward. For the space of two days and one night he was unable to seize Asahi no Iratsuko. Then the Mononobe, Me no Muraji, taking with him Oho-wono-te, a Mononobe of Kiku in Tsukushi, caught and slew Asahi no Iratsuko." When the Emperor heard this he was angry, and promptly taking away from Ushiro no Sukune his Be of Wina, gave it to the Mononobe Me no Muraji.

⁹³ 19th year, Spring, 3rd month, 13th day. By Imperial command, the Anaho Be was established.

⁹⁴ 20th year, Winter. The "King of Koryō raised a great army and utterly smote Pèkché. There was but a small remnant left, which assembled and occupied Chhang-ha. Their victuals became exhausted, and deep was hereupon the weeping and lamentation. Upon this the Koryō generals addressed their King, saying:—"There is something extraordinary in the temper of Pèkché. Whenever thy servants observe them, they seem unaware of their own ruin. It is to be feared that they will again spread forth and revive. We pray that they may be at length got rid of." The King said:—"No! I, the unworthy one, have heard that the Land of Pèkché is under the jurisdiction of the Country of Japan, and that this connection is of old standing. It is also known to all the neighbouring countries that their King repairs to Japan and serves the Emperor." Ultimately it (the proposal to exterminate the Pèkché people) was abandoned.

⁹⁵ The Pèkché record says:—"King Kèro, year Kinoto U (475), Winter. A large army from Koryō came and besieged the great castle for seven days and seven nights. The Royal castle surrendered, and at length they destroyed Wi-nyé. The King, Queen, and Princes all fell into the hands of the enemy."

⁹⁶ 21st year, Spring, 3rd month. The Emperor, hearing that Pèkché had been conquered by Koryō, gave Kuma-nari to King Munchu, and so lent aid to his country. The men of that day all said:—"The Land of Pèkché, though their race was destroyed, assembled and lamented at Chhang-ha. They with true hearts appealed to the Emperor, who restored their country."

⁹⁷ King Munchu was King Kèro's younger brother by the mother's side. An ancient Japanese record says:—"The statement that Kumanari was given to King Mata is probably an error. Kumanari is a separate village of the district of Lower Takori in Imna."

⁹⁸ 22nd year, Spring, 1st month. Prince Shiraga was made Heir Apparent.

⁹⁹ Autumn, 7th month. A man of Tsutsukaha in the district of Yosa in the province of Tamba, the child of Urashima of Midzunoye, went fishing in a boat. At length he caught a large tortoise, which straightway became changed into a woman. Hereupon Urashima's child fell in love with her, and made her his wife. They went down together into the sea and reached Hōrai San, where they saw the genii. The story is in another Book.

¹⁰⁰ 23rd year, Summer, 4th month. King Munkeun of Pèkché died.

¹⁰¹ The Emperor summoned within the Palace Prince Mata (Mutè), the second of Prince Konchi's five sons, who was young in years, but intelligent. He himself stroked the Prince's face and head, and

made a gracious decree, appointing him to reign over that country. He also gave him weapons, and at the same time furnished him with 500 soldiers of the Land of Tsukushi to escort him to his country. He became King Tong-syöng.

¹⁰² This year, tribute was sent from Pèkché in excess of the regular amount.

¹⁰³ Tsukushi no Achi no Omi and Umakahi no Omi, in command of a naval force, attacked Koryö.

¹⁰⁴ Autumn, 7th month. The Emperor took to his sick-bed, and was ill at ease. By an Imperial decree he committed rewards and punishments, together with financial matters, great and small alike, to the charge of the Prince Imperial.

¹⁰⁵ 8th month, 7th day. The Emperor's disease became more and more grave. He took leave of all the functionaries. He pressed all their hands with sobs and lamentations, and died in the Great Hall, having left command to Ohotomo no Muruya no Ohomuraji and Yamato-Aya no Tsuka no Atahe, saying:—"At the present time, the world is one household: smoke and fire are 10,000 ri distant: the people are well-ordered: the four barbarians are submissive. This is by the will of Heaven, which desires to bestow peace throughout the land. Therefore with careful mind inciting myself, I have been every day watchful for that day, for the sake of the people. The Omi, the Muraji and the Tomo no Miyakko daily attend the court: the Governors of provinces and of districts in due season assemble in court. How shall they not with their whole hearts diligently observe the Imperial decrees? In principle our relation is that of Prince and vassal, but in feeling it is also that of father and child. It was my hope that by the help of the wisdom of the Omi and Muraji the hearts of the people both in the capital and elsewhere might be rejoiced, and I desired long to preserve peace throughout the Empire. But unexpectedly disease has come upon me. It has rooted itself deeper and deeper, and has greatly increased. This is the common lot of humanity, and is not worth wasting words over.

¹⁰⁶ But in the capital and in the country the clothing and caps have not yet attained to freshness and neatness: civilization and Government still remain short of perfection. When I begin to reflect on this, I am simply lost in chagrin. But it is now many years since I could be described as in the vigour of youth. My strength of body and of mind have together become worn out. What I now do is of course not for my own benefit, but solely from a desire to facilitate the nourishment of the people. Therefore is it that I do this. What one of the descendants of mankind is absent from my thought? For the sake of the Empire, private feelings should be severed. At the present time Prince Hoshikaha cherishes treason in his heart. His conduct is wanting in friendliness towards (his brethren). It has been said by a man of old:—"There is no one who knows the minister so well as his Lord: there is no one who knows the child so well as his father.' Even supposing that Hoshikaha should make up his mind to unite (with his brethren) in ruling the State, certain disgrace would come universally upon the Omi and Muraji, and a cruel poison overflow the nation. Now a bad descendant is to be dreaded for the people's sake: a good descendant is sufficient to sustain the burden of the Great Task. Although this is a matter concerning Our House, in principle it does not admit of concealment. The Ohomuraji and the officials of the Home Department are widespread and pervade the whole country: the Prince Imperial, who is in the position of becoming my successor, is known to the world for his benevolence and filial piety. His conduct is such that he is a sufficient person to carry out Our ideas. If along with him ye administer the Empire, even although Our eyes are closed, what room is there for repining?"

¹⁰⁷ In one book it is said:—"It is known to all the world that Prince Hoshikaha is of an evil disposition and of a violent heart. If unfortunately after Our death he should attempt to harm the Prince Imperial, ye and the officials of the Home Department are very numerous. Strive your utmost to render each other mutual aid, and let there be no contemptuousness."

¹⁰⁸ At this time Oshiro, Kibi no Omi, General of the expedition against Silla, arrived at the province of Kibi, and passed by his house. Afterwards 500 Yemishi under his command, hearing of the Emperor's death, spoke to one another, saying:—"The Emperor who controls our country is dead. The opportunity should not be lost." So assembling themselves into a band, they invaded the neighbouring districts. Hereupon Oshiro came from his house, and meeting the Yemishi at Port Saba, fought with them, and shot at the Yemishi. But some skipped and others lay down, thereby succeeding in avoiding the arrows. In the end he was unable to shoot them. Therewith Oshiro twanged his empty bow by the sea-shore, and of the skippers and skulkers two companies were shot to death. Two cases of arrows were all used up. So he called to boatmen and asked them for arrows. But they were afraid, and of their own accord retired. Then Oshiro set up his bow, and taking it by the end, made a song, saying:—

¹⁰⁹ On the way he met them, / The Boy of Oshiro! / It is in Heaven only that / Unheard of he will be, / For on Earth at least / He will be heard of.

¹¹⁰ Having finished this song, he slew many men with his own hand and pursued them on as far as Port Urage in the Land of Tamba, where they were all massacred.

¹¹¹ One book says:—"He pursued them as far as Urage, and then sent men who slew them all."

Nihon Shoki, Book XV

The Emperor Shiraga-take-hiro-kuni-oshi-waka-yamato-neko, (Seinei Tennō)

¹ The Emperor Shiraga-take-hiro-kuni-oshi-waka-Yamato-neko was the third child of the Emperor Ohohatsuse-waka-take. His mother's name was Katsuraki no Kara-hime. The Emperor's hair was white from his birth. When he grew up to manhood, he loved the people. The Emperor Ohohatsuse had a special admiration for him amongst all his children, and in the 22nd year of his reign appointed him Prince Imperial. The Emperor Ohohatsuse died in the 8th month of the 23rd year of his reign. Then Kibi no Waka-hime secretly addressed the Imperial Prince, the younger son Hoshikaha, saying:—"If thou dost desire to ascend to the Imperial rank, do thou first of all take the office of the Treasury." The eldest son, the Imperial Prince Ihaki, hearing this advice of the Lady his mother to her younger son, said:—"Although the Prince Imperial is my younger brother, why should he be betrayed? This thing should not be done." But Prince Hoshikaha would not give ear. He rashly followed the advice of the Lady his mother. Finally he took possession of the Treasury, and locked the outer door, therewith making provision against disaster. He exercised arbitrary authority, and squandered the official property. Hereupon Ohotomo no Muruya no Ohomuraji spake to Yamato no Aya no Tsuka no Atahe, saying:—"The time has now come when the dying injunctions of the Emperor Ohohatsuse are to be fulfilled. It is meet that we should comply with them and do service to the Prince Imperial." So they raised an armed force and besieged the Treasury. They blockaded it from without, and setting fire to it, roasted to death the Imperial Prince Hoshikaha. At this time Kibi no Waka-hime, the Imperial Prince Ihaki, Ani-kimi, his elder brother by a different father, and Ki no Okazaki no Kume were roasted to death along with him. Then Wone, the Agata-nushi of Mino in Kahachi, in trepidation and alarm, burst away from the fire and made his escape. He embraced the legs of Ayahiko, Kishi of Kusakabe, and through him begged his life of the Ohomuraji, Ohotomo no Muruya, saying:—"Thy slave Wone, the Agata-nushi, was the faithful servant of the Imperial Prince Hoshikaha, but yet he was not rebellious towards the Prince Imperial. He prays that a generous mercy be accorded him, and a human life spared." Accordingly Ayahiko represented this fully to Ohotomo, the Ohomuraji, on his behalf, and he was not entered in the rank of those who were executed. Wone thereupon made representation to the Ohomuraji through Ayahiko, saying:—"My Lord Ohotomo the Ohomuraji, owing to thy great mercy bestowed on me, my life, which was in imminent danger, has been continued and lengthened so that I can see the light of day." So he hastened to present to the Ohomuraji ten chō of rice-land at Ohowido in the village of Kume in Naniha. He also presented rice-land to Ayahiko as a return for the favour shown him.

² In this month, the Omi of the upper province of Kibi, hearing of the disturbances at the Court, wished to aid their uterine brother, the Imperial Prince Hoshikaha, and came floating over the sea with a fleet of forty war vessels. When they arrived they heard of the roasting to death, and went

away again without landing. The Emperor straightway sent messengers to call the Omi of Upper Kibi to an account, and to deprive them of the mountain Be of which they had control.

³ Winter, 10th month, 4th day. The Ohomuraji, Ohotomo no Muruya, attended by the Omi and Muraji, delivered to the Prince Imperial the Seal.

⁴ 1st year, Spring, 1st month, 15th day. The Emperor, by command to the officials, prepared an arena at Mikakuri in Ihare, and there assumed the Imperial Dignity. He at length established his Palace, and honoured Katsuraki no Kara-hime with the title of Grand Consort. The Ohomuraji, Ohotomo no Muruya, was made Ohomuraji, and the Oho-omi of Matori in Heguri was made Oho-omi, so that both were continued in their former positions. The Omi, Muraji, and Tomo no Miyakko each took the rank belonging to their several offices.

⁵ Winter, 10th month, 9th day. The Emperor Ohohatsuse was buried in the misasagi on the Takawashi plain in Tajihi. At this time the Hayato lamented night and day beside the misasagi, and refused the food which was offered them. Seven days passed, and then they died. The officials constructed a mound to the north of the tumulus, where they were buried with due ceremony. This was the year Kanoye Saru (57th) of the Cycle.

⁶ 2nd year, Spring, 2nd month. The Emperor, vexed that he had no children, sent the Ohomuraji, Ohotomo no Muruya, to the provinces, and established the Be of Shiraga no Toneri, the Be of Shiraga no Kashihade, and the Be of Shiraga no Yugehi, in the hope of leaving a trace which might be seen of posterity.

⁷ Winter, 11th month. For the purpose of the offerings of the feast of first-fruits, Wodate, of the Be of Kume of Iyo, ancestor of the Yamabe no Muraji and Governor of Harima, was sent thither. In the new muro of Hosome, Miyakko of the Oshinomi Be and Obito of the granary of Shijimi in the district of Akashi, he saw Ohoke and Woke, sons of the Imperial Prince Oshiha of Ichinobe. He took them together reverently to his bosom, recognized them as his lords, and attended to their nurture with extreme care. From his own private income he arranged for the construction of a palace of brushwood, in which he lodged them temporarily, and mounting a swift steed, hastened to inform the Emperor. The Emperor was astonished, and after exclaiming for a good while, he said with emotion:—"Admirable! Delightful! Heaven in its bountiful love has bestowed on us two children." In this month he sent Wodate with a token of authority, and some of the Toneri in attendance on him, to Akashi to meet them (and escort them back).

⁸ The story is given in the history of the Emperor Woke.

⁹ 3rd year, 1st month, 1st day. Wodate and his companions arrived in the province of Settsu, escorting Ohoke and Woke. Then Omi and Muraji were sent, with emblems of authority and a royal green-canopied carriage, to meet them and bring them into the Palace.

¹⁰ Summer, 4th month, 7th day. Prince Ohoke was appointed Prince Imperial, and Prince Woke was made an Imperial Prince.

¹¹ Autumn, 7th month. Regina (princess) Ihitoyo primum coivit cum marito in Palatio Tsunuzashi. Dixit alicui:—"Nunc aliquantum cognovi viam feminarum. Quid habet mirum in se? Non sum cupida unquam rursus coeundi cum viro." [It is not clear that she had a husband at this time.]

¹² 9th month, 2nd day. The Omi and Muraji were sent on circuit to inspect the manners and customs.

¹³ Winter, 10th month, 4th day. An edict was made prohibiting dogs, horses, and playthings from being offered to the Emperor.

¹⁴ 11th month, 18th day. The Omi and Muraji were feasted in the Great Court, and received presents of floss-silk. They were all allowed to take as much as they pleased themselves, and they went forth exerting their utmost strength.

¹⁵ In this month, the various outlying provinces beyond the sea all sent envoys with tribute.

¹⁶ 4th year, Spring, 1st month, 7th day. The envoys of the various outlying provinces beyond the sea were feasted in the Audience Hall, and received presents of various values.

¹⁷ Summer, Intercalary 5th month. There was a national drinking festival, which lasted five days.

¹⁸ Autumn, 8th month, 7th day. The Emperor personally held an inspection of prisoners. On this day the Yemishi and Hayato together rendered homage.

¹⁹ 9th month, 1st day. The Emperor was present in the Hall of Archery. He invited the functionaries and the envoys from beyond the sea to join in the shooting. Each received presents varying in value.

²⁰ 5th year, 1st month, 16th day. The Emperor died in the Palace. His years were many.

²¹ Winter, 11th month, 9th day. He was buried in the misasagi on the Sakato plain in Kahachi.

The Emperor Woke, (Kenzō Tennō)

¹ The Emperor Woke (otherwise called Kume no Wakako) was the grandchild of the Emperor Ohoye no Izaho-wake and son of the Imperial Prince Ichinobe no Oshiha. His mother's name was Hayehime.

² In the 'Genealogy' it is said:—"The Imperial Prince Oshiha of Ichinobe took to wife Hayehime, daughter of Ari no Omi, and at length had by her three sons and two daughters. The first was named Winatsu hime, the second Prince Ohoke, also called Shima no Wakako, also called Ohoshi no Mikoto, the third was named Prince Woke, also called Kume no Wakako, the fourth was named Princess Ihitoyo, also called Princess Oshinomibe, and the fifth Prince Tachibana. In one book Princess Ihitoyo is ranked above Prince Ohoke. Ari no Omi was the son of Hada no Sukune."

³ The Emperor, having lived for a long time on the borders, was thoroughly acquainted with the miseries of the people, and whenever he saw them oppressed, he felt as if his own four members were plunged in a ditch. He dispensed virtuous influence, he bestowed blessings; the regulations of government were everywhere enforced; charity was shown to the poor, and the husbandless were supported. The Empire rendered him cordial allegiance.

⁴ In the 10th month of the 3rd year of the Emperor Anaho, the Emperor's father, the Imperial Prince Ichinobe no Oshiha was slain, together with the Toneri, Saheki be no Nakachiko, by the Emperor Ohohatsuse on the moor of Kaya. They were accordingly buried in the same grave. Thereupon the Emperor and Prince Ohoke, hearing that their father had been shot to death, were afraid, and both escaped and hid themselves. The Toneri, Omi, Kusakabe no Muraji [Omi is the personal name of Kusakabe no Muraji], with his son Adahiko, secretly served the Emperor and Prince Woke, so that they avoided disaster by fleeing to the district of Yosa in the province of Tamba. Omi at length changed his name and called himself Tatoku, but being still afraid of being put to death, he fled from

this place to a cave in Mount Shijimi in the province of Harima. There he strangled himself. The Emperor, being still ignorant whither Omi had gone, urged his elder brother, Prince Ohoke, to turn his steps towards the district of Akashi in the province of Harima. There they both changed their names to Tamba no Waraha, and entered the service of the Obito of the Shijimi granaries.

⁵ The Obito of the Shijimi granaries was Hosome Oshinomi Be no Miyakko.

⁶ Adahiko at this time did not leave them, but remained constant to his duty as their vassal.

⁷ In Winter, the 11th month of the 2nd year of the reign of the Emperor Shiraga, the Governor of the province of Harima, Wodate Iyo no Kumebe, ancestor of the Yamabe no Muraji, went to the district of Akashi to make arrangements in person for the offerings of the festival of first-fruits.

⁸ One writing says:—"Went on a circuit to the kohori and agata to collect the land tax."

⁹ It so happened that he arrived just when the Obito of the granaries of Shijimi was holding a house-warming for a new muro and was extending the day by adding to it the night. Hereupon the Emperor spake to his elder brother, Prince Ohoke, saying:—"Many years have passed since we fled hither to escape ruin. It belongs to this very evening to reveal our names and to disclose our high rank." Prince Ohoke exclaimed with pity:—"To make such an announcement ourselves would be fatal. Which of us could keep safe his person and avoid danger?" The Emperor said:—"We, the grandsons of the Emperor Izahowake, are a man's drudges, and feed his horses and kine. What better can we do than make known our names and be slain?" At length he and Prince Ohoke fell into each other's arms and wept, being unable to contain their emotion. Prince Ohoke said:—"In that case who else but thou, my younger brother, is capable of making a heroic effort, and is therefore fit to make this disclosure?" The Emperor refused firmly, saying:—"Thy servant has no ability. How can he make so bold as to display virtuous action?" Prince Ohoke said:—"There are here none to excel my younger brother in ability and wisdom." And in this way they mutually held back each in favour of the other for two or three times. It was ultimately arranged, with the Emperor's consent, that he should make the announcement. Together they went to the outside of the muro and sat down in the lowest place. The Obito of the granary ordered them to sit beside the cooking-place and hold lights to right and left. When the night had become profound, and the revel was at its height, and every one had danced in turn, the Obito of the granary addressed Wodate, saying:—"Thy servant observes that these light-holders honour others, and abase themselves; they put others before, and themselves behind. By their respectfulness they show their observance of just principles; by their retiring behaviour they illustrate courtesy. They are worthy of the name of gentlemen." Upon this Wodate played on the lute and gave orders to the light-holders, saying:—"Get up and dance." Then the elder and younger brothers declined in each other's favour for a good while and did not get up. Wodate urged them, saying:—"Wherefore all this delay? Get up quickly and dance." Prince Ohoke got up and danced. When he had done, the Emperor stood up in his turn, and having adjusted his dress and girdle, proposed a health for the Muro, saying:—

¹⁰ The Dolichos roots of the new muro which he has upbuilt; The pillars which he has upbuilt— These are the calm of the august heart of the master of the house: The ridge-poles which he has raised aloft— These are the grove of the august heart of the master of the house: The rafters which he has set— These are the perfect order of the august heart of the master of the house: The laths which he has placed— These are the fairness of the august heart of the master of the house:

¹¹ The Dolichos cords which he has tied— These are the endurance of the august life of the master of the house: The reed-leaves it is thatched with— These are the superabundance of the august wealth of the master of the house:

¹² On all sides (of it) there are fields of fresh culture: / With the ten-span rice-ears, / Of these fresh fields, / In a shallow pan / We have brewed sake. / With gusto let us drink it, / O my boys! / Whenever we dance / Uplifting the horns of a buck / Of these secluded hills / (Weary to the foot) / Sweet sake from Yega market-town / Not buying with a price, / To the clear ring of hand-palms / Ye will revel, / Oh! my immortal ones!

¹³ When he had ended proposing this health, he sang to the accompaniment of music, saying:—

¹⁴ * * * * / The willow that grows by the river— / When the water has gone, / It raises up (its stem that was) bent down, / And its roots perish not.

¹⁵ Wodate addressed him, saying:—"Capital! Pray let us hear something more."

¹⁶ The Emperor at length made a special dance,

¹⁷ This is what was anciently called a Tatsutsu (stand out) dance. The manner of it was that it was danced while standing up and sitting down.

¹⁸ and striking an attitude, said:—

¹⁹ Of Yamato, / Soso chihara / Asachihara / The younger Prince am I.

²⁰ Hereupon Wodate thought this profoundly strange, and asked him to say more. The Emperor, striking an attitude, said:—

²¹ The sacred cedar / Of Furu in Isonokami— / Its stem is severed, / Its branches are stripped off. / Of him who in the Palace of Ichinobe / Governed all under Heaven, / The myriad Heavens, / The myriad lands— / Of Oshiha no Mikoto / The august children are we.

²² Wodate was greatly astonished. He left his seat, and, vexed with himself, made repeated obeisance to them. He undertook to provide for them, and brought his people to prostrate themselves reverently. Then he levied all the inhabitants of that district, and in a few days built a palace, in which the Princes were temporarily lodged. Going up to the capital, he asked that some one should be sent to meet the two Princes. The Emperor Shiraga was rejoiced to hear this, and exclaimed, saying:—"We have no children; we must make them our successors." Along with the Oho-omi and the Ohomuraji, he settled on a plan within the forbidden precinct. So Kumebe no Wodate, the Governor of Harima, was sent with emblems of authority, and accompanied by personal attendants of the Emperor, to go to meet them at Akashi. In Spring, the 1st month of the third year of the Emperor Shiraga, the Emperor, with Prince Ohoke, arrived at the province of Settsu, where Omi and Muraji were sent with emblems of authority and a Royal green-canopied carriage to meet them and bring them into the Palace. In Summer, the 4th month, Prince Ohoke was appointed Prince Imperial, and the Emperor was raised to the rank of Imperial Prince.

²³ In Spring, the 1st month of the 5th year of his reign, the Emperor Shiraga died. In this month the Prince Imperial Ohoke and the Emperor ceded to each other the Dignity, and for a long time did not occupy it. Therefore the Emperor's elder sister, the Imperial Princess Awo of Ihi-toyo, held a Court and carried on the Government in the Palace of Tsunuzashi in Oshinomi, styling herself Oshinomi no Ihitoyo no Awo no Mikoto. A poet of that day made a song, saying:—

²⁴ In Yamato / What I long to see / Is the Tsunuzashi Palace / In this Takaki / Of Oshinomi.

²⁵ Winter, 11th month. Ihitoyo, Awo no Mikoto died. She was buried in the misasagi on the Hill of Haniguchi in Katsuraki.

²⁶ 12th month. There was a great assembly of the officials, at which the Prince Imperial Ohoke took the Imperial Seal, and placing it on the seat occupied by the Emperor, did him repeated obeisance. He then took his place among the Ministers, and said:—"This rank of Emperor should be occupied by a man possessed of merit. The disclosure of our rank, and our being sent for by the late Emperor, is all a result of the policy of my younger brother. I resign the Empire in his favour." The Emperor, on the other hand, resigned it on the grounds that as a younger brother he might not presume to assume the Dignity, and also because he was aware that the Emperor Shiraga had appointed his elder brother Prince Imperial with the previous purpose of transmitting it to him. For these two reasons he firmly declined, saying:—"When the sun and moon appear, is it not impossible that a candle should not give way before their radiance? When a seasonable rain falls, is it not superfluous trouble to go on watering from a pond? The conduct which should be esteemed by him who is in the position of a younger brother is to serve his elder brother by devising methods of averting from him disaster, to illustrate virtue, and to unravel complications without putting himself forward. For if he puts himself forward, he will be wanting in the reverence which is due from a younger brother. Woke cannot bear to put himself forward. It is an immutable law that the elder brother should be affectionate and the younger brother reverent. So I have heard from our elders. How can I of myself alone make light of it?" The Prince Imperial Ohoke said:—"The Emperor Shiraga, by reason of my being the elder brother, at first assigned to me all the affairs of the Empire. But I am ashamed to accept it. Now the great Prince's conduct is established in beneficial retirement, so that those who hear him utter sighs of admiration. He has displayed the qualities of an Imperial scion, so that all who see him let fall tears. The pitiable gentry will rejoice to bear the gladness of sustaining the Heavens: the wretched black-haired people will be delighted to enjoy the happiness of treading the earth. Therewith the four corners of the earth will be made solid, so as to flourish perpetually to ten thousand ages. His meritorious work will approach that of creation; his honest policy will illuminate the age. How pre-eminent! How recondite! Words fail me to describe. How shall I, albeit his elder, put myself forward before him? If, having no merit, I should accept the throne, self-reproach would surely be the result. I have heard that the office of Emperor ought not to remain long vacant, and that the will of Heaven should not be evaded out of humility. Let the Great Prince make the Temples of the Earth and of Grain his thought, and let him make the people his heart." As he uttered these words, his earnest emotion led him to shed tears. Upon this the Emperor saw that if he persisted in his refusal to come forward, he would be acting contrary to his elder brother's wishes, and gave his consent. But he would not take his place on the Imperial throne. The world was rejoiced to see how well they sincerely yielded in each other's favour, and said:—"Excellent! With such good feeling between elder and younger brother, the Empire will tend to virtue: with such love between relations, the people will stimulate benevolence."

²⁷ 1st year, Spring, 1st month, 1st day. The Oho-omi and the Ohomuraji made a representation to the Emperor, saying:—"The Prince Imperial Ohoke, out of the abundance of his wisdom, has delivered over the Empire. Your Majesty, in his rightful governance, ought to accept the vast inheritance, and thus becoming the Lord of the Temple of Heaven, to continue the infinite line of his ancestors, so as,

above, to correspond to the mind of Heaven, and, below, to satisfy the hopes of the people. To refuse to enter upon the Dignity would be to cause the destruction of the hopes of all the Gold and Silver frontier lands, and of all the functionaries both far and near. It belongs to you by the will of Heaven, and has been ceded to you by the Prince Imperial. Your wisdom is abundant, and your good fortune conspicuous. While young you were diligent, humble, respectful, affectionate and docile. May it please you to comply with the command of your elder brother, and take over the conduct of the great undertaking." The Emperor made an order, saying:—"Be it so." Accordingly he summoned the Ministers of State and the functionaries to the Yatsuri Palace in Hither Asuka, and there assumed the Imperial Dignity, and the functionaries entered upon office, to the great delight of all.

²⁸ One book says the Emperor Woke had two palaces, one at Wono, the other at Ikeno. Another book says that he made his palace at Mikakuri.

²⁹ In this month, Princess Wono of Naniha was appointed Empress, and a general amnesty was made.

³⁰ Princess Wono of Naniha was the daughter of Prince Wakugo of Oka, grandson of Prince Ihaki, who was the great-grandson of the Emperor Wo-asatsuma-wakugo no Sukune.

³¹ 2nd month, 5th day. The Emperor spoke, saying:—"The late Prince, having met with much misfortune, lost his life on a desert moor. We were then a child, and fled away and concealed Ourselves. Then, by a piece of undeserved good fortune, We were sought out and sent for, and were raised up to continue the Great Work. We have searched for his honoured bones far and wide, but there is no one who can tell where they are." Having finished speaking, the Emperor and the Prince Imperial Ohoke burst into tears of passionate emotion, which they could not control.

³² In this month the Emperor summoned together the old people, and in person made inquiry of them one after another. Now there was one old woman who came forward and said:—"Okime knows where the honoured bones were buried, and begs permission to point out the place to the Emperor."

³³ Okime was the old woman's name. It is stated below that the younger sister of Yamato-bukuro no Sukune, ancestor of the Kimi of Mount Sasaki in the province of Ohomi, was called Okime.

³⁴ Thereupon the Emperor and the Prince Imperial Ohoke, taking with them the old woman, made a progress to the moor of Kaya in Kutawata in the province of Ohomi, where they dug them up, and found that it was really as the old woman had said. Looking down into the grave, they made lament, and their words showed deep and passionate feeling. From antiquity until now never was there anything so cruel. The body of Nakachiko lay across the honoured bones, and were mixed with them so that it was impossible to distinguish them from one another. Then there appeared the nurse of the Imperial Prince Ihazaka, who made representation to the Emperor, saying:—"The upper teeth of Nakachiko had fallen out, so that by this they can be distinguished." But although they were able, in accordance with the nurse's words, to distinguish the skulls, they never succeeded in separating the bones of the four members. Accordingly a pair of misasagi were erected on the moor of Kaya resembling each other, so that they seemed but one. The funeral rites also were alike. The Emperor ordered the old woman, Okime, to live in the neighbourhood of the palace, where he treated her with respect and showed her kindness, not allowing her to be in want.

³⁵ In this month he made an order, saying:—"Old woman! thou art desolate and infirm, and walking is not convenient for thee. Let there be a rope stretched across to support thee when thou goest out

and comest in. And let there be a bell attached to the end of the rope, so that there may be no need for any one to announce thee. When thou comest, ring this bell, and we shall know that thou art coming." Herewith the old woman, in obedience to the Imperial order, rang the bell before she came forward. The Emperor, hearing from afar the sound of the bell, made a song, saying:—

³⁶ 3rd month, 1st day of the Serpent (the 2nd). The Emperor went to the Park, and there held revel by the winding streams.

³⁷ Summer, 4th month, 11th day. The Emperor made an order, saying:—"The means by which a sovereign encourages the people is no other than the granting of office: that by which a country is exalted is naught else but the granting of rewards for merit. Now the former Governor of Harima, Kumebe no Wodate [his other name was Ihadate], sought Us out, came to meet Us, and raised Us up. His merit is manifold. Let him not hesitate to express his wishes." Wodate thanked the Emperor, saying:—"The mountain office has always been my desire." He was appointed to the mountain office, and a new title was granted him, viz. the House of the Yamabe no Muraji. Kibi no Omi was associated with him, and the Yamamori Be were made their serfs. The Emperor praised his good qualities, made conspicuous his deserts, showed gratitude for his services, requited his kindness, and treated him with the utmost affection. His prosperity was unequalled.

³⁸ 5th month. Karabukuro no Sukune, Kimi of Mount Sasaki, who was implicated in the assassination of the Imperial Prince Oshiha, when about to be executed, bowed down his head to the ground, and his words expressed extreme sorrow. The Emperor could not bear to put him to death, so he added him to the misasagi guardians, making him at the same time mountain-warden, and erasing his name from the census registers. He was then handed over to the jurisdiction of the Yamabe no Muraji.

³⁹ But Yamato-bukuro no Sukune, by reason of the good services of his younger sister, Okime, was granted his original title, namely, the House of the Kimi of Mount Sasaki.

⁴⁰ 6th month. The Emperor visited the Hall of Avoidance of the heat, and had music there. The Ministers were assembled, and a banquet was prepared for them.

⁴¹ This year was the year Kinoto Ushi (2nd) of the Cycle.

⁴² 2nd year, Spring, 3rd month, 1st day of the Serpent (2nd). The Emperor went to the Park, where he held revel by the winding streams. At this time he assembled in great numbers the Ministers, the High Officials, the Omi, the Muraji, the Kuni no Miyakko, and the Tomo no Miyakko, and made revel. The Ministers uttered reiterated cries of "Long live the Emperor."

⁴³ Autumn, 8th month, 1st day. The Emperor addressed the Prince Imperial Ohoke, saying:—"Our father the late Prince was, for no crime, slain with an arrow shot by the Emperor Oho-hatsuse, and his bones cast away on a moor. Even until now, I have been unable to get hold of him, and my bosom is filled with indignation. I lie down to weep, and as I walk abroad I cry aloud. It is my desire to wash away the disgrace cast on us by our enemy. Now, I have heard that no one should live under the same Heaven as his father's enemy, that no one should lay aside arms against the enemy of his brother, that no one should dwell in the same country with the enemy of his comrade. Even the son of a common man, rather than serve with the enemy of his parents, sleeps on a coarse mat, and making a pillow of his buckler, refuses office. He will not dwell in the same country as his enemy, but whenever he meets him, in market or in Court, will not lay aside his weapon until he has encountered

him in combat. Much more I who, two years ago, was raised to the rank of Son of Heaven! It is my desire to demolish his misasagi, to crush his bones, and fling them broadcast. Would it not be a filial act to take revenge in this way?" The Prince Imperial Ohoke could hardly answer for sighing and sobbing. He remonstrated with the Emperor, saying:—"It is not well to do so. The Emperor Oho-hatsuse presided over the Empire as the rightful director of the myriad machinery of Government. Court and country looked up to him with joy. He was an Emperor, whereas the late Prince our father, although an Emperor's son, met with obstacles in his career, and never rose to the Imperial Dignity. Looking on the matter in this light, there is the difference of exalted and base. And if thou hadst the heart to demolish the misasagi, who would recognize as Lord and do service to the Soul of Heaven? This is one reason why the tomb should not be destroyed. Moreover, had it not been for the warm affection and special favour bestowed on the Emperor and Ohoke by the Emperor Shiraga, wouldst thou ever have attained to the precious Dignity? But the Emperor Oho-hatsuse was the father of the Emperor Shiraga. Ohoke has heard that it has been said by all the ancient sages, 'Without words there can be no response; without virtue there is no requital.' If there is cause for gratitude, and no return is made, this is profoundly prejudicial to good morals. Your Majesty feasts the Country, and his virtuous conduct is felt far and wide over the Empire. But if he pulls down the misasagi, and shows himself in an opposite light to Court and Country, Ohoke fears that it will become impossible to govern the land and to bring up the people as his children. This is a second reason why it should not be destroyed." The Emperor said, "It is well," and countermanded the work.

⁴⁴ 9th month. Okime, being decrepit from old age, asked leave to return to her home, saying:—"My vigour has decayed. I am old, infirm, and emaciated. Even with the help of the rope I am unable to walk. I pray thee let me return to my native place, so that there I may spend my last days." When the Emperor heard this he was moved with pity. He gave her a present of a thousand pieces, and grieving in anticipation at the divergence of their paths, he repeatedly lamented that they could no longer meet. So he gave her a song, saying:—

⁴⁵ Oh! Okime! / Okime of Afumi! / From to-morrow, / Hidden by the deep mountains, / Thou wilt no more be seen!

⁴⁶ Winter, 10th month, 6th day. The Emperor entertained his Ministers. At this time the Empire was at peace; the people were not subjected to forced labour, the crops reached maturity, and the peasantry were prosperous. A measure of rice was sold for one piece of silver, and horses and kine covered the moors.

⁴⁷ 3rd year, Spring, 2nd month, 1st day. Kotoshiro Ahe no Omi, acting by Imperial command, went on a mission to Imna. Hereupon the Moon-God, by the mouth of a certain man, addressed him, saying:—"My ancestor Taka-mimusubi had the merit in conjunction (with other Deities) of creating Heaven and Earth. Let him be worshipped by dedicating to him people and land. I am the Moon-God, and I shall be pleased if an offering is made according to his desire." Kotoshiro accordingly returned to the capital, and reported these things fully to the Emperor. The Utaarasu rice-fields were dedicated to the God, and Oshimi no Sukune, the ancestor of the Agatanushi of Yuki, was appointed to attend upon his shrine.

⁴⁸ 3rd month, 1st day of the Serpent (8th). The Emperor went to the Park, where he held revel by the winding streams.

⁴⁹ Summer, 4th month, 5th day. The Sun-Goddess, by the mouth of a certain man, addressed Kotoshiro, Ahe no Omi, saying:—"Let the Ihare rice-fields be dedicated to my ancestor Takamimusubi." Kotoshiro accordingly reported the matter to the Emperor, and in compliance with the Goddess's request, fourteen chō of rice-land were dedicated to him. The Atahe of Shimo no agata in Tsushima was appointed to attend upon his shrine.

⁵⁰ 13th day. The Saki-kusa Be was established.

⁵¹ 25th day. The Emperor died in the palace of Yatsuri.

⁵² In this year, Ki no Ohiha no Sukune, bestriding and making a base of Imna, held communication with Koryō. In order to rule the three Han on the west, he established a government, and styled himself a Deity. By means of a plan laid by Cha-ro-na-kwi and Tha-kap-syo of Imna he slew Mak-ni-kè, the heir to the throne of Pèkché, at Irin. [This is a place in Koryō.] He built the castle of Tè-san, and then stood on the defensive as regards the Eastern province, cutting off the harbour by which supplies were transported, and causing the army to suffer from famine. The King of Pèkché was greatly enraged, and despatched General Ko-ni-kè and an officer of the military store department, named Mak-ko-kè, in command of troops to Tè-san, to lay siege to it. Upon this, Ohiha no Sukune moved forward his army, and attacked them with continually growing valour. All that opposed him were put to the rout. But he was but one against a hundred. Suddenly his weapons ran short, and his power became exhausted. He saw that he could not bring matters to a conclusion, and returned from Imna. Consequently the Land of Pèkché slew Cha-ro-na-kwi, Tha-kap-syo, and their people—more than three hundred men.

The Emperor Ohoke, (Ninken Tennō)

¹ The Empdror Ohoke's personal name was Ohoshi.

² Otherwise Ohosu. This is the only instance of an Emperor's personal name or designation being stated. It is taken from an old manuscript.

³ His designation was Shima no Iratsuko. He was the elder brother by the same mother of the Emperor Woke. In his childhood he was intelligent, of quick parts and great attainments. When he grew to man's estate, he was kind, indulgent and gentle.

⁴ At the death of the Emperor Anaho, he took refuge in the district of Yosa in the province of Tamba. In the first year of the reign of the Emperor Shiraga, Winter, 11th month, Wodate, Yamabe no Muraji, Governor of Harima, went to the Capital and requested permission to go to fetch him. The Emperor Shiraga accordingly caused Wodate, provided with symbols of authority, and accompanied by his own personal attendants, to proceed to Akashi, and respectfully to go to meet him. Ultimately, in the third year of his reign, Summer, the 4th month, the Emperor Ohoke was appointed Prince Imperial. In his fifth year, the Emperor Shiraga died, and the Emperor abdicated the Empire in favour of the Emperor Woke, becoming Prince Imperial as before. In the third year of his reign, Summer, the 4th month, the Emperor Woke died.

⁵ 1st year, Spring, 1st month, 5th day. The Prince Imperial assumed the Imperial rank in the Palace of Hirotaka in Isonokami.

⁶ One book says:—"There were two palaces of the Emperor Ohoke, the first at Kahamura, the second at Takano in Shijimi. The pillars of the Hall remain undecayed until this day."

⁷ 2nd month, 2nd day. His former consort, the Imperial Princess Kasuga no Oho-iratsume, was appointed Empress.

⁸ The Princess Kasuga no Oho-iratsume was the daughter of the Emperor Oho-hatsuse by Woguna Kimi, daughter of Fukame, Wani no Omi.

⁹ She at length bore to him one son and six daughters. The first was called the Imperial Princess Takahashi no Oho-iratsume; the second was called the Imperial Princess Asatsuma; the third was called the Imperial Princess Tashiraga; the fourth was called the Imperial Princess Kusuhi; the fifth was called the Imperial Princess Tachibana; the sixth was called the Emperor Wo-hatsuse no Waka-sazaki. When he came to possess the Empire, he made his capital at Namiki in Hatsuse. The seventh was called the Imperial Princess Mawaka.

¹⁰ One book has a different arrangement, the Imperial Princess Kusuhi taking the third place and the Imperial Princess Tashiraga the fourth.

¹¹ Next there was Nuka-kimi no Iratsume, daughter of Hiuri, Wani no Omi, who bore one daughter who was made the Imperial Princess Kasuga no Yamada.

¹² One book says:—"Ohonuka no Iratsume, daughter of Hifure, Wani no Omi, bore one daughter who was made the Imperial Princess Yamada no Oho-iratsume, also called the Imperial Princess Akami." Notwithstanding the trifling difference of the documents, the facts are the same.

¹³ Winter, 10th month, 3rd day. The Emperor Woke was buried in the misasagi on the hill of Ihatsuki at Kataoka.

¹⁴ This year was the year Tsuchinoye Tatsu (5th) of the Cycle.

¹⁵ 2nd year, Autumn, 9th month. The Empress Naniha no Wono, fearful on account of her long-standing want of respect (for the Emperor), died by her own hand.

¹⁶ One authority says:—"In the time of the Emperor Woke, the Prince Imperial Ohoke was present at a banquet. He took up a melon to eat, but there was no knife. The Emperor Woke himself took a knife and commanded his wife Wono to carry it and present it to the Prince Imperial. She came before him, and, in a standing position, laid the knife on the melon tray. Moreover, on the same day, she poured out sake, and, in a standing position, gave it to the Prince Imperial to drink. In consequence of this disrespect, she feared to be put to death, and died by her own hand."

¹⁷ 3rd year, Spring, 2nd month, 1st day. The Isonokami Be of palace attendants was established.

¹⁸ 4th year, Summer, 5th month. Kashima Ikuba no Omi and Hohe no Kimi, being guilty of crimes, were both thrown into prison, where they died.

¹⁹ 5th year, Spring, 2nd month, 5th day. General search was made in the provinces and districts for the dispersed Saheki Be, and a descendant of Nakachiko of the Saheki Be was made Saheki no Miyakko.

²⁰ Nakachiko of the Saheki Be is mentioned in the history of the reign of Woke Tennō.

²¹ 6th year, Autumn, 9th month, 4th day. Hitaka no Kishi was sent to Corea to fetch skilled artizans. This autumn, after Hitaka no Kishi was despatched, there was a woman dwelling at Mitsu in Naniha who made lament, saying:—

²² Woes me, my youthful spouse! / For to me he is an elder brother, / And to my mother too an elder brother.

²³ The sound of her lament was exceeding pathetic, even to the rending of men's bowels. A man of the village of Hishiki, named Kaso, hearing it, came in front of her, and said:—"Why is thy lamentation so exceedingly sorrowful?" The woman answered and said:—"Think of the autumn garlic's ever clustering growth." Kaso said:—"Thou art right. Now I understand what thou hast said." But a companion of his, not comprehending her meaning, inquired, saying:—"By what dost thou understand?" He answered and said:—"Funame of the Naniha Jewellers' Be was wedded to Karama no Hataye and bore to him Nakume, who was wedded to a man of Sumuchi named Yamaki and bore to him Akitame. Karama no Hataye and his daughter Nakume having both died, Yamaki, the man of Sumuchi, had illicit intercourse with Funame of the Jewellers' Be, and had by her a son named Araki, who took to wife Akitame. Upon this Araki set out for Koryō in the suite of Hitaka no Kishi. Therefore his wife Akitame, restless and full of longing, has lost her wits and become distraught, and the sound of her lamentation is very touching, even to the rending of men's bowels."

²⁴ Funame of the Jewellers' Be and Karama no Hataye became husband and wife, and had a daughter named Nakume. Yamaki, a man of Sumuchi, married Nakume, and had a daughter named Akitame. Yamaki's wife's father Karama no Hataye and the latter's child Nakume having both died, Yamaki, the man of Sumuchi, had an amour with his wife's mother, Funame of the Jewellers' Be, the fruit of which was Araki. Araki took to wife Akitame. One book says:—"Funame of the Jewellers' Be bore Nakume to her first husband Karama no Hataye; again to her second husband Yamaki, a man of Sumuchi, she bore Araki, so that Nakume and Araki were sister and brother by a different father. Consequently Nakume's daughter Akitame called Araki her mother's elder brother. Nakume having married Yamaki, bore Akitame. Moreover, Yamaki having had illicit intercourse with Funame had by her Araki, so that Akitame and Araki were sister and brother by a different mother. Consequently Akitame called Araki her elder brother. In ancient times women called their brothers *se* (elder brother), without distinction of age; while men called their sisters *imo* (younger sister). Hence the expression, "To my mother an elder brother, to me an elder brother."

²⁵ In this year Hitaka no Kishi returned from Koryō, and delivered to the Emperor the artizans Sunyuki and Nonyuki. They were the ancestors of the Koryō tanners of the village of Nukada in the district of Yamabe in the province of Yamato.

²⁶ 7th year, Spring, 1st month, 3rd day. Wo-hatsuse Waka-sazaki no Mikoto was appointed Prince Imperial.

²⁷ 8th year, Winter, 10th month. The people said:—"At this time there is peace throughout the land; the officials fill their offices worthily. Everywhere within the seas there is a movement towards good feeling; the subjects pursue peacefully their avocations." This year the five grains were produced in abundance, the silkworm and wheat afforded a rich harvest. Far and near there was purity and calm, and the population multiplied.

²⁸ 11th year, Autumn, 8th month, 8th day. The Emperor died in the Chief Bedchamber.

²⁹ Winter, 10th month, 5th day. He was buried in the misasagi at the foot of the Hanifu acclivity.

Nihon Shoki, Book XVI

The Emperor Wohatsuse Waka-sazaki, (Muretsu Tennō)

¹ The Emperor Wohatsuse waka-sazaki was the eldest son of the Emperor Ohoke. His mother was called the Empress Kasuga no Iratsume. He was made Prince Imperial in the seventh year of the Emperor Ohoke. When he grew to manhood, he was fond of criminal law, and was well versed in the statutes. He would remain in Court until the sun went down, so that hidden wrong was surely penetrated. In deciding cases he attained to the facts. But he worked much evil, and accomplished no good thing. He never omitted to witness in person cruel punishments of all kinds, and the people of the whole land were all in terror of him.

² In the 11th year, the 8th month of his reign, the Emperor Ohoke died. The Minister of State Heguri no Matori no Omi usurped the government of the country and tried to reign over Japan. Pretending that it was for the Emperor's eldest son, he built a palace, and ultimately dwelt in it himself. On all occasions he was arrogant, and was utterly devoid of loyal principle. Now the eldest son wished to betroth to himself Kagehime, the daughter of Mononobe no Arakahi no Ohomuraji, and sent a middleman to Kagehime's house to arrange for their union. But Kagehime had already formed an illicit connection with Shibi, son of Matori, the Minister of State. Fearing, however, to offer opposition to the eldest son's proposal, she answered him, saying:—"Thy handmaiden wishes to wait upon thee on the street of Tsubaki-ichi." Accordingly the eldest son, in order to go to the place of assignation, sent one of his personal attendants to the house of the Oho-omi Heguri to ask for official horses, saying that he did so by his command. The Oho-omi mocked him, pretending that he would send them, and said:—"For whom (else) are official horses kept? Of course his orders shall be obeyed." But for a long time he did not send them. The eldest son cherished resentment at this, but controlled himself, and did not let it appear on his countenance. Ultimately he went to the place of assignation, and taking a place among the song-makers, took hold of Kagehime's sleeve, and was loitering about unconcernedly, when suddenly Shibi no Omi came, and pushing away the eldest son from Kagehime, got between them. Hereupon the eldest son let go Kagehime's sleeve, and turning round, confronted Shibi no Omi, and addressing him straight in the face, made a song, saying:—

³ Of the briny current / The breakers as I view, / By the fin of the Tunny / That comes sporting / I see my spouse standing.

⁴ [One book has "harbour" instead of "briny current."]

⁵ Shibi no Omi answered with a song, saying:—

⁶ Dost thou tell me, O Prince! to yield to thee / The eight-fold bamboo fence / Of the Omi's child?

⁷ The eldest son made a song, saying:—

⁸ My great sword / Hung at my girdle I will stand; / Though I may not draw it, / Yet in the last resort / I am resolved to be united to her.

⁹ Shibi no Omi answered with a song, saying:—

¹⁰ The great Lord's / Eight-fold retiring-fence / He may try to build, / Still for want of strict care, /
The retiring-fence is not built.

¹¹ The eldest son made a song, saying:—

¹² The eight-fold fastening fence / Of the Omi's child / Should an earthquake come, shaking, /
Reverberating below, / 'Twill be a ruined fastening fence.

¹³ [A various version of the first line is "eight-fold Kara fence."]

¹⁴ The eldest son gave Kagehime a song, saying:—

¹⁵ If Kagehime, who comes and stays / At the head of the lute, / Were a jewel, / She would be a white
sea-ear pearl:— / The pearl that I love.

¹⁶ Shibi no Omi answered on behalf of Kagehime, and made song, saying:—

¹⁷ The great Lord's / Girdle of Japanese loom / Hangs down in a bow. / Whosoever it may be— /
There is no one (but me) whose love she requites.

¹⁸ The eldest son then for the first time saw that Shibi had already possessed Kagehime, and became
conscious of all the disrespect shown him by the father and the son. He blazed out into a great rage,
and forthwith, on that same night, proceeded to the house of Ohotomo no Kanamura no Muraji,
where he levied troops and concerted his plans. Ohotomo no Muraji waylaid Shibi no Omi with a
force of several thousand men. He slew him at Mount Nara.

¹⁹ One book says:—"Shibi was spending the night in Kagehime's house, and that same night he was
slain."

²⁰ At this time Kagehime followed on to the place where he had been slain, and seeing that he had
already been put to death, was shocked, so that she did not know what she was doing, and tears of
sorrow filled her eyes. At length she made a song, saying:—

²¹ Passing Furu / In Iso no Kami, / Passing Takahashi / In Komo-makura, / Passing Oho-yake /
Where things are in plenty, / Passing Kasuga / Of the spring-day, / Passing Wosaho / The spouse-
retiring, / In a precious casket, / Placing boiled rice, / In a precious vase, / Placing water also, / She
lets fall tears as she goes. / Alas! for Kagehime.

²² Hereupon Kagehime, when the funeral was over, and she was about to return home, said, with an
utterance choked by grief:—"Alas! to-day I have lost my beloved husband." So she burst into tears of
sorrow, and in a state of distraction made a song, saying:—

²³ Like a deer / That, drenched with water, hides / In the valley of Nara,— / (Of fertile soil)— / Is the
young lord of Shibi— / (The water-besprinkled):— / Make him not thy prey. Oh! thou wild boar!

²⁴ Winter, 11th month, 11th day. Ohotomo no Kanamura no Muraji spake to the eldest son, saying:
—"The rebel Matori ought to be slain. I pray thee let me attack him." The eldest son said:—"We are
about to have civil war in the Empire, and without a rare warrior, we shall be unable to accomplish
anything. When I consider this well, I find that thou art the man." So he laid his plans in concert with
him.

²⁵ Hereupon Ohotomo no Ohomuraji, in personal command of the troops, led them to besiege the
house of the Oho-omi, and setting fire to it, burnt it. His style of command was like the scattering of
clouds.

²⁶ Matori no Oho-omi, resenting the failure of his enterprise, and feeling that his life was doomed, that his designs had reached a limit, and that his hopes had vanished, cursed the salt (sea) far and wide, and at length was put to death along with his people. When he uttered the curse, the only place which he forgot was the sea-brine of Tsunoga, and this he did not curse. Therefore the Emperor eats salt from Tsunoga, and avoids eating the salt of other seas."

²⁷ 12th month. Ohotomo no Kanamura no Muraji having completely suppressed the insurrection, and restored the Government to the eldest son, asked permission to offer him the August Title, saying:—"Now there are no sons left of the Emperor Ohoke but Your Majesty, nor is there any second person to whom the people can give allegiance. Moreover, relying on the support of Supreme Heaven, thou hast cleared away the wicked bands. By thy wise counsels and thy manly determination thou hast made the Celestial authority and the Celestial revenues to flourish. Japan must have a ruler, and who is there but thee to rule over Japan? I humbly pray Your Majesty reverently to respond to the Divine Spirit of Earth by giving development to the luminous commands, casting a lustre on Japan, and widely taking over charge of the silver region."

²⁸ Hereupon the eldest son commanded the functionaries to prepare a sacred terrace at Namiki in Hatsuse, where he ascended to the Imperial Dignity, and at length established his capital. On this day, Ohotomo no Kanamura no Muraji was made Ohomuraji.

²⁹ 1st year, Spring, 3rd month, 2nd day. Kasuga no Iratsume was appointed Empress. [It is not clear who her father was.]

³⁰ This year was the year Tsuchinoto U (16th) of the Cycle.

³¹ 2nd year, Autumn, 9th month. The Emperor ripped up the belly of a pregnant woman and inspected the pregnant womb.

³² 3rd year, Winter, 10th month. He plucked out men's nails, and made them dig up yams.

³³ 11th month. He commanded Ohotomo no Muraya no Ohomuraji to make a levy of labourers of the province of Shinano, in order to build a castle in the village of Minomata. It was called Kinouhe.

³⁴ In this month, Wi-ta-nang of Pèkché died and was buried on the top of the hill of Takada.

³⁵ 4th year, Summer, 4th month. He pulled out the hair of men's heads, made them climb to the tops of trees, and then cut down the trees, so that the men who had climbed were killed by the fall. This he took a delight in.

³⁶ In this year, King Malta of Pèkché, for his lawless oppression of his subjects, was at length deposed by the people of that country and King Shima raised to the throne. He was made King Munyöng.

³⁷ The Pèkché "Shinsen" says:—"King Malta lawlessly oppressed the subjects, and the people united to remove him. Munyöng was set up. His sobriquet was King Shima. He was the son of Prince Konchi, and therefore the elder brother of King Malta by a different mother. When Konchi went to Wa, he arrived at an island in Tsukushi where King Shima was born to him. He was sent back from the island, and did not reach the capital (of Japan). Owing to his having been born on an island, he received the name of Shima. There is now in the sea of Kawara an island called Nirim Shima which is the King's birthplace. Therefore the Pèkché people call this island Nirim Shima. Considering that King Shima was King Kèro's son, and King Malta King Konchi's son, the expression 'elder brother by a different mother' is not clear."

³⁸ 5th year, Summer, 6th month. The Emperor made men lie down on their faces in the sluice of a dam and caused them to be washed away: with a three-bladed lance he stabbed them. In this he took delight.

³⁹ 6th year, Autumn, 9th month, 1st day. The Emperor made a decree, saying:—"As a measure for transmitting a kingdom, a son is raised up to honour. But we have no successor: wherewithal shall we hand down our name to posterity? In accordance, therefore, with old Imperial precedents, we establish the Wohatsuse Toneri and make them assume the designation of this reign, so that it may not be forgotten for ten thousand years."

⁴⁰ Winter, 10th month. The Land of Pèkché sent Lord Mana with tribute. The Emperor, considering that for many years Pèkché had not sent tribute, detained him, and would not let him go.

⁴¹ 7th year, Spring, 2nd month. He made men climb up trees and then shot them down with a bow, upon which he laughed.

⁴² Summer, 4th month. The King of Pèkché sent Lord Shika with tribute, and a separate memorial, saying:—"Mana, the previous tribute-messenger, was no relation of the Sovereigns of Pèkché. Therefore I humbly send Shika to wait upon the Court." He eventually had a son named Lord Pöp-să. He was the ancestor of the Kimi of Yamato.

⁴³ 8th year, Spring, 3rd month. *Nudas feminas super latas tabulas imposuit et, equis adhibitis, fecit ut coirent cum eis. Tum, examinatione habitâ, quarum pudenda madida erant, eas interfecit, quarum autem madida non erant, eas fecit servas publicas.* These things he took a pleasure in.

⁴⁴ At this time he dug a pond and made a park which he filled with birds and beasts. Here he was fond of hunting, and of racing dogs and trying horses. He went out and in at all times, taking no care to avoid storms and torrents of rain. Being warmly clad himself, he forgot that the people were starving from cold; eating dainty food, he forgot that the Empire was famishing. He gave great encouragement to dwarfs and performers, making them execute riotous music. He prepared strange diversions, and gave licence to lewd voices. Night and day he constantly indulged to excess in sake in the company of the women of the Palace. His cushions were of brocade, and many of his garments were of damask and fine white silk.

⁴⁵ Winter, 12th month, 8th day. The Emperor died in the Palace of Namiki

Nihon Shoki, Book XVII

NIHONGI, Book XVII, The Emperor Wohodo, (Keidai Tennō)

¹ The Emperor Wohodo [otherwise called Hiko-futo no Mikoto] was the son of Prince Hiko-nushi-bito, a descendant in the fifth generation of the Emperor Homuda. His mother's name was Furuhi-me. She was a descendant in the seventh generation of the Emperor Ikume. The Emperor's father, hearing at his country-house at Miwo, in the district of Takashima, in the province of Ohomi, of the extreme and resplendent beauty of Furuhi-me's countenance, sent a messenger to Sakanawi in Mikuni to ask for her in marriage. He took her to him as his consort, and she eventually gave birth to the Emperor.

² The Prince, the Emperor's father, died while the Emperor was yet a child. Furuhi-me thereupon made lament, saying:—"I am now far removed from my native place: how could I bring him up (here)? I will return to my parents at Takamuku [Takamuku is a village in Echizen], and there respectfully bring up the Emperor."

³ When the Emperor attained to manhood, he loved the people, and was courteous to men of worth. He was of a generous disposition.

⁴ The Emperor Wohatsuse died in the 8th year of his reign, in Winter, the 12th month, 8th day, at the age of fifty-seven. He had never had any children, either sons or daughters, and there was no one to succeed him.

⁵ On the 21st day, the Ohomuraji, Ohotomo no Kanamura, counselled, saying:—"At this moment there is no successor whatever to the throne. Where shall the Empire bestow its allegiance? From ancient times even until now this has been a cause of disaster. Now there is in the district of Kuhada, in the province of Tamba, Prince Yamato-hiko, a descendant in the fifth generation of the Emperor Tarashi-nakatsu-hiko. Let us make the experiment of preparing an armed force to surround his carriage as a guard, and sending to meet him, establish him as our sovereign." The Oho-omi and Ohomuraji all assented, and sent to meet him in the manner proposed. Upon this, Prince Yamato-hiko, viewing from a distance the troops which were sent to meet him, was alarmed and changed countenance. Accordingly he took refuge in a mountain-valley, and no one could learn whither he had gone.

⁶ 1st year, Spring, 1st month, 4th day. The Ohomuraji, Ohotomo no Kanamura, again counselled, saying:—"Prince Wohodo is of an affectionate and dutiful disposition. He is a fit person to take over the Celestial succession. Let us, therefore, courteously offer it to him, and thus continue the prosperity of the Imperial institution." Mononobe no Arakahi no Ohomuraji, with Kose no Wobito no Oho-omi and others, all said:—"On a careful review of the branch descendants, there is no other worthy person but Prince Wohodo."

⁷ 6th day. Omi and Muraji were sent to Mikuni with emblems of rank, and provided with a palanquin of state to fetch him. The troops to form his guard arrived suddenly in awe-inspiring array, clearing the way before him. Upon this, the Emperor Wohodo remained calm and self-possessed, seated on a

chair, with his retainers in order by him, just as if he already occupied the Imperial throne. The envoys, therefore, bearing the emblems of rank, with respect and reverence bowed their hearts, and committed to him the Imperial authority, asking permission to devote to him their loyal service. In the Emperor's mind, however, doubts still remained, and for a good while he did not consent. Just then he chanced to learn that Arako, Kahachi no Mūmakahi no Obito had sent a messenger secretly to inform him minutely of the real intentions of the Oho-omi and Ohomuraji in sending to escort him. After a delay of two days and three nights, he at length set out. Then he exclaimed, admiringly:—"Well done, Mūmakahi no Obito! Had it not been for the information given by thy messenger, I ran a great risk of being made a laughing-stock to the Empire. The proverbial saying, 'Be not a respecter of rank, but value the heart,' was doubtless meant for men like Arako." When he came to the throne, he treated Arako with special favour.

⁸ 12th day. The Emperor arrived at the Palace of Kusuba.

⁹ 2nd month, 4th day. The Ohomuraji, Ohotomo no Kanamura, went on his knees, and, with repeated obeisances, presented the Mirror, the Sword, and the Imperial Signet. The Emperor Wohodo declined them, saying:—"It is no light matter to be a father to the people and to rule the State. I, the unworthy one, am deficient in ability, and do not deserve to be thought fit for it. I pray thee, alter thy purpose, and select some wise person, for I, the unworthy one, do not dare to accept." Ohotomo no Ohomuraji, bowing down to the ground, persisted in his request. Then the Emperor Wohodo, facing the west, declined three times, and facing the south, declined twice. Ohotomo no Ohomuraji and the rest all said:—"In the humble judgment of thy servants, the Great Prince is excellently fitted to be a father to the people and to rule the State. On behalf of the ancestral temples and the temples of the Earth and of Grain, thy servants' judgment dares not be hasty. Availing ourselves of the general desire, we pray that thou wilt graciously be pleased to grant thy acceptance." The Emperor Wohodo said:—"Ye Oho-omi and Ohomuraji, and all ye high officials! Since you all urge me, the unworthy one, I, the unworthy one, do not presume to oppose you." So he accepted the Imperial Signet.

¹⁰ On this day he assumed the Imperial dignity. Ohotomo, Kanamura no Ohomuraji was appointed Ohomuraji, Kose no Wobito no Oho-omi was made Oho-omi, and Mononobe no Arakahi no Ohomuraji was made Ohomuraji, all being confirmed in their previous offices. Thereupon the Oho-omi and Ohomuraji each entered on their respective offices and ranks.

¹¹ 10th day. Ohotomo no Ohomuraji petitioned the Emperor, saying:—"Thy servant has been informed that it was a principle of government with former sovereigns that without the confirmation of an heir to the throne, it is impossible to give security to heaven and earth. Without the intimacy of the side-courts, it is impossible to continue the calices. For this reason, the Emperor Shiraga, having no heir, sent thy servant's grandfather, Ohomuraji Muruya, to all the provinces to establish three kinds of Shiraga Be [These three kinds were, first, Shiraga Be no Toneri; second, Shiraga Be no Kashihade; third, Shiraga Be no Yugehi], by which his name might remain to after ages. Alas! was not this painful? I pray thee, therefore, to establish the Imperial Princess Tashiraka and take her to thee as Empress. Then send the officials charged with the worship of the Gods of Heaven and Earth to make reverent sacrifice to them, and ask of them an Imperial scion, who shall fully respond to the hopes of thy people." The Emperor said:—"Be it so."

¹² 3rd month, 1st day. The Emperor made a decree, saying:—"The Gods of Heaven and Earth must not want a master of their worship; the universe must not fail of a Lord. Heaven produces the nation,

and establishes it by means of a supreme ruler, whom it causes to superintend its supply of food, so that each man's life may be preserved. The Ohomuraji, grieving for Our childlessness, has displayed his loyalty towards the State, showing generation after generation a devoted fidelity. Is this simply for the sake of Our own reign?

¹³ Let the Imperial Princess Tashiraka be brought to meet me with all due ceremony."

¹⁴ 5th day. The Imperial Princess Tashiraka was made Empress, and took the government of the interior (of the Palace). She eventually gave birth to a son, who became Ame-kuni-oshi-harani-hironiha no Mikoto. He was the rightful heir, but as he was young in year, he held the Empire after his two elder brothers [The two elder brothers were Hiro-kuni-oshi-take-kanahi no Mikoto and Take-ohiro-kuni-oshi-tate no Mikoto. See below.] had ruled it.

¹⁵ 9th day. The Emperor made a decree, saying:—"We have heard that if men are of fit age and do not cultivate, the Empire may suffer famine; if women are of fit age and do not spin, the Empire may suffer cold. Therefore is it that the sovereigns cultivate with their own hands, so as to give encouragement to agriculture, while their consorts rear silk-worms themselves, so as to encourage the mulberry season. How, then, shall there be prosperity if all, from the functionaries down to the ten thousand families, neglect agriculture and spinning? Let the officials publish this to all the Empire, so that our sentiments may be made known."

¹⁶ 14th day. The Emperor took to him eight concubines.

¹⁷ Some of the eight concubines whom he took to him were earlier, others later. When it is said that they were taken on this day (the 14th), it is meant that then for the first time they were lodged in the after palace, a lucky day having been selected by divination, in consequence of the accession to the Imperial Dignity. Thus the facts are glossed over. Other cases are to be understood similarly.

¹⁸ The senior concubine's name was Menoko [otherwise called Irohe], daughter of Kusaka, Wohari no Muraji. She gave birth to two children, both of whom possessed the Empire. The first was called the Imperial Prince Magari no Ohine, who became Oshi-kuni-oshi-take-kanahi no Mikoto. The second was called the Imperial Prince Hinokuma Takada, who became Take-wo-hiro-kuni-oshi-tate no Mikoto. The next concubine was Wakugohime, younger sister of Miho no Tsunowori no Kimi. She gave birth to the Imperial Prince Oho-iratsuko and the Imperial Princess Idzumo. The next was called Hirohime, the daughter of Prince Ohomata of Sakata. She gave birth to three daughters, the eldest of whom was called the Imperial Princess Kanzaki, the middle one the Imperial Princess Mamuta, and the youngest the Imperial Princess Mūmakuta. The next was Called Womi no Iratsume, daughter of Prince Mate of Okinaga. She was the mother of the Imperial Princess Sasage, who was in attendance on the shrine of the Great Deity of Ise. The next was Sekihime, daughter [some say younger sister] of Womochi, Mamuta no Muraji. She had three daughters, the eldest called the Imperial Princess Mamuta no Oho-iratsume, the middle one the Imperial Princess Shirazaka no Ikuhihime, and the youngest the Imperial Princess Wono no iratsume [otherwise called Nagashihime]. The next was Yamatohime, daughter of Katahi, Miwo no Kimi. She bore two sons and two daughters. The first was named the Imperial Princess Oho-iratsume, and the second the Imperial Prince Mariko. He was the ancestor of the Kimi of Mikuni. The third was called the Imperial Prince Mimi, and the fourth the Imperial Princess Akahime. The next was Hayehime, daughter of Kahachi, Wani no Omi. She bore one son and two daughters. The first was called the Imperial Princess Wakayahime, the second the Imperial Princess Tsubura no Iratsume, and the third the Imperial Prince

Atsu. The next was Hirohime, daughter of Prince Ne. She had two sons, the elder of whom was called the Imperial Prince Usagi. He was the ancestor of the Kimi of the Sake-makers. The younger was called the Imperial Prince Naka. He was the ancestor of the Kimi of Sakada.

¹⁹ This year was the year Hinoto I (24th) of the Cycle.

²⁰ 2nd year, Winter, 10th month, 3rd day. The Emperor Wohatsuse waka-sazaki was buried in the misasagi on the hill of Ihatsuki at Katawoka.

²¹ 12th month. The people of Tamna in the midst of the Southern Sea first had communication with the Land of Pèkché.

²² 3rd year, Spring, 2nd month. Envoys were sent to Pèkché.

²³ The statement in the Pèkché "Original Record" that Lord Kuramachi came from Japan (Nippon) is unclear.

²⁴ The subjects of Pèkché, who during three or four generations had made their escape and were living as refugees in the villages of the Japanese domain of Imna, having lost their place in the register of population, were all removed to Pèkché and replaced on the registers.

²⁵ 5th year, Winter, 10th month. The capital was transferred to Tsutsuki in Yamashiro.

²⁶ 6th year, Summer, 4th month, 6th day. Oshiyama, Hodzumi no Omi, was sent on a mission to Pèkché with a present of 44 horses of the Land of Tsukushi.

²⁷ Winter, 12th month. Pèkché sent an envoy with tribute. In a separate memorial Pèkché asked for four districts of the Land of Imna, viz. Upper Tari, Lower Tari, Syata, and Muro. Oshiyama, Hodzumi no Omi, Governor of the Land of Tari, made a representation to the Emperor, saying:—"These four districts border on Pèkché and are far separated from the Japanese Residency. Morning and evening they (i.e. Pèkché and Tari) exchange communications: their fowls and dogs cannot be kept apart. If they are now ceded to Pèkché and united to it so as to form one country, no better measure of conservation can be adopted. It is true, no doubt, that even if ceded and united to Pèkché there will still be a danger for future generations. Much more how many years could they be defended if they became foreign territory?"

²⁸ Kanamura, Ohotomo no Ohomuraji, having thoroughly comprehended this report, adopted this policy and laid it before the Emperor. Accordingly Arakahi, Mononobe no Ohomuraji, was appointed Imperial envoy. Mononobe no Ohomuraji was on the point of leaving for the official inn at Naniha in order to make known the Emperor's commands to the Pèkché guests, when his wife expostulated with him, saying:—"Originally the Deities of Sumiyoshi bestowed on the Emperor Homuda while in the womb the gold and silver lands beyond the sea, namely Koryö, Pèkché, Silla, and Imna. Therefore did the Great Empress Okinaga-tarashihime no Mikoto and the Oho-omi Takechi no Sukune first establish Government Houses in each of these countries and constitute them our screen territory beyond the sea. So that this has not come to pass without reason. If now we were to divide off (a part) and grant it to others, we should be acting contrary to the interests of our own land. How, in that case, during the long ages should reproach be sundered from men's mouths?" The Ohomuraji answered and said:—"Thy advice is reasonable, but I fear to disobey the Celestial command." His wife remonstrated with him earnestly, saying:—"Pretend that thou art ill, and do not make communication." The Ohomuraji was guided by this remonstrance, and therefore another envoy was appointed to make known the Imperial will. Presents were given, and an Imperial decree granting

four districts of Imna in accordance with the petition. The Imperial Prince Ohine, owing to certain business, had not heard of the cession of territory. When it was too late he learnt that the decree had been issued. He was surprised and dissatisfied, and endeavoured to have it altered, saying:—"Since the days of the Emperor in the womb there has been established the land of our Government House. Shall we lightly yield to the request of a frontier land and grant it away without difficulty?"

Accordingly he sent Hiwashi no Kishi to make a fresh intimation to the Pèkché guests. The Envoys, however, replied, saying:—"The Emperor, the father, has already, for considerations of expediency, consummated a grant by Imperial decree. How can the Imperial Prince, his son, act contrary to the Emperor's expressed will, and unauthorizedly make to us a different intimation? Surely he cannot be in earnest. But granting that it were true, which is the more painful—to be beaten with the large end of a staff or with the small one?" At length they took their departure. Upon this it was rumoured that Ohotomo no Ohomuraji and Oshiyama, Hodzumi no Omi, Governor of the Land of Tari, had received bribes from Pèkché.

²⁹ 7th year, Summer, 6th month. Pèkché sent General Chya-mi Mun-kwi and General Chyu-ri Cheung-ni along with Oshiyama, Hodzumi no Omi [the Pèkché "Original Record" says, "Commissioning Lord Oshiyama"], to bring as tribute a scholar of the five classics named Tan Yang-ni. They separately addressed the Emperor, saying:—"The land of Pan-phi has seized thy servants' territory of I-mun. I humbly pray that the Celestial favour may decide that it be restored to its original jurisdiction."

³⁰ Autumn, 8th month, 26th day. Syun-ta, the eldest son of the King of Pèkché, died.

³¹ 9th month. The Imperial Prince Magari no Ohine in person betrothed to himself the Imperial Princess Kasuga. Thereupon all through the moonlit night they held sweet converse till the dawn came on them unawares. Of a sudden the grace of elegant style was embodied in his speech, and he broke into song, saying:—

³² Then his consort replied in song, saying:—

³³ Winter, 11th month, 5th day. General Chya-mi Mun-kwi of Pèkché, Mun-tök-chi of Silla, Sin-i-hyé and Pun-pha-wi-sa of Ara and Kwi-chön-hyé and Chyung-mun-chi of Pan-phi were sent for to attend Court in a body, and received communication of a gracious Imperial order, giving I-mun and Tè-sa to the Land of Pèkché.

³⁴ In this month the Land of Pan-phi sent Cheup-chi with presents of rare and valuable objects, asking for the Land of I-mun. Eventually it was refused them.

³⁵ 12th month, 8th day. An Imperial decree was made, saying:—"We, having taken over the Celestial succession, have been watchful to preserve the Ancestral Temples, and have been wary and fearful. For a while the Empire has been at peace; within the seas there has been serenity and calm. Years of abundance have been frequent, redounding to the prosperity of the Land. Admirable! Maroko, thou hast made known our sentiments to the eight quarters. Magnificent! Magari no Ohine! thou hast cast a lustre on our authority amongst all countries. Japan is harmonious, and each man may do as he pleases in the Empire. Akitsu is glorified, and the Royal territory raised to high honour. Thou prizest nought but wisdom: in nothing dost thou take greater pleasure than in doing good. Depending on this, the sagely influences undulate afar: leaning upon this, the profound virtue is permanently supported. Truly, such is thy virtue that thou art fit to occupy the Spring Palace, to aid Us in dispensing benevolence, and to assist Us by supplementing our deficiencies."

³⁶ 8th year, 1st month. The eldest Prince's Consort, the Imperial Princess Kasuga, was late in coming out one morning, and was not in her ordinary state. The eldest Prince's suspicions were aroused. He went into the Palace, and found his Consort lying on her couch weeping and sobbing. Her passion was such that she could not control it. The eldest Prince, thinking it strange, inquired of her, saying:—"What cause of grief hast thou, that thou sobbest and weepest this morning?" His Consort said:—"Thy handmaiden's sorrow hath no other cause but this. The heaven-soaring birds, in order lovingly to nurture their young, build nests on the treetops, so deep is their affection for them. The creeping things that crawl upon the ground, in order to guard their offspring, make holes in the ground, so careful is their guardianship of them. How then should mankind be wanting in foresight? The grief of childlessness having befallen the eldest Prince, thy handmaiden's name also becomes extinct." The Heir Apparent sympathized with her in her sorrow, and informed the Emperor, who made a decree, saying:—"Our son, Maroko! thy Consort's words are in profound accordance with reason. It is impossible that they should remain void, and without a consolatory response. Let her be granted the granary of Saho, to bear her name for ten thousand generations."

³⁷ 3rd month. Panphi built castles at Chă-thăn and Tè-sa, thus bringing itself in line with Manhyé. They also established beacon-towers, as a defensive measure against Japan. Moreover, they built castles at Ni-nyöl-pi and Masupi, and so connected with Ma-chö-hyé and Chhyu-pu; they brought together troops and weapons, wherewith they harassed Silla, making booty of women and children, and fleecing the villages. Their violence increasing, scarce any inhabitants remained. Their deeds of outrage, profligacy, injury, oppression, and murder were too numerous to set down in detail.

³⁸ 9th year, Spring, 2nd month, 4th day. General Mun-kwi, the Pèkché envoy, and his party asked leave to go away. By an Imperial decree Mononobe no Muraji [his personal name is not given] was attached to them, and they were allowed to go back.

³⁹ The Pèkché "Original Record" says:—"Mononobe no chichi no Muraji."

⁴⁰ In this month they came to the Island of Sa-to, where they learned by report that men of Pan-phi, with hate in their bosoms and venom in their mouths, were committing wanton outrage, trusting in brute force. Therefore Mononobe no Muraji, in command of a fleet of five hundred war-ships, made straight for the estuary of Tè-sa, and General Mun-kwi departed by way of Silla.

⁴¹ Summer, 4th month. Mononobe no Muraji remained at anchor in the estuary of Tè-sa.

⁴² 6th day. The Pan-phi people raised an army and came to attack them. They stripped them of their clothing, plundered them of their property, and burnt all their tents. Mononobe no Muraji and his men were frightened, and took to flight, saving their lives with difficulty. They anchored at Mun-mo-ra [the name of an island].

⁴³ 10th year, Summer, 5th month. Pèkché sent Mok-hiöp, of the former division, and the Pu-ma Kap-hè to entertain Mononobe no Muraji and his men at I-mun, and to escort them into that country. All the (Pèkché) officials brought forth clothing, axe-iron, and woven stuffs, assisting them by presents of their national products, which they piled up in the court. Kind visits of inquiry were made to them, and unusually abundant presents were bestowed on them.

⁴⁴ Autumn, 9th month. Pèkché sent General Chyuri Cheuk-chhă, along with Mononobe no Muraji, to come and give thanks for the grant of the territory of I-mun. They also offered tribute of a scholar

acquainted with the five classics, named Ko An-mu, of Han, and asked that he should be exchanged for Tan Yang-ni. He was exchanged in accordance with this request.

⁴⁵ 14th day. Pèkché sent General Chyang-mak-ko and two Japanese, named Shinato and Ahita, to accompany Anchyöng, the Koryö envoy, and his party, who came to our Court to cement amicable relations.

⁴⁶ 12th year, Spring, 3rd month, 9th day. The capital was removed to Otokuni.

⁴⁷ 17th year, Summer, 5th month. King Mu-nyöng of Pèkché died.

⁴⁸ 18th year, Spring, 1st month. The Pèkché Heir Apparent, Myöng, assumed the (Royal) dignity.

⁴⁹ 20th year, Autumn, 9th month, 13th day. The capital was removed to Tamaho in Ihare. [In one book it says 7th year.]

⁵⁰ 21st year, Summer, 6th month, 3rd day. Afumi no Kena no Omi, in command of an army of 60,000 men, was about to proceed to Imna, in order to re-establish and unite to Imna South Kara and Tök-să-thăn, which had been conquered by Silla, when Ihawi, Tsukushi no Kuni no Miyakko, secretly plotted rebellion, so that there was a delay of several years. Fearing that the matter would be hard to accomplish, he was constantly watching a favourable opportunity. Silla, knowing this, secretly practised bribery with Ihawi, and encouraged him to oppose the passage of Kena no Omi's army. Hereupon Ihawi occupied the two provinces of Hi and Toyo, and would not allow the taxes to be paid. Abroad he intercepted the route by sea, and led astray the yearly tribute ships from the countries of Koryö, Pèkché, Silla, and Imna, while at home he blocked the way for Kena no Omi's army which was being sent to Imna. He lifted up his voice in abusive language, saying:—"Thou who hast now become an envoy wast formerly my companion. We rubbed shoulders and touched elbows; we ate the same food from the same vessels. How canst thou lightly be made an envoy, and make me come freely and prostrate myself before thee?" He at length fought and would not receive him; he was haughty and self-conceited. For this reason Kena no Omi was prevented midways from proceeding on his journey, and was detained. The Emperor addressed Kanamura, Ohotomo no Ohomuraji, Arakahi, Mononobe no Ohomuraji, and Wobito, Kose no Oho-omi, saying:—"Ihawi of Tsukushi has rebelled, and has occupied the territory of the western wilds. Whom shall we now make general?" Ohotomo no Ohomuraji and the others all said:—"For uprightness, humane bravery, and acquaintance with military matters there is at present no one who goes out to the right of Arakahi." The Emperor said:—"Be it so."

⁵¹ Autumn, 8th month, 1st day. The Emperor made a decree, saying:—"Ah, Ohomuraji! here is this Ihawi who will not obey us. Do thou go and chastise him." The Ohomuraji, Mononobe no Arakahi, with repeated obeisances, said:—"Ah! Ihawi, that unprincipled knave of the western wilds, relies on the impediments of rivers, and does not appear at Court. He trusts to the steepness of the mountains, and stirs up disorder. He subverts virtue and acts contrary to principle; he is insolent and wise in his own conceit. From Michi no Omi in ancient times down to Muruya at present (there have been ministers who) have fought at the same time both for their Emperor and to rescue the people from misery. This is simply owing to the help of Heaven, and thy servant has always been impressed with its importance. How should he fail reverently to smite them?"

⁵² The Emperor charged him, saying:—"The generalship of a good commander consists in dispensing kindness and exercising forbearance: he rules others with the leniency he shows to

himself. In attack he is like the bursting forth of a river, in combat he resembles the rising of the storm." Again he charged him, saying:—"On a great commander depends the lives of the people and the existence of the State. Be earnest, and reverently execute the Celestial punishment." The Emperor took up the battle-axe in his own hands, and delivered it to the Ohomuraji, saying:—"We will control the country from Anato eastward; do thou hold sway over the land from Tsukushi westwards. Dispense rewards and punishments absolutely, and trouble not thyself to make frequent reference to Us."

⁵³ 22nd year, Winter, 11th month, 11th day. The Commander-in-chief Arakahi, Mononobe no Ohomuraji, taking personal command, engaged battle with the rebel leader, Ihawi, in the district of Miwi in Tsukushi. The flags and drums approached close to each other, the dust (from both armies) became mingled. The critical moment for the two armies arrived, and the position was such that ten thousand deaths seemed unavoidable. At length he slew Ihawi, and eventually subdued the frontier land.

⁵⁴ 12th month. Kuzu, Kimi of Tsukushi, fearing to be involved in his father's execution, offered to the Emperor the Granary of Kasuya, asking to be allowed to ransom his life.

⁵⁵ 23rd year, Spring, 3rd month. The King of Pèkché addressed Oshiyama, Hodzumi no Omi, Governor of Lower Tari, saying:—"Now our tribute envoys have always to avoid the headlands and expose themselves to the winds and waves. In consequence of this the goods they bear become wet and wholly spoiled and unsightly. I pray that thou wilt make the Port of Tasa in Kara the crossing route by which to send thy servant's tribute." Oshiyama no Omi made application to the Emperor accordingly.

⁵⁶ This month Kasone, Mononobe no Ise no Muraji, Kishi no Okina, and others were sent to make over the Port to the King of Pèkché. Hereupon the King of Kara spoke to the Imperial Envoys, saying:—"This Port ever since the establishment of the (Japanese) Government House has been the port of passage for your servant's tribute. How can you without grave reason change this state of things and grant it to a neighbouring country, contrary to the original definitive enfeoffment of this territory?" The Imperial Envoy Kasone and his colleagues were accordingly unable to make the grant openly. They retired to Ohoshima and sent a clerk specially, by whom the grant to Pu-yō was effected. Owing to this, Kara allied itself to Silla and bred hatred against Japan. The King of Kara married the King of Silla's daughter, who eventually had issue by him. When Silla first sent a daughter, 100 men were sent away with her as her escort. When they were received, they were dispersed throughout the districts of the country, and allowed to wear the Silla costume. But Arasäteung railed at their strange garments and sent messengers to return them secretly. Silla felt greatly insulted. He changed his mind and tried to get his daughter back, saying:—"Formerly, when I received thy marriage proposals, I sanctioned the alliance. But since matters are now so, I request that the Princess may be restored to me." Kwi-pu-ri Chika of Kara [unclear] answered and said:—"How can husband and wife be sundered again when they have once become united? Moreover there are children. What will become of them if they are abandoned?" In the end it came to pass that (Silla) captured the three castles of To-ka, Ko-phi, and Phona mura. He also took five castles on the northern frontier.

⁵⁷ In this month Afumi no Kena no Omi was sent to Ara to urge Silla, in the Emperor's name, to re-establish Southern Kara and Tök-să-than. Pèkché sent the Lord-General Yun-kwi Ma-na, Kap-pè Ma-

ro and others to Ara respectfully to hear the Emperor's decree. Silla, fearing lest the Government which he had established in the frontier provinces should be destroyed, did not send a grandee. He only sent Pu-chi-na-ma-nyé and Hyé-na-ma-nyé to Ara respectfully to listen to the Imperial decree. Hereupon Ara built a new High-Hall, into which the Imperial Ambassador was led up, the ruler of the country ascending the staircase behind him. One or two of the local grandees had already ascended the Hall, but the Pèkché envoys, the Lord-General, and the others remained below. The consultations were repeated for many months in the Hall above, until the Lord-General and the others grew angry at having to remain in the Courtyard.

⁵⁸ Summer, 4th month, 7th day. Kwi-neung-ma-ta Kanki, King of Imna, came to Court. [Kwi-neung-ma-ta was doubtless the Arasäteung.] He addressed Kanamura, Ohotomo no Ohomuraji, saying:—"The several frontier provinces beyond the sea, ever since the time of the Emperor in the womb, have had Interior Government Houses placed in them. My land has not been abandoned, but the territory has been enfeoffed to me, not without good reason. But now Silla, in defiance of this original definitive enfeoffment, has frequently crossed the borders and invaded us. I pray, therefore, that thou wilt represent this to the Emperor, so that he may come to the assistance of his servant's country." The Ohomuraji, Ohotomo, in accordance with his request, laid the matter before the Emperor.

⁵⁹ In this month an envoy was sent to escort Kwi-neung-ma-ta Kanki, and at the same time to convey to Afumi no Kena no Omi, who was resident in Imna, the instructions of the Emperor to investigate thoroughly the matter represented to him, and in a friendly way to dissipate their mutual suspicions. Hereupon Kena no Omi lodged at Kumanare [one book says he lodged at Kusă-mura in Imna], whither he summoned together the kings of the two countries, Silla and Pèkché. Cha-ri-chi, King of Silla, sent Ku-chi-pu-nyé [one book says Ku-nyé-ni-să-chi and (?) U-na-să-ma-ri], and Pèkché the Eunsol Mi-teung-ni, to proceed to meet together at the place where Kena no Omi was. But the two kings did not attend in person. Kena no Omi was much incensed, and called the two envoys to an account for it, saying:—"It is the law of Heaven that the Small should wait upon the Great. [One book says:—"To the end of a great tree, you join a great tree; to the end of a small tree, you join a small tree."] Why do the kings of the two countries send envoys in this disrespectful way instead of coming in person to the meeting and receiving the Emperor's commands? But now, even if your kings came themselves to hear the Imperial commands, I would not consent to deliver them, but would surely drive them away." Ku-chi-pu-nyé and the Eunsol Mi-teung-ni, with dread in their hearts, returned each to his own country to call his king. Accordingly, Silla sent another envoy, the Chief Minister, I-cheul-pu-nyé-chi Kanki, with a following of three thousand men, to come and ask leave to hear the Imperial commands. Kena no Omi, seeing from afar that he was being encompassed by several thousand armed men, left Kumanare and entered the castle of Kwi-cheul-kwi-ri in Imna. I-cheul-pu-nyé-chi Kanki took up his lodging on the plain of Tatara, and, not daring to go back, waited for three months, requesting leave repeatedly to hear the Imperial message. But to the last its communication was not vouchsafed him. Some men under I-cheul-pu-nyé-chi's command were begging for food in the villages when they passed Mikari, Kahachi Mumakahi no Obito, a retainer of Kena no Omi. Mikari went in and hid behind somebody's gate, and, waiting till the beggars were passing, clenched his fists and struck at them from afar. The beggars, seeing this, said:—"We have waited patiently for three months in hopes of hearing the Emperor's will. But you still refuse to communicate it, and harass the envoys who have been sent to listen to the Imperial message. Hence,

we see that your object is to befool and put to death the Chief Minister." So they reported to the Chief Minister all that they had seen, and he thereupon seized four villages, Keum-kwan, Hè-mu, A-ta, and Wi-tha [one book says Tatara, Sunara, A-ta, and Pi-chi were the four villages], took possession of all the people and their goods, and withdrew to his own country. Some said that it was the fault of Kena no Omi that these four villages, Tatara and the rest, were plundered.

⁶⁰ Autumn, 9th month. The Oho-omi, Kose no Obito, died.

⁶¹ 24th year, Spring, 2nd month, 1st day. The Emperor made an edict, saying:—"From the Emperor Ihare-hiko until King Mimaki, all (the sovereigns) put their trust in learned Ministers and enlightened assistants. Therefore Michi no Omi propounded the policy, and divine Japan flourished. Ohohiko enounced plans, and Inihe was exalted. Among those Princes of succeeding generations who were successful in re-establishing what had fallen into decay, what one has there ever been who did not rely upon wise counsels? Now, coming down to the time when the Emperor Wohatsuse ruled the Empire, auspiciously receiving it over from the previous sages, there was long peace and prosperity, during which morals became gradually deteriorated, and there was no awakening, while the Government became gradually steeped in decay, and there was no reform. But he looked out for (proper) men, and each had advancement after his kind. If a man had great capacity, his shortcomings were not inquired into; if he had high abilities, his failures were not found fault with. It was for this reason that this Emperor was enabled to serve the ancestral shrines, and not to endanger the Temples of the Land and of Grain. Judging from this, could he have been wanting in enlightened assistants?

⁶² During the twenty-four years which have elapsed since we took over the Imperial office, the Empire has enjoyed prosperity, and there have been no anxieties at home or abroad. The veins of the earth have been fertile and the crops have reached maturity. Our secret fear is that the masses may in consequence of this acquire a habit, and that depending on it they may become proud. Therefore let men be made to practise honest thrift, and let the Great Morality be inculcated, so that a mighty progress may be diffused abroad. From of old it has been hard to appoint the right men to office. Now that this duty has devolved upon Ourselves, ought we not to be watchful?"

⁶³ Autumn, 9th month. An envoy from Imna made representation to the Emperor, saying:—"It is now two years since Kena no Omi proceeded to Kusamura, where he built a house and took up his residence.

⁶⁴ The statement in one book that it was three years includes the year of going and coming.

⁶⁵ But he is remiss in the discharge of his Governmental duties. Now there are frequent disputes between the people of Japan and the people of Imna respecting children, which are difficult to settle. None of these has ever been decided. Kena no Omi is fond of setting (the caldrons for) the ordeal by boiling water, and saying:—"Those who are in the right will not be scalded: those who are false will certainly be scalded." Owing to this many persons have been scalded to death by plunging into the hot water. Moreover he has put to death Natari and Săpuri, Korean children of Kibi.

⁶⁶ The children born of Japanese marriages with barbarian women were accounted Kara-ko.

⁶⁷ He constantly harasses the people, and there is never any amicable solution of difficulties." Hereupon the Emperor, hearing of this conduct, sent a man to recall him. But he would not come. He took the trouble, however, to send Mikari, Kahachi no Mūma-kahi no Obito up to the capital with a message for the Emperor, saying:—"If thy servant returned to the capital before carrying out the

Imperial instructions, his toil of travel would come to nothing. How should he get over his mortification? He humbly beseeches Your Majesty to await the execution of the national instructions. He will then proceed to Court and confess his faults." After sending off this messenger, he further took counsel with himself, saying:—"That Mitsugi no Kishi is also an Imperial envoy. If he arrives back before me, and represents my offences to the Emperor as they really are, they will certainly be aggravated." So he sent Mitsugi no Kishi at the head of a force to guard the Castle of Isăchi mura. Hereupon the Arisăteung, seeing that a trivial matter was being made of great importance, would not apply himself to what was expected of him, but repeatedly urged his returning to Court. But he persisted in his refusal to let him return. By this all his conduct was understood, and in their hearts a spirit of revolt was begotten. So he sent Kunyăsăkwimo to Silla to ask for troops, and Nosukuri to Pèkché to ask for troops. Kena no Omi, hearing of the arrival of the Pèkché forces, went out against them and attacked Pè-phyöng. [Pè-phyöng is the name of a place—also called Ung-pi-kwi-pu-ri.] Half were killed or wounded. Pèkché accordingly seized Nosukuri, punished him with handcuffs, and put him in the cangue and chains. Then, along with Silla they laid siege to the castle, and demanded of the Arisăteung with imprecations that Kena no Omi should be produced. But Kena no Omi clung to his castle and made a vigorous defence. His strength was such that he could not be taken prisoner. Upon this the two countries measured out a suitable piece of ground, where they settled down for a month and built a castle. They then retired. This castle was called Kunyé mura. On their way home they captured the five fortified places of Teung-ni-ki-mura, Puna-mura, Mu-chă-ki-mura, A-pu-ra-mura, and Ku-chi-pha-ta-ki.

⁶⁸ Winter, 10th month. Mitsugi no Kishi arrived from Imna and informed the Emperor of Kena no Omi's arrogant and perverse disposition. "He was inexperienced (he said) in the administration of government, and never brought about amicable solutions. He disturbed Kara. Moreover he followed his own impulses in a high-handed manner, while he at the same time put up with evils and did not prevent them." Therefore Medzurako was sent to recall him.

⁶⁹ In this year, Kena no Omi, having received the summons, proceeded as far as Tsushima, where he fell ill, and died. His funeral followed up the course of the river, and so entered Afumi.

⁷⁰ His wife made a song, saying:—

⁷¹ When Medzurako first arrived in Imna his people who remained in that country sent a song, saying:—

⁷² 25th year, Spring, 2nd month. The Emperor took very ill. 7th day. The Emperor died in the Tamaho Palace at Ihare, at the age of 82.

⁷³ Winter, 12th month, 5th day. He was buried in the misasagi on the Awi plain.

⁷⁴ A certain book says:—"The Emperor died in the 28th year of his reign, namely the year Kinoye Tora. The statement in the text that he died in the 25th year of his reign, viz. the year Kanoto I, is taken from a passage in the 'Original Record' of Pèkché. This passage runs as follows: 'In the year Kanoto I of the Cycle, the 3rd month, an army advanced to Ara and constructed the fortified place of Kwi-tök. In this month Koryô slew their king An. It is said, moreover, that the Emperor of Japan with the Prince Imperial died at the same time and were buried.' This was the authority on which the statement was made. The year Kanoto I corresponds to the 25th year of the reign. Later inquirers may ascertain which is correct."

Nihon Shoki, Book XVIII

The Emperor Magari No Ohoye (or Ohine) Hiro-kuni Oshi-take Kanahi, (Ankan Tennō)

¹ The Emperor Magari no Ohoye Hiro-kuni Oshi-take was the eldest child of the Emperor Wohodo. His mother's name was Menoko-hime. As to the Emperor's character, the walls were lofty, so that one could not peep in. He was brave and generous, and had the capacity of a ruler of men.

² In the 25th year of his reign, Spring, the 2nd month, the 7th day, the Emperor Wohodo established Ohoye as Emperor, and on the same day he died.

³ In this month Ohotomo no Kanamura no Ohomuraji and Mononobe no Arakahi no Ohomuraji were made Ohomuraji, both being continued in their previous offices.

⁴ 1st year, Spring, 1st month. The capital was removed to Magari no Kanahashi, in the province of Yamato, by which name the palace was called.

⁵ 3rd month, 6th day. On behalf of the Emperor, functionaries took wedding presents to the Imperial Princess Kasuga no Yamada, daughter of the Emperor Ohoke, and made her Empress [otherwise called the Imperial Princess Yamada no Akami]. There were, besides, three consorts appointed, viz., Satehime, daughter of Kose no Wobito no Oho-omi, Satehime's younger sister, Kagarihime, and Yakahime, daughter of Mononobe no Itahi no Ohomuraji.

⁶ Summer, 4th month, 1st day. The High Steward, Ohomaro Kashihade no Omi, by command of the Emperor, sent a messenger to Ishimi to get pearls. The Kuni no Miyakko of Ishimi delayed coming to the capital, and the time passed without their delivering them. Ohomaro Kashihade no Omi was greatly incensed, and, having seized and bound the Kuni no Miyakko, interrogated them as to the reason. Wakugo no Atahe and the other Kuni no Miyakko were afraid, and ran away, and concealed themselves in an inner chamber of the hinder-palace. The Empress Kasuga, unaware that they had come straight in, was startled, and fell down deeply ashamed. Wakugo no Atahe and the others, being already convicted of the crime of intrusion, and having become liable to severe punishment, humbly offered the Empress the Miyake of Ishimi to be her absolute property, praying her to accept it by way of atonement for their offence of intrusion. A settlement was therefore made of the Miyake of Ishimi. It was now divided and made into districts, which were attached to the province of Kadzusa.

⁷ 5th month. Pèkché sent the Ha-pu Syu-tök, Työk Tök-son, and the Syang-pu To-tök, Kwi Chyukwiru, to come and render the Imperial tribute, and separately to present a memorial.

⁸ Autumn, 7th month, 1st day. The Emperor made a decree, saying:—"The Empress, it is true, is of one body with the Emperor, but their designations, one being outer and the other inner, are quite distinct. Moreover let there be assigned a tract of Miyake land from (the revenues of) which to erect a Pepper Court, so that after generations may hand down its memory." Imperial Commissioners were accordingly appointed to select good rice-land. The Imperial Commissioners, having received this

charge, addressed Ajihari [otherwise called Satohi], Ohoshi Kahachi no Atahe, saying:—"Thou shouldst now offer to the Emperor the fat rice-land of Kiji." Ajihari conceived a sudden grudging, and deceived the Imperial Commissioners, saying:—"This rice-land is subject to drought, and hard to irrigate. The surface water percolates readily, so that the expenditure of labour would be enormous, and the harvest very small." The Imperial Commissioners, in accordance with these words, made their report to the Emperor without reserve.

⁹ Winter, 10th month, 15th day. The Emperor commanded Kanamura, Ohotomo no Ohomuraji, saying:—"Although we have taken to us four wives there has been up till now no heir. When ten thousand years have passed, Our name will be extinct. What dost thou propose should now be done, Our uncle of Ohotomo? Whenever we think of this, Our anxiety knows no rest."

¹⁰ Kanamura, Ohotomo no Muraji, addressed the Emperor, saying:—"This is also a subject of anxiety to thy servant. It is necessary that all the sovereigns of this country who rule the Empire, whether they have heirs or not, should have something by which they should have a name. I pray, therefore, that on behalf of the Empress and thy other consorts Miyake lands may be established, and made to remain unto future generations, so that relics of the past may be manifested."

¹¹ The Emperor commanded, saying:—"Be it so; let them be speedily established." Kanamura, Ohotomo no Ohomuraji, recommended to the Emperor that the Miyake of Oharida with serfs from every province should be granted to Satehime, that the Miyake of Sakurawi [one book says, "And in addition the Miyake of Chinuyama"] with serfs from every province should be granted to Kagarihime, and that the Miyake of Naniha with spade-labourers from every district should be granted to Yakahime as an indication to posterity, and an example by which to view the past. The Emperor commanded, saying:—"Let it be done as proposed."

¹² Intercalary 12th month, 4th day. The Emperor made a progress to Mishima. Kanamura, Ohotomo no Ohomuraji, was in attendance.

¹³ The Emperor, through Ohotomo no Ohomuraji, made inquiry as to good rice-land of the Agata-nushi Ihi-bo. The Agata-nushi Ihi-bo was delighted beyond measure, and with the utmost reverence and loyalty offered as a present Upper Mino and Lower Mino, Upper Kuhabara and Lower Kuhabara, as well as land in Takefu, 40 chô in all. Ohotomo no Ohomuraji, by command of the Emperor, addressed him, saying:—"Of the entire surface of the soil, there is no part which is not a Royal grant in fee; under the wide Heavens there is no place which is not royal territory. The previous Emperors therefore established an illustrious designation and handed down a vast fame: in magnanimity they were a match with Heaven and Earth: in glory they resembled the sun and moon. They rode afar and dispensed their mollifying influence to a distance; in breadth it extended beyond the bounds of the capital and cast a bright reflection throughout the boundaries of the land, pervading everywhere without a limit. Above they were the crown of the nine heavens: they passed abroad through all the eight points of the compass: they declared their efficiency by the framing of ceremonial observances: they instituted music, thereby manifesting order. The resulting happiness was truly complete: there was gladness which tallied with that of past years.

¹⁴ Now thou, Ajihari, being an obscure and insignificant subject of the realm, didst suddenly entertain a grudging as regards the lands of the Crown, and hast lightly disregarded the messenger. It is the Imperial will that thou, Ajihari, shalt henceforth cease to hold the office of Local Governor." Hereupon, the Agata-nushi Ihibo's heart was filled with mingled joy and awe. He took his son Toriki

and presented him to the Ohomuraji as a servant. Then Ajihari, Ohoshi Kahachi no Atahe, was afraid, and had lasting regret. Prostrating himself on the ground, with the perspiration streaming from him, he addressed the Ohomuraji, saying:—"I am an ignorant subject, and my crime deserves ten thousand deaths. I pray humbly that I may be allowed to furnish from each district in spring-time five hundred spade-labourers, and in the time of autumn five hundred, for the Emperor's service. My descendants to all ages will pray for their lives in dependence on this, and they will keep it before them for ever as an exemplary punishment." He separately presented to Ohotomo no Ohomuraji six chô of rice-land in Sawida. This seems to have been the origin of the labourers of the Agata of Kahachi being attached to the Miyake of Takefu in Mishima as serfs.

¹⁵ This month Hatahime, daughter of Kikoyu, Ihoki be no Muraji, stole a necklace belonging to Okoshi, Ohotomo no Ohomuraji, and presented it to the Empress Kasuga. The matter was at length discovered, and Kikoyu gave his daughter, Hatahime, to be a servant of the Uneme. [The Kasuga Be Uneme.] He also presented (to the Emperor) the Miyake of Ihokibe in Koshibe in the province of Aki, and therewith redeemed his daughter's crime. Okoshi, Mononobe no Ohomuraji, fearing that he might become implicated in the matter, could not feel secure, and presented to the Emperor Towochi Be, with Kusasa, Toi [Kusasa and Toi are names of two villages], and Nihe no Hasebe, in the province of Ise, and also Wisayamabe, in the Land of Tsukushi.

¹⁶ The Kuni no Miyakko of the province of Musashi, Omi, Kasahara no Atahe, had a dispute with a relation named Wogi as to who should be Kuni no Miyakko. This went on for years and could not be settled. Wogi was of an obstructive and rebellious disposition; he had a high spirit, unapt for compliance. He secretly sought support from Wokuma, the Kuni of Kamitsukenu, and conspired with him to kill Omi. Omi became aware of this, and made his escape to the capital, where he informed the Court. When the matter came to be decided, Omi was made Kuni no Miyakko, and Wogi was executed. Omi, Kuni no Miyakko, his breast filled with mingled awe and gladness, could not restrain himself, but reverently offered to the State the four Miyake of Yokonu, Tachibana, Ohohi, and Kurasu.

¹⁷ This was the year Kinoye Tora (51st) of the Cycle.

¹⁸ 2nd year, Spring, 1st Month, 5th day. The Emperor made a decree, saying:—"Of late, for several successive years, the crops have produced well; there have been no frontier anxieties: the people take pleasure in their husbandry: my black-headed subjects of every calling are free from famine: benign influences extend agreeably over the universe: cries of admiration fill Heaven and Earth: within and without serenity is everywhere diffused: the commonwealth is flourishing: Our joy is extreme: let there be a Great Revel for five days, to the delight of the Empire."

¹⁹ Summer, 4th month, 1st day. The Be of the Toneri of Magari was established, and the Be of the Yuki of Magari.

²⁰ 5th month, 9th day. There were established the Miyake of Funami and Kama in Tsukushi, the Miyake of Tosa, Kuhabara, Kato, Ohonuku and Aka in the province of Toyo, the Miyake of Kasuga be, in the province of Hi, the Miyake of Koshibe and Ushika in the province of Harima, the Miyake of Shidzuki, Tane, Kukutsu, Hawaka, and Kaha-oto, in the further province of Kibi, the Miyake of Iye and Itoshibe in the province of Ata, the Miyake of Kasuga be in the province of Aha, the Miyake of Fuse and Kahabe in the province of Ki, the Miyake of Soshiki in the province of Tamba, the Miyake of Ashiura in the province of Afumi, the Miyake of Mashiki and Iruka in the province of

Wohari, the Miyake of Midono in the province of Kamitsukenu, and the Miyake of Wakanihe in the province of Suruga.

²¹ Autumn, 8th month, 1st day. By Imperial command Be of dog-keepers were established in every province.

²² 9th month, 3rd day. The Emperor appointed Sakurawi Tanabe no Muraji, Agata no Inukahi no Muraji, and Naniha no Kishi, to the charge of the revenues from the Miyake.

²³ 13th day. The Emperor specially commanded the Ohomuraji, saying:—"Let cattle be let loose on Ohosumi-jima, and in the fir-plain of Hime-jima at Naniha. By this we hope that a name will be handed down to after times."

²⁴ Winter, 12th month, 17th day. The Emperor died in the palace of Kanabashi at Magari, at the age of seventy.

²⁵ In this month the Emperor was buried in the misasagi on the hill of Takaya at Furuichi in the province of Kahachi. In this misasagi there were buried along with the Emperor the Empress, who was the Imperial Princess Kasuga no Yamada, and the Emperor's younger sister, the Princess Kamisaki.

The Emperor Take-wo Hiro-kuni Oshitate, (Senkwa Tennō)

¹ The Emperor Take-wo Hiro-kuni Oshitate was the second child of the Emperor Wohodo, and the younger brother by the same mother of the Emperor Magari no Ohoye Hiro-kuni Oshitake Kanahi.

² The Emperor Magari no Ohoye Hirokuni Oshitake Kanahi died in the 12th month of the second year of his reign, leaving no heir. The Ministers in a body delivered up the sword and mirror to Takewo Hirokuni Oshitate no Mikoto, and made him assume the Imperial Dignity. As to his character, his capacity was unalloyed throughout, his intelligence surpassingly bright, and he did not play the ruler, making a boast to people of his abilities. Superior men gave him their allegiance.

³ 1st year, Spring, 1st month. The capital was transferred to Ihorino in Hinokuma, whence the palace took its name.

⁴ 2nd month, 1st day. Ohotomo no Kanamura no Ohomuraji and Mononobe no Arakahi no Ohomuraji were appointed Ohomuraji, both as before. Moreover, Soga no Iname no Sukune was made Oho-omi and Abe no Ohomaro no Omi Daibu.

⁵ 3rd month, 1st day. The functionaries petitioned that an Empress might be appointed.

⁶ 8th day. The Emperor commanded, saying:—"Let her who is already my proper consort, viz. the Imperial Princess Tachibana no Nakatsu, daughter of the Emperor Ohoke, be appointed Empress." She bore to him one son and three daughters. The eldest was called the Imperial Princess Ishi hime, the next was called the Imperial Princess Koishi hime, the next was called the Imperial Princess Kura no Wakaya hime, and the next the Imperial Prince Kamu-uye-ha [otherwise Mariko]. He was the ancestor of the two families of the Tajihi no Kimi and the Ina no Kimi. The concubine whom he already had, viz. Ohoshi Kahachi no Wakugo hime, bore to him one son, named the Imperial Prince Honowo. He was the ancestor of the Kimi of Shihida.

⁷ Summer, 5th month, 1st day. The Emperor made an edict, saying:—"Food is the basis of the Empire. Yellow gold and ten thousand strings of cash cannot cure hunger. What avails a thousand boxes of pearls to him who is starving of cold? Now the province of Tsukushi is a place reached by visitors to our Court from far and near; it is a barrier passed by travellers going and coming. Therefore the countries beyond the sea, awaiting the water of the ocean, come as our guests: looking up to the clouds of Heaven, they bring us tribute. From the days of the Emperor in the womb down to Ourselves, grain has been stored up and hoards of provisions accumulated as a distant preparation for evil years, and for the cordial entertainment of our good guests. For the peace of our country there is nothing better than this. We therefore send Asomo no Kimi to transport thither a further supply of grain from the Miyake of the district of Mamuta in Kahachi. Let Soga no Oho-omi and Iname no Sukune send Wohari no Muraji to transport grain of the Miyake of the province of Wohari. Let Arakahi, Mononobe no Ohomuraji send Nihinomi no Muraji to transport grain from the Miyake of Nihinomi. Let Abe no Omi send Iga no Omi to transport grain from the Miyake of the province of Iga. Let there be built a Government House at Nanotsu no Kuchi. Moreover, the Miyake of the three provinces of Tsukushi, Hi, and Toyo are dispersed and remote: transport is therefore impeded by distance. In the case of an emergency it would be difficult to provide for sudden needs. Let the various districts therefore be charged each severally to transfer (the Miyake), and to erect one jointly at Nanotsu no Kuchi, thus making provision against extraordinary occasions, and long preserving the lives of the people. Speedily go down to the districts (in question) and make known to them Our behests."

⁸ Autumn, 7th month. Mononobe no Arakahi no Ohomuraji died.

⁹ This year was the year Hinoye Tatsu (53rd) of the Cycle.

¹⁰ 2nd year, Winter, 10th month, 1st day. By reason of Silla's hostility towards Imna, the Emperor commanded Ohotomo no Kanamura no Ohomuraji to send his sons Iha and Sadehiko to the assistance of Imna. At this time Iha staid in Tsukushi, where he took charge of the local Government, and made preparations against the three Han. Sadehiko went to Imna and restored peace there. He also lent aid to Pèkché.

¹¹ 4th year, Spring, 2nd month, 10th day. The Emperor died in the Palace of Ihorino in Hinokuma at the age of seventy-three.

¹² Winter, 11th month, 17th day. The Emperor was buried in the misasagi at the top of the acclivity of Tsukijima, in Musa, in the province of Yamato.

¹³ There were buried with him in the same misasagi the Empress, viz. the Imperial Princess Tachibana and her infant child.

¹⁴ There is no mention in the records of the year of the Empress's death. Probably the infant child had died before reaching manhood.

Nihon Shoki, Book XIX

The Emperor Ame-kuni Oshi-hiraki Hiro-niha, (Kimmei Tennō)

¹ The Emperor Ame-kuni Oshi-hiraki Hiro-niha was the rightful heir of the Emperor Wohodo. His mother's name was the Empress Tashiraka. The Emperor loved him, and kept him constantly at his side. When the Emperor was young he had a dream, in which a man appeared to him, saying:—"If thou makest a favourite of a man called Hada no Ohotsuchi, thou wilt surely possess the Empire when thou dost attain to manhood." When he awoke, he sent messengers to search everywhere. They got from the province of Yamashiro, the district of Kii and the township of Fukakusa, a man whose name and surname were actually as in the dream. Upon this joy pervaded his whole frame. "A dream without precedent!" he exclaimed, and addressed him, saying:—"Has anything happened thee?" He answered and said:—"Nothing. Only when thy servant was on his way back from Ise, whither he had gone to trade, he fell in with two wolves on a mountain, who were fighting with one another, and were defiled with blood. Thy servant got down from his horse, and, having rinsed his mouth and hands, made prayer to them, saying:—'Ye are august deities, and yet ye take delight in violence. If ye were to fall in with a hunter, very speedily ye should be taken.' So thy servant restrained them from fighting together, and having wiped them and cleansed their blood-stained hair, eventually let them go, thus saving both their lives." The Emperor said:—"This is undoubtedly your reward." So he made him to serve near his own person, and treated him with a favour which was daily renewed, so that he arrived at the height of great wealth. When the Emperor came to the throne, he appointed him to the Treasury.

² In Winter, the 10th month of the 4th year of his reign, the Emperor Takewo hiro-kuni oshi-tate died. The Imperial Prince, the Emperor Ame-kuni oshi-hiraki hiro-niha, addressed the Ministers, saying:—"I am young in years, and of shallow knowledge. I have not yet had experience of the affairs of government. The Empress Yamada has a clear acquaintance with all matters of administration, and I pray you to apply to her and then decide."

³ The Empress Yamada rendered humble thanks, saying:—"Your handmaiden has been treated with favour, far beyond seas and mountains. But the manifold machinery of government is much too difficult a charge for a woman to undertake it. Now the Imperial Prince honours age, and shows affection to the young. He treats the wise with courtesy, and all day long neglects his food while he attends to others. Not only so, but young as he is, the point comes through. Already he has at his disposal an auspicious reputation, he is of a mild disposition and earnest in compassionate care. I pray the Ministers that they will, without delay, cause him to ascend to the Dignity, and preside gloriously over the Empire."

⁴ 12th month, 5th day. The Imperial Prince Ame-kuni oshi-hiraki hiro-niha assumed the Imperial Dignity. The Empress was honoured with the title of Grand Empress. Ohotomo no Kanamura no

Ohomuraji and Mononobe no Okoshi no Ohomuraji were made Ohomuraji, and Soga no Iname no Sukune no Oho-omi was made Oho-omi, all as before.

⁵ 1st year, Spring, 1st month, 15th day. The officials petitioned for the appointment of an Empress. The Emperor gave command, saying:—"Let my proper consort, Ishihime, daughter of the Emperor Take-wo hiro-kuni oshi-tate, be appointed Empress."

⁶ She bore him two sons and one daughter. The eldest was called the Imperial Prince Yata no Tamakatsu no Ohoye, the middle one was called Wosada Nunakura Futo-damashiki no Mikoto, the youngest was called the Imperial Princess Kasanuhi [otherwise called the Imperial Princess Satake].

⁷ 2nd month. A man of Pèkché named Kwi-chi-pu came over as an emigrant. He was settled in Yamamura, in the district of Sofu no Kami, in the province of Yamato. He was the ancestor of the present Kochifu of Yamamura.

⁸ 3rd month.—The Yemishi and the Hayato, both bringing their people with them, came and rendered allegiance.

⁹ Autumn, 7th month, 13th day. The capital was removed to Shikishima, in the district of Shiki, in the province of Yamato. It was accordingly called the Palace of Kanazashi in Shikishima.

¹⁰ 8th month. Koryö, Pèkché, Silla and Imna all sent envoys together to render tribute. The men of T'sin and of Han, etc., the emigrants from the various frontier nations were assembled together, settled in the provinces and districts, and enrolled in the registers of population. The men of T'sin numbered in all 7053 houses. The Director of the Treasury was made Hada no Tomo no Miyakko.

¹¹ 9th month, 5th day. The Emperor made a progress to the shrine of Hafuritsu at Naniha. He was accompanied by Kanamura, Ohotomo no Ohomuraji, Inamochi, Kose no Omi, and Okoshi, Mononobe no Ohomuraji. The Emperor inquired of the Ministers, saying:—"How many troops would be required to conquer Silla?" Okoshi, Mononobe no Ohomuraji and the rest addressed the Emperor, saying:—"With only a few soldiers it would not be easy to chastise Silla. Formerly, in the sixth year of the reign of the Emperor Wohodo, Pèkché sent envoys petitioning that the four districts of Imna, viz. Upper Tari, Lower Tari, Syata and Muro might be granted to him. Kanamura, Ohotomo no Ohomuraji readily agreed with the request contained in this petition, and granted the demand. In consequence of this, Silla has cherished resentment for many years. Its chastisement should not be lightly undertaken." Now Ohotomo no Kanamura staid in his house at Sumiyoshi, and, on the pretence of illness, did not attend Court. The Emperor sent Magariko, Awomi no Ohotoshi, courteously to make kind inquiries. The Ohomuraji humbly thanked the Emperor, and said:—"That which ails me is nought else than this. The Ministers now say that it was I who lost Imna. Therefore I was afraid, and did not come to Court." So he made a present to the messenger of a saddle-horse, and showed him great friendliness and honour. Awomi no Ohotoshi made a faithful report to the Emperor, who commanded, saying:—"Thou hast long shown the utmost fidelity: be not moved by what people may say." He acquitted him of all guilt, and showed him increasing favour.

¹² This year was the year Kanoye Saru (57th) of the Cycle.

¹³ 2nd year, Spring, 3rd month. The Emperor took to him five concubines. The senior concubine was the Imperial Princess Kurawakaya hime, younger sister of the Empress. She bore to him the Imperial Prince Iso no kami. The next was also a younger sister of the Empress, named the Imperial Princess Hikage.

¹⁴ The statement made here that she was the Empress's younger sister is clear. This is the daughter of the Emperor Hinokuma no Takada. And yet in enumerating the consorts the name of her consort-mother and the name of the Imperial Princess do not appear. I do not know what writing it is taken from. Some future inquirer may discover.

¹⁵ She bore to the Emperor the Imperial Prince Kura. The next was the daughter of Soga no Ohomi, Iname no Sukune. Her name was Kitashi hime. She had seven sons and six daughters. The first was called the Imperial Prince Ohoye. He became Tachibana no Toyohi no Mikoto. The second was called the Imperial Princess Ihane. [Also called the Imperial Princess Ime.] At first she was priestess to the great Deity of Ise, but was afterwards dismissed, being convicted of an intrigue with the Imperial Prince Mubaragi. The third was called the Imperial Prince Atori. The fourth was called Toyomike Kashikiya no Mikoto. The fifth was called the Imperial Prince Mariko. The sixth was called the Imperial Princess Ohoyake. The seventh was called the Imperial Prince Iso no Kami-be. The eighth was called the Imperial Prince Yamashiro. The ninth was called the Imperial Princess Ohotomo. The tenth was called the Imperial Prince Sakurawi. The eleventh was called the Imperial Princess Katano. The twelfth was called the Young Imperial Prince Tachibana ga moto. The thirteenth was called the Imperial Princess Toneri. The next (concubine) was a younger sister of Kitashi hime by the same mother, named Wonane-gimi. She bore four sons and one daughter. The first was called the Imperial Prince Mubaragi. The second was called the Imperial Prince Katsuraki. The third was called the Imperial Princess Hasesukabe Anahobe. The fourth was called the Imperial Prince Hasesukabe Anahobe. [Otherwise called the Imperial Prince Amatsuka no ko: one writing has, "otherwise called the Imperial Prince Sumuto."] The fifth was called the Imperial Prince Hasebe.

¹⁶ One writing has:—"The first was called the Imperial Prince Mubaragi. The second was called the Imperial Princess Hasesukabe Anahobe. The third was called the Imperial Prince Hasesukabe Anahobe, otherwise called the Imperial Prince Sumuto. The fourth was called the Imperial Prince Katsuraki. The fifth was called the Imperial Prince Hasebe." One writing says:—"The first was called the Imperial Prince Mubaragi. The second was called the Imperial Prince Sumuto. The third was called the Imperial Princess Hasesukabe Anahobe. The fourth was called the Imperial Prince Hasesukabe Anahobe, also called the Imperial Prince Amatsuka no ko. The fifth was called the Imperial Prince Hasebe." In the original record of the Emperors there are many old characters, which underwent frequent alterations in the hands of the compilers. Later men, in learning to read them, modified them to suit the meaning, and, owing to their being handed down by repeated copying, errors eventually arose, by which the order was disturbed, and elder and younger mistaken for one another. We have now investigated old and new, and restored the truth. In cases where it was difficult to ascertain it, we have selected and followed one (MS.?) and noted down carefully the variants. All other (passages) follow the same rule.

¹⁷ The next (consort) was the daughter of Kasuga no Hifuri no Omi, by name Nukako. She bore the Imperial Princess Kasuga no Yamada, and the Imperial Prince Tachibana no Maro.

¹⁸ Summer, 4th month. The second Kanki of Ara named I-thăn-hyé, and the Té-pu-son Ku-chhyu-yuri, the Syang-syu-wi of Kara named Kachyön-hyé, the Kanki of Cholma named San-pan-hyé, the Kanki's son, the junior Kanki of Tara named I-tha, Ko-tha son of the Kanki of Să-i-ki—these Kanki, together with Kibi no Omi, the (Japanese) Commissioner for Imna, proceeded to Pèkché, and

together heard the Imperial edict read. Syöng-myöng, King of Pèkché, addressing the Kanki of Imna and the others, said:—

¹⁹ "The Emperor of Japan decrees that Imna shall be wholly re-established. Now by what means is this to be done? Why should not each of you with the deepest loyalty develop the sage purpose?"

²⁰ The Kanki of Imna and the others answered and said:—"Already two or three times proposals have been made to Silla, but no answer has been received. Let the present intention be again communicated to Silla, and if there is still no reply, it will now be well that all of us should send envoys to go and lay the matter before the Emperor. It will then depend on the Great King's will whether Imna is to be established or not. We shall humbly receive his instructions. Who shall dare to offer a word of objection? Now the territory of Imna is conterminous with Silla, and it is to be feared that this will prove disastrous to Chhak-syun, etc.

²¹ By etc. is meant Tök-kwi-than and Kara. The reference is to the disaster of the conquest of Chhak-syun and the other provinces.

²² King Syöng-myöng said:—"In former times, during the reigns of my ancestors, King Sok-ko and King Kwi-syu, the Kanki of Ara, Kara, and Chhak-syun first sent envoys and entered into communication. We became knitted together by a cordial friendship, and they were treated as children or younger brothers. It was my hope that they should flourish continuously. But now they have been deceived by Silla and have caused the Emperor to be wroth, and Imna to be angry. This is the fault of me, the incompetent one, for which I am profoundly sorry. I therefore sent Maro, the Hapu Chung-cha-phyöng, and Mèno, the Syöng-pang Kap-syo, to Kara to meet the Imna authorities, and, having sworn together, thereafter earnestly and perseveringly to concert measures for the establishment of Imna, without forgetfulness either morning or evening. Now the terms of the Emperor's commands are—"Let Imna be at once established." I therefore wish to consult with you as to the means of setting up Imna and the other provinces. Let this matter be well weighed by you. Moreover I shall send for Silla to the Imna frontier, and ask whether he means to obey or not. Upon receiving his answer we can send envoys together to report to the Emperor and humbly receive his instructions. If, however, before the return of the envoys, Silla watches an opportunity and invades Imna, I will go to its assistance, so that there is no need for anxiety. Let us, however, make good preparation to defend ourselves; let us be watchful and not forgetful. As to what you specially tell me, viz. that you fear disaster for Chhak-syun, etc., it is not (merely) the aggressiveness of Silla which has made this possible. Tök-kwi-than lies on the border between Kara and Silla, and for several successive years has been harassed and defeated. Imna has not been able to render it assistance, and it has therefore suffered ruin. South Kara, being a very small place, was unable promptly to make defence, and knew not whom to rely upon. Therefore it has come to ruin. As to Chhak-syun, the upper and lower classes practise double-dealing so much so as to wish voluntarily to join Silla and to hold secret communication with that object. Therefore it has come to ruin. Viewed in this light, the downfall of these three provinces had very sufficient causes.

²³ Formerly Silla asked help from Koryö, and with its assistance invaded Imna and Pèkché, but to this day without conquering them. How then could Silla alone destroy Imna? If you and I, the incompetent one, now join our powers, and with united hearts place our inward trust in the Emperor, Imna will assuredly be established."

²⁴ Each received presents according to his station, and they took their way homewards joyfully.

²⁵ Autumn, 7th month. Pèkché, hearing that the (Japanese) authorities of Ara were intriguing with Silla, sent Pirimakko, Nasol of the Senior division, the Nasol Syön-mun, the Nasol of the middle division, Mok-hiöp Mè-syun, and Ki no Omi,

²⁶ The Nasol Ki no Omi was probably the son of Ki no Omi by a marriage with a Korean woman, who therefore remained in the country and was made Nasol by Pèkché. It is not clear who his father was. Other cases all follow this rule.

²⁷ the Nasol Mimasya, on a mission to Ara, to summon to them the agents of Silla and Imna, and to concert measures for the establishment of Imna. He separately reproved Kahachi no Atahe, the chief Japanese authority of Ara, roundly for intriguing with Silla.

²⁸ The Pèkché "Original Record" has Kapuchipi Atahe Akyöninasächaromato. This is not clear.

²⁹ Addressing Imna, he said:—"In past times, my ancestors, Kings Sokko and Kwisyu, were first joined in amity with the former Kanki. They became as it were brethren. I therefore look upon you as my children or younger brothers, and you regard me as a father or elder brother. Together we serve the Emperor, and unitedly repel hostile violence, procuring up till now the peace of the country and the integrity of the State. When I think of the friendly language of my ancestors and the former Kanki, it seems to me like the shining sun. From that time to this, I have sedulously maintained friendship with my neighbours and have always dealt honestly with the allied countries. My affection for them passes that of flesh and bones. It was the constant prayer of me, the inept one, that such a fair beginning might have a fitting end. I cannot understand why people should lightly give credit to vague rumours and for a space of several years should have impulsively abandoned their purpose. It may be said of such, in the words of the men of old, that 'they repent when it is too late.' But if, as regards the present, they swear to the gods as far as the cloud-spaces above, and down to the region within the springs below, and amend their faults so as to accord with the past, revealing all that they do without the least reserve, so that their loyalty penetrates to the spirits, and if they take themselves severely to task, this may again be accepted. We are told that of those who stand in the position of successors, honour is to him who keeps well in the rut made by his predecessors, and makes the hall and roof to prosper, thereby accomplishing a meritorious service. I therefore wish to go back and reverence the kindly feeling of the friendship of former ages, and, in respectful obedience to the terms of the Emperor's decree, rescue from Silla the provinces torn off by it, viz. South Kara, Tök-kwi-than, etc., and restoring them to their original connection and making them transfer to Imna their substance, strive to play the part to them of father or elder brother, constantly doing homage to Japan. It is this which deprives my food of flavour, and robs me of peaceful slumber, my mind being full of anxious thought while I regret the past and practise self-discipline for the present.

³⁰ Now all the world knows Silla's blandishing words and subtle deceptions. You, out of an indiscriminating confidence in them, have already fallen a prey to the designs of others. At the present moment, where the frontier of Imna borders on Silla, let there be permanent defensive preparations. How can your watchfulness be relaxed? Here it is to be feared lest you, having fallen into and become entangled in the nets and pitfalls of slanderous deceit, should ruin your country and overturn your State, becoming yourselves the captives of others. When I, the incompetent one, reflect on this, I am full of anxious thought, and can find no rest.

³¹ It has come to my ears that during the meetings at which Silla and Imna concerted their plans, there were manifested portents of trees and serpents. This is notorious to everybody. Now (ill) luck

sent by the Powers of Evil is for the sake of making people correct their conduct; natural catastrophes are given for men's instruction. It is just in this way that Bright Heaven communicates to us as a lesson tokens of the former spirits. When misfortune has reached a climax, one may have remorse; when ruin has come, one may think of establishing himself again, but what avails it?

³² If you will now be guided by me and give obedience to the Emperor's command, Imna may be restored. Why should you apprehend ill-success? If you desire to hold permanently your original territory, and long to rule over your old subjects, here lies the means of doing so. Should you not be watchful?"

³³ King Syön-myōng further addressed the Japanese authorities of Imna, saying:—"The Emperor's decree amounts to this:—'If Imna falls, you are left without resources; if Imna is established, you will in that case have succour. You should therefore join us in setting up Imna and restoring it to its former position, so as to provide a help for yourselves and a kindly maintenance for your people.' Receive with respect the Imperial orders; let your hearts be filled with awe and dread, and make a vow to devote your earnest efforts. Thus it may be hoped that Imna may be rendered prosperous, and long serve the Emperor, as in former times. Let us first consider what is in the future, and then let us take repose. If you, the Japanese authority, in full reliance on the Imperial decree, lend aid to Imna, this will assuredly be attended by the Emperor's approval, and you personally will reap rewards.

³⁴ Moreover, the high Japanese officials, having been long resident in the Land of Imna, close to the Silla frontier, are acquainted with the state of affairs in that country. They have not only for this year, but long been poisoning Imna, and devising means of defence against Japan. The reason they have not made up their minds to more active measures is that near, they are ashamed in the eyes of Pèkché, and afar, they fear the Emperor. So they beguile the Court with feigned service, and maintain a false appearance of amity with Imna.

³⁵ In thus stimulating to action (you) the (Japanese) authorities of Imna, it is my desire that before they have annexed Imna, and while they still maintain a feigned appearance of submissiveness, you should now seize the opportunity of their being unprepared, and raising all your forces conquer them. The Imperial decree urging us to establish South Kara and Tök-kwi-thăn does not date merely from a few tens of years ago, and yet Silla has not once listened to this order, as is well known to you. Now, can anything be better than, in respectful faith in the Emperor, to endeavour to establish Imna? I fear, however, lest you, too readily trusting to blandishing speeches and lightly accepting false statements, may cause the ruin of the land of Imna and bring dishonour on the Emperor. Be warned against this, and do not be deceived by others."

³⁶ 3rd year, Autumn, 7th month. Pèkché sent Ki no Omi Nasol Mimasa and Kwi-nyōn, Nasol of the middle division to come and report to the Emperor on the administration of Imna in Lower Kara, and to present at the same time a memorial.

³⁷ 4th year, Summer, 4th month. Ki no Omi, Nasol Mimasa of Pèkché and the rest took their departure.

³⁸ Autumn, 9th month. King Syōng-myōng of Pèkché sent Chin-mu Kwi-mun, Nasol of the Former Division, the Hotök Kwi-cha Kwi-nu and Makamu, Sitök of the Mononobe, with a present of Punam products and two slaves.

³⁹ Winter, 11th month, 8th day. Tsumori no Muraji was sent to Pèkché with a message from the Emperor to the following effect:—"Let the Pèkché prefects and governors of castles resident in that part of Lower Kara which belongs to Imna be joined to the Japanese jurisdiction." He also bore an Imperial decree, which commanded as follows:—

⁴⁰ "For more than ten years past you have presented memorials saying that Imna should be established. But notwithstanding these representations the matter still remains unaccomplished. Now Imna is the roof-tree of your country. If the roof-tree is broken, who shall erect a house with it? Our reflections rest in this. You ought speedily to establish Imna. If you establish Imna speedily, it is necessary to say that Kahachi no Atahe and his followers will of their own accord retire."

⁴¹ On this day King Syöng-myöng, having heard the Imperial decree, asked the opinion in succession of his three Chief Ministers, his Treasurer, and his high officials, saying:—"The Imperial edict runs so: What is now to be done?" The three Chief Ministers and the rest answered and said:—"Our prefects and governors of castles in Lower Kara should not leave our jurisdiction. As to establishing the country (of Imna), the Imperial decree should be at once complied with."

⁴² 12th month. King Syöng-myöng of Pèkché again published the former Imperial decree to all his officials, saying:—"The Emperor's decree is to this effect. Now what is next to be done?" The senior Minister Sa-chhèk-kwi-nu, the middle Minister Mok-hyöp-ma-na, the junior Minister Mok-yun-kwi, the Tök-sol Pi-ri-mak-ko, the Tök-sol Tong-syöng-to-thyön, the Tök-sol Mok-hyöp-mè-syun, the Tök-sol Kuk-syu-ta and the Na-sol Yön-pi-chyön-na counselled alike, saying:—"Thy servants are by nature stupid, and have no good scheme at all to propose. It is best to carry out the Imperial instructions for the establishment of Imna. Thou shouldst now summon the agents of Imna and the Kanki of the various provinces, and concert along with them a common policy, which should be laid before the Emperor in proof of thy good intentions. Kahachi no Atahe, Yanasa and Mato are still resident in Ara-Imna, and (while this is so) it is to be feared that it will be hard to establish it. Add therefore a further memorial, praying that they may be removed to their original place."

⁴³ King Syöng-myöng said:—"Your advice, my Ministers, is thoroughly in accordance with my feelings."

⁴⁴ Accordingly, in this month he sent the Si-tök, Ko-pun to summon the Agent of Imna and the Agent of the Japanese authority. They both answered and said:—"When New Year's Day has passed, we will go and hear (what the King of Pèkché has to say)."

⁴⁵ 5th year, Spring, 1st month. The Land of Pèkché sent messengers to summon the Agents of Imna and of the Japanese authorities. They both answered and said:—"The season has come for worshipping the Gods: when the festival is over we will go."

⁴⁶ This month Pèkché sent messengers a second time to summon the Agents of Imna and of the Japanese authorities. Neither the Japanese authorities nor Imna sent their Agents, but sent mean persons, so that Pèkché was unable to concert with them measures for the establishment of Imna.

⁴⁷ 2nd month. Pèkché sent the Si-tök, Ma-mu, the Si-tök Ko-pun-ok and the Si-tök, Să-na-no-chhă-chyu to Imna with the following message to the Japanese authorities and the Kanki of Imna:—"I sent Ki no Omi, the Nasol, Mi-ma-sa, the Nasol, Kwi-nyön, and Mononobe no Muraji, the Nasol, Yong-ka-ta, to have an audience of the Emperor. Mi-ma-sa and his colleagues returned from Japan with a decree which declared as follows:—"Do ye, in concert with the Japanese authorities residing there,

speedily prepare a good plan such as may meet our wishes. See that you are vigilant, and be not imposed upon by the wiles of others.'

⁴⁸ Moreover Tsumori no [the 'Original Pèkché Record' has 'Tsumori no Muraji Kwi-ma-nu-kwé.' There is here a corruption, and the name cannot be made clear] Muraji, when he returned from Japan, communicated an Imperial message, and inquired respecting the administration of Imna. I therefore desired, in concert with the Japanese authorities and the Imna Agents, to come to a decision regarding the government of Imna, which I might report to the Emperor. I sent for them three times, but until now they have not arrived. For this reason I have been unable to discuss with you a plan for the government of Imna, and make my report to the Emperor. It is now my intention to invite Tsumori no Muraji to remain, and by another quick messenger to send the Emperor a full report of the condition of affairs. This messenger will be despatched to Japan on the 10th of the 3rd month. On his arrival the Emperor will undoubtedly ask questions about you. I would therefore recommend you, the chief Japanese authority and the Kanki of Imna, each to despatch messengers in company with my messenger to go and receive such commands as the Emperor may give."

⁴⁹ Pèkché separately addressed Kahachi no Atahe [the "Original Pèkché Record" has Kahachi no Atahe Inasāmato. There is here a corruption, and the correct name is unclear], saying:—"From former times until now I have heard of nothing but thy misdeeds. Thy ancestors [the 'Original Pèkché Record' has, 'Thy predecessor Na-han-tha-kap-pè-ka-nap-chik-ki-kap-pè, otherwise called Na-ka-tha-kap-pè-eung-ka-ki-mi.' This is a corruption and not clear] have all fostered wicked lies, and, led away by Wi-ka-ka Kimi, have placed implicit faith in his statements. [The Pèkché 'Original Record' has, 'Wi-ka Kimi's personal name was Yupiki.'] Without sorrow for thy country's disasters or regard for my wishes they recklessly indulged in violence and oppression. Expelled on this account, thou and thy people came to reside in Imna, where thou hast constantly preached evil. The daily increasing ruin of Imna is due to thee. Although but an insignificant person, thou art like the small fire which burns up the hills and moors, and extends to the villages and hamlets. Owing to thy evil deeds, ruin is impending over Imna, with the result that eventually the Miyake of the various provinces west of the sea will become unable permanently to render service to the Emperor. I am now sending an address to the Emperor praying that he may remove thee and thy people, and send thee back to thy former place. Thou also wilt go and hear (the Emperor's decision)."

⁵⁰ Further, addressing the chief Japanese authority of Imna and the Kanki of Imna, he said:—"In regard to the matter of establishing Imna, how could any one do so without borrowing the Emperor's power? It was therefore my intention to apply to the Emperor and request of him an army with which to succour the Land of Imna. The provisions for this army would be supplied by me. Whilst the number of the troops was still undecided, it was naturally impossible to make any fixed arrangements for the transport of provisions. It was therefore my request that we should meet and consider together what was best to be done, and having selected the most advantageous course, to report to the Emperor accordingly. Therefore I sent repeated summonses to you, but since you steadily refused to come, it was impossible to advise with you."

⁵¹ The chief Japanese authority answered and said:—"The reason why the Imna Agent did not go in compliance with thy summons was because I would not allow him to do so. When I sent a report to the Emperor, the return messenger brought the following instructions from His Majesty:—"We are about to send Ika no Omi [corrupt—not clear] to Silla and Tsumori no Muraji to Pèkché. Do thou

await the Imperial message which they will bring, and meanwhile refrain from taking the trouble of going to Silla or Pèkché.' Such were the Imperial instructions. When I heard of Ika no Omi's embassy to Silla, I sent after him to inquire the Emperor's message. He said, 'Let the Japanese Omi and the Agent of Imna proceed to Silla, and apply to Silla to receive communication of the Emperor's orders.' Nothing was said about going to Pèkché to learn his commands. Afterwards Tsumori no Muraji eventually arrived, and when passing through this place, mentioned this subject, and said, 'My present mission to Pèkché is for the purpose of getting rid of the Pèkché prefects and governors of castles resident in Lower Kara. I have only heard of this question, and know nothing of any instructions to Imna and the Japanese authorities to meet Pèkché, in order to hear the Emperor's commands.' This is why we have not gone, and Imna is not responsible."

⁵² Hereupon the Kanki of Imna said:—"In accordance with the summons of thy messenger, it was our desire to proceed (to Pèkché). But the chief Japanese authority would not allow us to be despatched, and that was why we did not do so. As for the instructions which the Great King, prompted by his feelings, has addressed to us, with the object of establishing Imna, it is impossible for us adequately to express our joy at seeing them."

⁵³ 3rd month. Pèkché sent the Nasol, A-mang-teung-mun, Kama, the Nasol of Hö-syé, and Kapi, the Nasol of Mononobe, to present a memorial to the Emperor, as follows:—

⁵⁴ "The Nasol, Mi-ma-sa, the Nasol, Kwi-nyön, and their colleagues came to thy servant's frontier state bearing an Imperial decree, which said:—'You should concert a good plan along with the Japanese authorities resident there, and speedily establish Imna. Be on your guard, and do not allow yourselves to be deceived by others.' Moreover Tsumori no Muraji and his colleagues came to thy servant's frontier state, bearing an Imperial message in which inquiry was made as to the establishment of Imna. I received the Imperial command with reverence, and without presuming to delay, desired to concert measures along with them. I therefore sent messengers to summon the Japanese authorities [the Pèkché 'Original Record' has, 'Sent to summon Wi-ho-phi no Omi.' This is, perhaps, Iku-ba no Omi] and Imna. They all answered and said:—"The new year has come. Please let it pass, and then we will go.' A long time elapsed, and yet they did not arrive. I again sent messengers to summon them. They all answered and said:—"The festival time has come. Please let it pass, and then we will go.' A long time elapsed, and yet they did not arrive. I again sent messengers to summon them. But inasmuch as they sent mean men, it was impossible to concert plans. Now Imna's failure to come in answer to my summons was not their own idea, it was the work of the unprincipled sycophancy of Ahyön-Ya-na-sa and Cha-ro-ma-to [two men's names: they have already occurred above]. Now Imna treats Ara as an elder brother, and simply follows its wishes, while the people of Ara regard the Japanese authority as Heaven, and are implicitly guided by its wishes. [The Pèkché 'Original Record' has, 'Treats Ara as a father, and regards the Japanese authority as the origin.'] Now Ikuba no Omi, Kibi no Omi, and Kahachi no Atahe are all simply at the beck and nod of Yanasa and Mato. Yanasa and Mato are only mean persons of no family, yet they exercise absolute authority over the Japanese administration. Moreover they restrain Imna and prevent it from sending envoys. For these reasons I was unable to concert measures with them and make answer to Your Majesty. I therefore detained Kwi-ma-nu-ki [probably Tsumori no Muraji] and sent another messenger, swift as a flying bird, with this report to Your Majesty. But if you allowed those two men [Yanasa and Mato] to remain in Ara, they would carry on their manifold intrigues, making it impossible for Imna to be

established, and assuredly preventing the states west of the sea from doing their service. It was my humble petition that these two men might be removed and sent home, and that you should take measures for the establishment of Imna by instructions to the Japanese authorities and to Imna. Therefore thy servants sent the Nasol, Mimasa and the Nasol, Kwinyön along with Kwi-ma-nu-ki to present this memorial and to hear Your Majesty's answer. Hereupon Your Majesty gave command, saying:—'It was not by our wishes that Ikuba no Omi and the others [by the others are meant Kibi, Otokimi no Omi and Kahachi no Atahe] went to Silla. Formerly, when In-chi-mi [not clear] and the Kanki of Aro were in office, that country was harassed by Silla, and the people were unable to attend to their husbandry. Pèkché is so far distant that it was unable to help them in their need. Ikuba no Omi and the others therefore went to Silla, and just obtained leave for them to plough and sow. Is it necessary to repeat what We have already told thee, viz., that if Imna is established, Yanasa and Mato will withdraw of their own accord.'

⁵⁵ I received Your Majesty's Commands with humility. Joy and dread mingled in my bosom. Silla, however, was deceiving the Imperial Court, and knew how to set at naught the Imperial Commands. In spring, Silla seized Chhāk-syun, and having expelled my guards of Mount Kunyé, at length kept possession of it. The part bordering on Ara was cultivated by Ara; the part bordering on Mount Kunyé was cultivated by Silla. Each cultivated for themselves, and there was no mutual encroachment. But Yanasa and Mato passed over and cultivated the territory of others. In the sixth month they ran away to Inchimi. Afterwards, when Kose no Omi came [the Pèkché 'Original Record' has, 'After I detained Inchimi, when Kose no Omi came.' All this is not clear], Silla ceased to encroach on and harass the territory of others, and there were no complaints from Ara of being unable to attend to husbandry owing to the harassments of Silla. Thy servant was formerly told that Silla, every spring and autumn, assembled troops in large numbers with the object of invading Ara and Hasan, or as some say, to invade Kara. Lately I received a letter, in consequence of which I sent troops for the protection of Imna. This shows that there has been no negligence. I repeatedly despatched resolute soldiers to their help when occasion demanded, and it was owing to this that the Imna people were able to carry on their agricultural operations in due season, and that Silla did not dare to molest them. Yet it was reported to Your Majesty that Pèkché was so far distant that it was unable to help them in their need, and, therefore, Ikuba no Omi and the others went to Silla, and just obtained leave for them to plough and sow. This is deceiving the Celestial Court above, and multiplying wicked intrigues. The deception is here plain enough. There must be many other cases besides of lying in order to deceive the Celestial Court. So long as Ikuba no Omi resides in Ara I fear it will be impossible to establish the land of Imna. He ought speedily to be removed. This state of things is viewed by thy servant with profound apprehension. Cha-ro-ma-to, although the son of a Korean mother, holds the position of Ohomuraji and takes precedence among the Agents of Japan, entering the ranks of the noble and honourable. And yet he now wears the cap of the Silla official rank of Namanyé, from which it may be readily seen that he is devoted to that country body and soul. When his conduct is maturely observed, there is no sign at all of awe or dread. Therefore I formerly reported to Your Majesty his evil deeds, setting them out fully for your information. Now he still wears a foreign dress and daily goes to the Silla borders, journeying back and forward publicly or privately without any fear whatever. The downfall of the Tök country was owing to no other cause than this. Hamphi, Kanki of the Tök country, was false to the Land of Kara, and had a secret understanding with Silla, so that Kara fought from without. Hence its (Tök's) downfall. Now

supposing that the Kanki, Hamphi had been prevented from entering into a secret understanding with Silla, the Tök country, small as it is, would certainly not have come to ruin. In regard to Chhāk-syun again, the case is the same. If the Ruler of Chhāk-syun had been prevented from holding secret understandings with Silla, and inviting aggression, would this State have come to destruction? When I consider one after another the disasters of the downfall of these various provinces, all are owing to men with secret understandings and double hearts. Now Mato and the others are on terms of great intimacy with Silla. They have at last put on their dress, and frequent Silla morning and evening, secretly preparing treason. I fear, therefore, that Imna will, on this account, come to permanent ruin. If Imna is ruined, thy servant's country stands alone and exposed to danger, and though I am desirous of continuing my allegiance, how will this be possible? It is my humble prayer that Your Majesty, in the exercise of your profound reflection and distant foresight, will promptly remove them to their former place and thus give peace to Imna."

⁵⁶ Winter, 10th month. The Pèkché envoys, the Nasol, Teung-mun, the Nasol, Kama, and the rest took their departure.

⁵⁷ The Pèkché "Original Record" has, "Winter, 10th month. The Nasol, Teung-mun and the Nasol, Kama returned from Japan. They said there was no Imperial reply in respect to the matter of Kahachi no Atahe, Yanasa and Mato, which they had represented to the Emperor.

⁵⁸ 11th month. Pèkché sent messengers to summon the Omi of the Japanese Residency and the Agents of Imna, saying:—"The Nasol Teung-mun, Kama, the Nasol of Kose, and Kapi, the Mononobe Nasol, whom I sent on a mission to the Emperor's Court, have returned from Japan. Now let the chief Japanese authority, with the Agents of the Land of Imna, come and hear the Emperor's orders, and let us consult together respecting Imna." Accordingly, Kibi no Omi, the chief Japanese authority, the lower Kanki of Ara, the Tè-pu-son Ku-chhyu-yu-ni, the Syong-syu-wi of Kara, named Ko-chyön-hyé, the Lord of Sol-ma, the Lord of Să-i-ki, the son of the Lord of San-pan-hyé, the I-syu-wi of Tara, named Heul-kön-chi, the Kanki of Chă-tha, and the Kanki of Ku-chha proceeded to Pèkché. Hereupon, King Syöng-myöng of Pèkché notified to them the general purport of the Emperor's decree, saying:—"I sent the Nasol, Mimasa, the Nasol, Kwi-nyön, and the Nasol, Yong-ka-ta to the Court of Japan, upon which the Emperor gave command that Imna was to be speedily established. Moreover, Tsumori no Muraji, by the Emperor's order, inquired what was to be done with Imna. I have, therefore, sent for you, and I beg of you each to give your advice as to the best further means of establishing Imna." Kibi no Omi and the Kanki of Imna said:—"The establishment of the land of Imna rests simply with the Great King. It is our desire and hope, in obedience to Your Majesty, to join in making a representation to the Emperor and hearing his instructions." To this King Syöng-myöng said:—"The land of Imna has, from of old time, bound itself to be to our Pèkché as a son or younger brother. Now, Inchimi, of the Japanese Miyake [the name of the Japanese Omi resident in Imna], has already smitten Silla, and is now preparing to send an expedition against me. This, again, is a result of his fondness for listening to Silla's empty boasts and vaunting language. Now the object of sending Inchimi to Imna was never that it should be invaded and destroyed [not clear]. From old time until now Silla has been without principle, eating its words and breaking its faith. In this way it has brought our faithful ally, the Land of Chhāk-syun, to ruin. I hope to have the satisfaction of making it repent it, and I have therefore sent for you. Let us all take to heart the Emperor's gracious message. It is my hope and desire that the Land of Imna may thus be set up and

continued as in former days, and that we may long be brethren. I have been informed that on the frontier between the two countries of Silla and Ara there is a great river, which makes it easily defensible. I intend to take advantage of this to construct six fortresses along it, and humbly to petition the Emperor for 3000 troops—500 for each fortress. Adding to these my own soldiers, we shall make it impossible (for the Silla people) to cultivate the rice-fields. By harassing them in this way, it is to be hoped that the five fortresses of Mount Kunyé will fling down their arms and surrender of their own accord, while the Land of Chhăk-syun will be restored again. For the troops which I shall request of the Emperor, I will provide clothing and food. This is the first part of the plan which I wish to submit to the Emperor.

⁵⁹ Moreover, in respect to the stationing of prefects and governors of castles in South Kara, is it that I wish to oppose the Emperor, and cut off the channel of paying tribute? I only hope to render effective aid against manifold disaster, and to overthrow a powerful enemy. But who is there who does not contrive to attach himself to these bands of violent men? The Northern enemy is great and strong, and my country is small and weak. If I did not station in South Kara prefects and governors of castles for its government and protection, it could not be defended against such a powerful foe, and it would also be impossible therewith to restrain Silla. I therefore propose to retain them in their stations for the harassment of Silla, and the preservation of Imna. If this be not done, I fear that I shall come to ruin and be unable to render allegiance to the Emperor. This is the second part of the scheme which I wish to submit to the Emperor.

⁶⁰ Moreover, the Emperor may decree the establishment of Imna, but so long as Kibi no Omi, Kahachi no Atahe, Yanasa, and Mato continue to reside in Imna, he will be unable to do so. I shall therefore request that these four men be each sent back to their respective homes. This is the third part of the plan which I wish to submit to the Emperor.

⁶¹ Let us all together, you the Omi of the Japanese Miyake, you the Kanki of Imna, and myself, despatch envoys with a joint message to His Majesty, praying to hear his gracious instructions."

⁶² Hereupon Kibi no Omi and the Kanki said:—"The triple scheme propounded by the Great King is entirely in accordance with our humble sentiments. We pray that we may be allowed to return and respectfully advise with the Oho-omi [meaning the Oho-omi of the Japanese Administration in Imna] of the Japanese Administration, the King of Ara, the King of Kara, as to their all sending envoys with a joint message to the Emperor. This is truly an occasion such as only comes once in a thousand years. Ought it not to be profoundly considered and maturely planned?"

⁶³ 12th month. The following report was received from the province of Koshi:—"At Cape Minabe, on the northern side of the Island of Sado, there arrived men of Su-shên in a boat, and staid there. During the spring and summer they caught fish, which they used for food. The men of that island said they were not human beings. They also called them devils, and did not dare to go near them. The people of the village of Umu, on the east of the island, having gathered acorns, were preparing to cook them for eating, and having covered them over with ashes, were roasting them, when the shells turned into two men, which hovered over the fire at a distance of more than a foot. After a time they fought together, to the great wonder of the villagers. They took them and placed them in the courtyard, when they flew as before, and went on fighting. A certain man divined from this, saying: —'We shall assuredly be enchanted by devils.' Not long after, as he had said, they were plundered by them. Thereupon the men of Su-shên removed to Segaha Bay. The God of this bay is a dreadful God,

and no one dares to approach him. Half of those who drink of that water when thirsty die, and their bones are piled up on the rocky steep. The common people call this God Mishihase no Kuma."

⁶⁴ 6th year, Spring, 3rd month. Hasuhi, Kashihade no Omi, was sent on a mission to Pèkché.

⁶⁵ Summer, 5th month. Pèkché sent the Nasol, Ki-neung, the Nasol, Yong-ka-ta, and the Sitök, Chhă-chyu with a memorial to the Emperor.

⁶⁶ Autumn, 9th month. Pèkché sent Po-ché, Ho-tök of the Middle Division, and others to Imna with a present of valuable products of Wu for the Omi of the Japanese Government there, and for all the Kanki, each in proportion to his rank.

⁶⁷ This month Pèkché made an image of Buddha sixteen feet high, and drew up a written prayer, saying:—"I understand that it is extremely meritorious to make a Buddha sixteen feet high. By the merit which I have now acquired in reverentially constructing one, I pray that the Emperor may obtain exceeding virtue, and that all the land of the Miyake belonging to the Emperor may receive blessings. I also pray for the moral enfranchisement of all living creatures under Heaven. Therefore I have made this image."

⁶⁸ Winter, 11th month. Hasuhi, Kashihade no Omi, returned from Pèkché, and said:—"Thy servant, when sent on his mission, departed with all his family, and arrived at the shore [shore means the seashore] of Pèkché. The sun went down and we took lodging for the night. One of my children suddenly disappeared, and we could not tell where he had gone to. That night there was a great fall of snow, and we could not search for him until morning. Then we found the footprints of a tiger in a row one after another. Thy servant accordingly, having girded on his sword and put on his armour, went out in search. Coming to a cliff, he drew his sword, and said:—"I, having respectfully taken charge of the silken threads and cords, with weary toil by land and sea, my hair combed by the wind, my bath the rain, with the grass for my mat and thorns for my carpet, came hither, all because I loved my child, and wished to make him succeed to his father's office. Thou (too), O Dread Deity! hast parental love as one feature of thy character. Now to-night my child disappeared. Following up his traces, I sought for him as far as this place, and without fear of losing my life I intend to have my revenge. For this I have come. Upon this that tiger advanced before me and opened his mouth in order to devour me. But I, Hasuhi, swiftly stretched out my left hand and seized that tiger by the tongue, while with my right I stabbed it to death. Then I stripped off its skin and returned with it."

⁶⁹ This year Koryô was greatly troubled by civil disturbances, and large numbers of people suffered execution.

⁷⁰ The "Pèkché Original Record" says:—"12th month, 20th day. The Syé faction and the Chhu faction of the Land of Koryô fought at the King's Court with beat of drum. The Syé party were beaten, but did not disband their troops. On the third day, all the Syé party's children and grandchildren were taken and put to death. On the 24th, King Hyang-kang, of the land of Koma, died."

⁷¹ 7th year, Spring, 1st month, 3rd day. The envoys from Pèkché, Kwi-nyôn, Nasol of the Middle Division, and his companions took their departure. They received a present of seventy-four good horses and ten ships.

⁷² Summer, 6th month, 12th day. Pèkché sent Nyang-Yöp-nyé, Nasol of the Middle Division, and others, to present tribute.

⁷³ Autumn, 7th month. A report was received from the district of Imaki in the province of Yamato, saying:—"In the spring of the 5th year (of the reign), Miya [this is a personal name], Kahara Tami no Atahe, went up to an upper story to view the prospect. He saw a good horse, bred from the mares which carry the food for the Emperor's table sent by the fishermen of the Land of Kii. When it saw a shadow it neighed loudly: it nimbly sprang over its mother's back. He approached and bought it. He kept it for several years. When it grew up, its action was like that of the startled wild goose or the soaring dragon. It differed from the flock and excelled the crowd. It was obedient to control, and its paces were in due proportion. It leaped over the ravine at the Hill of Ohochi, which is eighteen rods in width. Miya, Kahara Tami no Atahe, is a man of the village of Hinokuma."

⁷⁴ This year Koryō was greatly disturbed: more than 2000 people were killed in battle.

⁷⁵ The "Pèkché Original Record" has:—"Koryō on the 3rd day of the 1st month established as king the son of the second queen. He was eight years of age. The King of Koma had three wives. The true queen had no children, and the heir to the throne was the son of the second consort, whose father's family was of the Chhu faction. The junior wife had also a child. Her father's family was of the Syé faction. When the King of Koma took ill, the Syé faction and the Chhu faction each tried to set up the son of the respective consorts. The result was that of the Syé faction more than two thousand men were slain."

⁷⁶ 8th year, Spring, 4th month. Pèkché sent Chin-mo-syön-mun, Tök-sol of the Former Division, the Nasol, Kama and others to ask for auxiliaries, and offered (as hostage) Wön, son of Tong-syöng, (Nasol?) of the Lower Division, exchanging him for the Tök-sol, Mun-hyu-ma-na.

⁷⁷ 9th year, Spring, 1st month, 3rd day. The Pèkché ambassador, Chin-mo-syön-mun, Tök-sol of the Former Division, and his colleagues, asked leave to depart. Accordingly an Imperial command was given, saying:—"In regard to the auxiliaries asked for by you, help will be assuredly sent you. Hasten to carry back this answer to your king."

⁷⁸ Summer, 4th month, 3rd day. Pèkché sent the Han-sol of the Middle Division, Nyang Yöp-nyé and others with a message to the Emperor, saying:—"The Tök-sol, Syön-mun and his colleagues have arrived at thy servant's frontier state with an Imperial message, informing me that the auxiliary force which I asked for would be sent when occasion demanded. I have humbly received this gracious pronouncement, and my joy is unbounded. Now, a prisoner taken in the expedition of the Castle of Ma-chin [1st month, 3rd day. Koryō led an army and laid siege to the Castle of Ma-chin] has reported thus:—"It was on the invitation and at the instigation of the Land of Ara and of the Japanese authorities (in Corea) that this expedition against Pèkché was undertaken.' Judging from the facts, this appears likely. I wished, however, to examine thoroughly this statement, and three times sent to summon them. But neither of them came, and I am therefore profoundly anxious. I humbly pray the August Emperor [the western frontier states all style the Emperor of Japan the August (lit. to be feared) Emperor] first to consider this, and for the time being to delay the auxiliaries which I asked for until thy servant sends an answer."

⁷⁹ The Emperor's command was as follows:—"We have listened attentively to thy representation. When we consider what thou dost complain of, we, too, are vexed that the Japanese authorities and Ara should not have come to the assistance of a neighbour in his difficulty. But it is incredible that they should have gone so far as to send a secret message to Koryō. If we had ordered it so, of course they would have sent one, but in the absence of any order from us, how could they find it possible to

do so? I beg that the king, loosing his collar and slackening his girdle, will possess his soul in peace and avoid profound suspicions and fears. In accordance with our former instructions, let him join forces with Imna, and let them together each defend the territory which they hold in fee against the northern enemy.

⁸⁰ We are about to send a number of men to re-people the territory of Ara, left vacant by the fugitives."

⁸¹ 6th month, 3rd day. An envoy was sent to Pèkché with an Imperial message, saying:—"What is the news since the Tök-sol, Syön-mun took his departure? We are informed that thy country has suffered from the Koma brigands. It would be well earnestly to take measures in concert with Imna, and defend yourselves as heretofore."

⁸² Intercalary 7th month. 12th day. Nyang-Yöp-nyé, the Pèkché envoy, and his colleagues took their departure.

⁸³ Winter, 10th month. Three hundred and seventy men were sent to Pèkché to assist in constructing a fortress at Tök-i-sin.

⁸⁴ 10th year, 6th month, 7th day. The Syang-tok, Mun-kwi and the Ko-tök, Ma-chha-mun asked permission to take their departure. Accordingly the Emperor commanded, saying:—"We are about to send to inquire into the truth of the statement that Yanasa and Mato have been privately sending emissaries to Koryö. The army asked for will be countermanded as requested."

⁸⁵ 11th year, Spring, 2nd month, 10th day. An envoy was sent with an Imperial message to Pèkché [the "Pèkché Original Record" says:—"3rd month, 12th day. The Japanese Ambassador Apita, with three ships, arrived at the capital"], saying:—"With regard to the purport of the memorial presented by the Syang-tök, Mun-kwi and the Ko-tök, Ma-chha-mun, We have given instructions on each point, so that it is as plain as looking at something on the palm of one's hand. It is Our desire that you should take them thoroughly to heart, and we hope, moreover, that you will give them your whole attention, so that after the envoy's return all may be with you the same as usual. It is Our present wish merely to make plain Our answer, and therefore We send a messenger to you.

⁸⁶ Moreover, We are informed that you have a trusty Minister, the Nasol, Ma-mu, who serves as a channel of communication between you and your people, and who, being a man after Your Majesty's heart, acts as your assistant. If you wish that your State should be undisturbed, that it should permanently occupy the position of a Miyake, and long continue to serve the Emperor, all that is necessary is that Ma-mu be appointed your chief Envoy to Our Court."

⁸⁷ The Emperor made a further decree, saying:—"We are informed that your enemies of the North commit outrages, and we therefore send you thirty sets of arrows, which we hope will serve for the defence of one place."

⁸⁸ Summer, 4th month, 1st day. The Japanese representative resident in Pèkché being on the point of leaving [the "Pèkché Original Record" says:—"4th month, 1st day. The Japanese Apita went away"], King Syöng-myöng, of Pèkché, addressed him, saying:—"As to the matter of Imna, it shall be vigorously defended, in accordance with the Imperial instructions; as to Yanasa and Mato, whether they are to be called to an account or not, I shall simply obey the Imperial orders." He accordingly sent a present of six Koryö slaves for the Emperor, and to his representative he gave a separate gift of one slave. [All these were slaves captured at the siege of Irin.]

⁸⁹ 16th day. Pèkché sent Phi-ku-keun, Nasol of the Middle Division, and Chyak-kan-na, Si-tök of the Lower Division, with a present for the Emperor of ten Koma captives.

⁹⁰ 12th year, Spring, 3rd month. The Emperor gave the king of Pèkché a present of 1000 bushels of seed-wheat.

⁹¹ This year, King Syöng-myöng of Pèkché, commanding an army in person, together with troops from the two countries, [by the two countries Silla and Imna are meant], invaded Koryö, and conquered the territory of Hansyöng. Thence he again moved forward his army and attacked Phyöng-yang. Six districts in all were eventually restored to their former territorial dependence.

⁹² 13th year, Summer, 4th month. The Imperial Prince, Yata no Tama-katsu no Ohoye, died.

⁹³ 5th month, 8th day. Pèkché, Kara, and Ara sent the Tök-sol of the Middle Division, Mok-hyöp-keum-ton, and Asäpita, of the Kahachi Be, to make representation to the Emperor, saying:—"Koryö and Silla, having established friendly relations and joined their powers, design to overthrow thy servants' countries, together with Imna. Therefore we humbly request an auxiliary force, so that we may first attack them unawares. The number of the troops is left to the Emperor's decision."

⁹⁴ The Emperor commanded, saying:—"We have now heard all that the King of Pèkché, the King of Ara, the King of Kara, and the Omi of the Japanese Government have conjointly by their envoys represented to Us with regard to the state of affairs. Let them continue, along with Imna, to unite their hearts and strength as heretofore, and they will be undoubtedly blessed with the protection of High Heaven, and can, moreover, place their trust in the spirits of the August Emperors."

⁹⁵ Winter, 10th month. King Syöng-myöng of Pèkché [also called King Syöng] sent Kwi-si of the Western Division, and the Tal-sol, Nu-ri Sa-chhi-hyé, with a present to the Emperor of an image of Shaka Butsu in gold and copper, several flags and umbrellas, and a number of volumes of "Sutras." Separately he presented a memorial in which he lauded the merit of diffusing abroad religious worship, saying:—"This doctrine is amongst all doctrines the most excellent. But it is hard to explain, and hard to comprehend. Even the Duke of Chow and Confucius had not attained to a knowledge of it. This doctrine can create religious merit and retribution without measure and without bounds, and so lead on to a full appreciation of the highest wisdom. Imagine a man in possession of treasures to his heart's content, so that he might satisfy all his wishes in proportion as he used them. Thus it is with the treasure of this wonderful doctrine. Every prayer is fulfilled and naught is wanting. Moreover, from distant India it has extended hither to the three Han, where there are none who do not receive it with reverence as it is preached to them.

⁹⁶ Thy servant, therefore, Myöng, King of Pèkché, has humbly despatched his retainer, Nu-ri Sa-chhi, to transmit it to the Imperial Country, and to diffuse it abroad throughout the home provinces, so as to fulfil the recorded saying of Buddha: 'My law shall spread to the East.'"

⁹⁷ This day the Emperor, having heard to the end, leaped for joy, and gave command to the Envoys, saying:—"Never from former days until now have we had the opportunity of listening to so wonderful a doctrine. We are unable, however, to decide of ourselves." Accordingly he inquired of his Ministers one after another, saying:—"The countenance of this Buddha which has been presented by the Western frontier State is of a severe dignity, such as we have never at all seen before. Ought it to be worshipped or not?" Soga no Oho-omi, Iname no Sukune, addressed the Emperor, saying:—"All the Western frontier lands without exception do it worship. Shall Akitsu Yamato alone refuse

to do so?" Okoshi, Mononobe no Ohomuraji, and Kamako, Nakatomi no Muraji, addressed the Emperor jointly, saying:—"Those who have ruled the Empire in this our State have always made it their care to worship in Spring, Summer, Autumn and Winter the 180 Gods of Heaven and Earth, and the Gods of the Land and of Grain. If just at this time we were to worship in their stead foreign Deities, it may be feared that we should incur the wrath of our National Gods."

⁹⁸ The Emperor said:—"Let it be given to Iname no Sukune, who has shown his willingness to take it, and, as an experiment, make him to worship it."

⁹⁹ The Oho-omi knelt down and received it with joy. He enthroned it in his house at Oharida, where he diligently carried out the rites of retirement from the world, and on that score purified his house at Muku-hara and made it a Temple. After this a pestilence was rife in the Land, from which the people died prematurely. As time went on it became worse and worse, and there was no remedy. Okoshi, Mononobe no Ohomuraji, and Kamako, Nakatomi no Muraji, addressed the Emperor jointly, saying:—"It was because thy servants' advice on a former day was not approved that the people are dying thus of disease. If thou dost now retrace thy steps before matters have gone too far, joy will surely be the result! It will be well promptly to fling it away, and diligently to seek happiness in the future."

¹⁰⁰ The Emperor said:—"Let it be done as you advise." Accordingly officials took the image of Buddha and abandoned it to the current of the Canal of Naniha. They also set fire to the Temple, and burnt it so that nothing was left. Hereupon, there being in the Heavens neither clouds nor wind, a sudden conflagration consumed the Great Hall (of the Palace).

¹⁰¹ This year Pèkché abandoned Han-syöng and Phyöng-yang. Silla took advantage of this to make an entrance and to settle in Han-syöng. These are the present Silla towns of U-to-pang and Ni-mi-pang [these names of places are unclear].

¹⁰² 14th year, Spring, 1st month, 12th day. Pèkché sent Kwa-ya Chhă-chyu, Tök-sol of the Higher Division, the Hah-sol, Nyé-se-ton, and others to ask for troops.

¹⁰³ 15th day. The Pèkché Envoys, Mok-hyöp-keum-ton, Tök-sol of the Middle Division, and Kahachi Be no Asăpita took their departure.

¹⁰⁴ Summer, 5th month, 7th day. The following report was received from the province of Kahachi:—"From within the sea at Chinu, in the district of Idzumi, there is heard a voice of Buddhist chants, which re-echoes like the sound of thunder, and a glory shines like the radiance of the sun." In his heart the Emperor wondered at this, and sent Unate no Atahe [here we have only Atahe, and the personal name is not given, probably owing to the error of some copyist] to go upon the sea and investigate the matter.

¹⁰⁵ This month Unate no Atahe went upon the sea, and the result was that he discovered a log of camphor-wood shining brightly as it floated on the surface. At length he took it, and presented it to the Emperor, who gave orders to an artist to make of it two images of Buddha. These are the radiant camphor-wood images now in the Temple of Yoshino.

¹⁰⁶ 6th month. Uchi no Omi [the personal name not given] was sent on a mission to Pèkché with a present of two good horses, two travelling barges, fifty bows, fifty sets of arrows, and an Imperial message, saying:—"As to the troops asked for by the King, his wishes shall be complied with." A separate Imperial order was given, saying:—"The men learned in Medicine, in Divination, and in the calendar, have to take it in turn to come up (to the Japanese Court) and to go down. The year and

month having just now come for the above classes of men to be relieved, let them be sent with the Envoy on his return, so that they may be mutually exchanged. Let Us also be furnished with books of divination, calendars, and drugs of various kinds."

¹⁰⁷ Autumn, 7th month, 4th day. The Emperor visited the Palace of Magari in Kusunoki.

¹⁰⁸ By order of the Emperor, Soga no Oho-omi, Iname no Sukune, charged Ō-shin-mi to keep an account of the shipping-tax. He was accordingly made Chief over the ships, and the style was granted him of Funa no Fumibito. He was the ancestor of the present Funa no Muraji.

¹⁰⁹ 8th month, 7th day. Pèkché sent Kwa-ya, Nasol of the Higher Division, with a man of Silla named Mun-hyu-thè-san, Ko-tök of the Lower Division, and others, who presented a memorial to the Emperor, saying:—"Last year thy servants jointly sent Uchi no Omi, the Tök-sol Chhă-chyu, with a High Official of Imna, to report to Your Majesty on the various Miyake beyond the sea. I have humbly awaited Your Majesty's gracious commands as the herbs in spring look up for the refreshing showers. This year there is the unexpected news that Silla and Koma have made a common plan, saying:—"Pèkché and Imna resort frequently to Japan, doubtless in order to ask for troops wherewith to invade our territories. If this be true, it will be the ruin of our country. We must be on the alert and watch. It may be hoped that we shall anticipate the Japanese troops and conquer Ara before they have started. We can then cut off their communications with Japan.' Such is their plan. When thy servant heard this he was profoundly alarmed, and straightway dispatched a swift messenger and a light-sailing vessel speedily with a memorial informing you of this. I would humbly implore of the Celestial bounty that there may be speedily sent to our assistance in time for the autumn season, an army in two divisions, front and rear, one after the other, wherewith to make secure the Miyake beyond the sea. If they are later than this, our efforts will be as vain as the endeavour to bite one's navel.

¹¹⁰ Thy servant will bear the expense of providing food and clothing for the troops which are sent, from the time of their arrival in his country. A similar arrangement would hold good on their arrival in Imna. But if their provisions are insufficient, thy servant will assuredly send supplies in aid and prevent there being any deficiency."

¹¹¹ A separate memorial said:—"Ikuba no Omi, having reverently received the Imperial commands, came and comforted thy servant's frontier state. Ever attentive morning and evening, he sedulously discharged his various functions. Therefore the frontier States beyond the sea all celebrated his goodness, and wished that he might live for ten thousand years to give peace to the lands beyond the sea. Unfortunately he died, to our deep regret. And now who is there to direct the affairs of Imna? I humbly beg of the Celestial bounty that some one be sent to replace him and continue his service, so that Imna may have peace.

¹¹² Moreover, the lands beyond the sea are very scarce of bows and horses. From old times until now, they have received them from the Emperor, and have therewith defended themselves against their powerful enemies. I humbly pray the Celestial bounty to bestow on us a large supply of bows and horses."

¹¹³ Winter, 10th month, 20th day. Yö-chhyang, son of the King of Pèkché [King Wi-tök, son of King Myöng], led forth all the troops of the kingdom against the land of Koryö. Having thrown up entrenchments on the Pèk-hap plain, he allowed his soldiers to sleep and eat. Looking out that evening over the great and fertile plain, with its level surface extending far and wide, where few

traces of man were to be seen, and not a dog was heard to bark, he all at once heard a sudden sound of fife and drum. Yö-chhyang was greatly astonished, and having beat his drums in response, kept strict watch all that night. At early dawn he got up and saw the broad plain covered everywhere with flags and banners, as a hill is covered with green foliage. When it became clear, a horseman appeared, wearing a gorget, two others carrying cymbals, and two with leopards' tails stuck on them—in all five horsemen. They advanced bit alongside of bit, and inquired, saying:—"Some boys told us that in our plain strangers were staying. How could we avoid going out courteously to receive them? We now wish that you should speedily become acquainted with us, and therefore, according to etiquette, we would ask your name, age and rank." Yö-chhyang answered and said:—"My name is the same name; my rank is that of Han-sol, and my age is twenty-nine." Pèkché having in turn made inquiry, an answer was given after the same manner. Finally marks were set up, and they fought together. Thereupon Pèkché, with his spear, thrust down from his horse the Koryö warrior, and having cut off his head, raised it aloft on the point of his spear, returned to camp, and showed it to the troops. The Koryö generals were very indignant, while the shouts of joy of the Pèkché men were like to rend asunder Heaven and Earth. Next some of the generals of auxiliary troops beat their drums, and engaging quickly in the fight, drove back the King of Koryö to the top of Mount Tong-syöng.

¹¹⁴ 15th year, 1st month, 7th day. The Imperial Prince, Nunakura Futo-dama-shiki no Mikoto, was raised to the position of Prince Imperial.

¹¹⁵ 9th day. Pèkché sent Mok-hyöp Mun-chhă, Si-tök of the Middle Division, and Wal-cha Pun-ok, Si-tök of the Former Division, to Tsukushi, to communicate with Uchi no Omi, Saheki no Muraji, and his colleagues. They said:—"The Tök-sol, Chhă-chyu, with the Han-sol, Sè-ton, and the rest, arrived on the 4th day of the Intercalary month of last year and stated that the Omi [i.e. Uchi no Omi] and his colleagues would come in the first month of this year. But although they said so, it is still doubtful whether you are coming or not. Moreover, what of the number of the troops? We pray that you will inform us of their number, so that we may prepare cantonments in advance."

¹¹⁶ In a separate communication, they said:—"We have just heard that thou, by command of the August Emperor, hast arrived in Tsukushi in charge of the troops bestowed on us by him. Nothing could compare with our joy when we heard this. The campaign of this year is a much more dangerous one than the last; and we beg that the force granted to us may not be allowed to be later than the first month."

¹¹⁷ Hereupon Uchi no Omi answered in accordance with the commands of the Emperor:—"Accordingly there is being sent an auxiliary force to the number of 1000 men, 100 horses, and 40 ships."

¹¹⁸ 2nd month. Pèkché sent General Sam-kwi, Han-sol of the Lower Division, with Mononobe no O, Nasol of the Senior Division, to ask for auxiliaries. They took the opportunity of offering Mak-ko, son of Tong-syöng, in exchange for the Nasol Wön, son of Tong-syöng, whose turn it had previously been, and Wang Yang-kwi, a man learned in the five classics, in exchange for the Ko-tök, Ma Työng-an, and the Buddhist priest Tam-hyé, and eight others in exchange for To-sim and six others.

¹¹⁹ Separately, in obedience to the Imperial commands, they brought the Si-tök, Wang To-nyang, a man learned in divination, the Ko-tök, Wang Po-son, a man learned in the calendar, the Nasol, Wang-yu-neung-tha, a physician, the Si-tök, Pön-nyang-phung, and the Ko-tök, Pyöng-yu-tha, herbalists,

the Si-tök, Sam-keun, the Kyé-tök, Kwi-ma-chhă, the Kyé-tök, Chin-no, and the Té-tök, Chin-tha, musicians, all which persons were exchanged according to request.

¹²⁰ 3rd month, 1st day. The Pèkché envoys Mok-hyöp Mun-chhă, Si-tök of the Middle Division, and his colleagues took their departure.

¹²¹ Summer, 5th month, 3rd day. Uchi no Omi proceeded to Pèkché in command of a naval force.

¹²² Winter, 12th month. Pèkché sent Mun-să Kan-no, Han-sol of the Lower Division, who presented a memorial, saying:—"Thy servants, Myöng, King of Pèkché, the various Omi of Wa resident in Ara, and the Kanki of all the provinces of Imna, beg to report to Your Majesty the unprincipled conduct of Silla, who, having no dread of the Emperor, has formed an alliance with Koryö, and designs to destroy the Miyake North of the Sea. Thy servants having consulted together, sent Uchi no Omi and others to ask for troops wherewith to make war on Silla. Accordingly the Emperor sent Uchi no Omi in command of a force, which arrived in the sixth month. Thy servants were profoundly rejoiced, and on the ninth day of the twelfth month sent an expedition to attack Silla. Before this thy servant had sent Mononobe no Mak-ka-mu no Muraji, Governor of the Eastern Quarter, in command of the troops of that Quarter, to lay siege to the castle of Ham-san. The people brought over by Uchi no Omi, along with Mak-ka Wi-sa-kwi, Tsukushi no Mononobe, who were skilled in shooting fire-arrows, under the protection of the August spirits of the Emperors, set fire to the castle and took it at sunset on the ninth day of the month. Therefore I have sent a special envoy in a swift ship to make this report to Your Majesty."

¹²³ In a separate address he said:—"If it were Silla alone, the troops under the command of Uchi no Omi would be sufficient. But now Koma and Silla have joined their hearts and united their strength, so that success will be difficult. I humbly pray that all the troops of the Island of Tsukushi may be at once sent to the assistance of thy servant's country, and also to the assistance of Imna. In that case we shall be successful."

¹²⁴ He further represented as follows:—"Thy servant despatched a separate force of 10,000 men to the assistance of Imna, and at the same time sent information of this to Your Majesty. Now matters are in a critical condition, and I report them by a fast-sailing vessel. I beg moreover to present to Your Majesty two rolls of brocade of superior quality, one of woollen carpet, 300 axes, with two men and five women belonging to the captured castle, of such trifling value that I fear to look back on them."

¹²⁵ When Yö-chhyang was considering his plan of campaign against Silla, an old man remonstrated with him, saying:—"Heaven does not yet grant it. Disaster is to be feared." Yö-chhyang said:—"Old man! why be so timid? I serve a great country. How can there be any cause for apprehension?" So he eventually invaded the Land of Silla, and built the fortress of Kuta-mura. His father, King Myöng, was distressed that Yö-chhyang should have so long to bear the sufferings of the campaign, deprived for lengthened intervals of sleep and food, his own parental affection feeling many a want, while his son's filial care was reduced to scanty limits. Accordingly he went out to join him and comfort him in his toil. Silla, hearing that King Myöng was coming in person, set on foot the whole armed force of the kingdom, intercepted him by the way, and crushed him. At this time Silla said to Koto [also called Kokchi] a groom-slave of Sachi-mura:—"Thou Koto art a vile slave: King Myöng is a famous Prince. If now the mean slave were made to slay the famous Prince, he might hope to transmit his name to posterity, and not be forgotten in the mouths of men."

¹²⁶ 27th day. Koto accordingly took King Myōng, and with repeated obeisances, said to him:—"I beg leave to cut off Your Majesty's head." King Myōng answered and said:—"A king's head should not pass into the hands of a slave." Koto said:—"By our country's law, those who break their oaths, even were they called kings, must fall into the hands of slaves."

¹²⁷ One book has:—"King Myōng sat down on a chair, and having taken off the sword which hung at his girdle, gave it to Kokchi to slay him therewith."

¹²⁸ King Myōng looked up to Heaven, sighed deeply, and with tears gave his consent, saying:—"Whatever way I turn my thoughts, pain always enters my marrow. Nor on reflection is there any means by which there is a possibility of my life being saved." So he held forward his head, and submitted to have it cut off. Koto cut off his head and so killed him. He then dug a grave and buried him.

¹²⁹ One book says:—"Silla buried King Myōng's skull, but the other bones were sent with due ceremony to Pèkché. Now the King of Silla buried King Myōng's bones at the bottom of the stairs of the Northern Hall of his Palace, and gave this Hall the name of To-tang."

¹³⁰ Yō-chhyang, finding at last that he was surrounded, attempted to make his way through, but could not. His troops were taken with consternation, and knew not what to do. Now there was a skilful archer, a Miyakko of the Land of Tsukushi. He advanced, bent his bow, and taking aim, shot down one of the bravest of the Silla horsemen. The penetration of the arrow which he shot was such that it went through the bow of the saddle on which he rode, both before and behind, and reached the joining of the armour he had on. Then he went on shooting arrows one after another like rain, more and more fiercely, without any remission, and shot to the ground the troops by whom they were surrounded. By this means Yō-chhyang and his generals were enabled to escape back by a by-road. Yō-chhyang complimented the Kuni no Miyakko on having shot down the troops who had encompassed them, and conferred on him the honorary name of Kurani no Kimi.

¹³¹ Upon this the Silla generals, satisfied that Pèkché was completely worn out, wished at length to take measures for the destruction of the remainder. But there was one general who said:—"This would be a mistake. The Emperor of Japan has frequently attacked our country on account of Imna: much more should we certainly invite upon ourselves future mischief if we should proceed to take steps for the destruction of the Miyake of Pèkché." This project was therefore dropped.

¹³² 16th year, Spring, 2nd month. Yō-chhyang, son of the King of Pèkché, sent Prince Hyé [Prince Hyé was the younger brother of Wi-tök] with a message to the Emperor, saying:—"King Syōng-myōng has been slain by brigands" [slain by Silla in the 15th year of the reign, and therefore this report to the Emperor]. When the Emperor heard this he was indignant, and sent an envoy to meet him at the port with a message of condolence. Hereupon Kose no Omi inquired of Prince Hyé:—"Dost thou wish to remain here or to proceed to thine own country?" Hyé answered and said:—"Trusting in the influence of the Emperor, it is my hope to revenge myself on the enemies of the King my father. I pray him to bestow his compassion on me and grant me a numerous armed force so that I may wipe out my disgrace, and repay my enemies. Whether I go or whether I remain, how should I dare to do otherwise than simply obey his commands?" Presently Soga no Omi condoled with him, saying:—"King Syōng had a wonderful mastery of the Law of Heaven, and the principles of Earth: his fame was spread abroad through the four quarters and the eight points of the compass. We hoped that he would long maintain peace, and rule over the frontier States west of the sea, and

that for a thousand, nay for ten thousand years he would render allegiance to our Emperor. But to our surprise, in a morning, he passed upwards and was lost in the infinite. Like flowing water, he returns not again, but remains at rest in the dark dwelling. Oh! what a cruel grief, what a heartrending sorrow! Who is there possessed of feeling who does not lament his death? For what special fault, moreover, has this calamity come? But now what art shall be used to give tranquillity to your country?"

¹³³ Hyé answered and said:—"Thy servant is by nature foolish, and knows not great counsels, much less the causes of good or ill fortune, or of the ruin or preservation of a State."

¹³⁴ The Minister Soga said:—"Formerly, in the reign of the Emperor Oho-hatsuse, thy country was hard pressed by Koryö, and was in an extremely critical position, like that of a pile of eggs. Thereupon the Emperor commanded the minister of the Shintō religion reverently to take counsel of the Gods. Accordingly the priests, by divine inspiration, answered and said:—"If after humble prayer to the Deity, the founder of the Land, thou goest to the assistance of the Ruler who is threatened with destruction, there will surely be tranquillity to the State and peace to the people.' Prayer was therefore offered to the God, aid was rendered, and the peace of the country was consequently assured. Now the God who originally founded this country is the God who descended from Heaven and established this State in the period when Heaven and Earth became separated, and when trees and herbs had speech. I have recently been informed that your country has ceased to worship him. But if you now repent your former errors, if you build a shrine to the God and perform sacrifice in honour of his divine spirit, your country will prosper. Thou must not forget this."

¹³⁵ Autumn, 7th month, 4th day. Iname no Sukune Soga no Oho-omi and Hodzumi no Ihayumi no Omi were despatched to the five districts of Kibi to establish the Miyake of Shirawi.

¹³⁶ 8th month. Yö-chhyang of Pèkché addressed his Ministers, saying:—"I now desire, for the sake of the King, my deceased father, to leave the world and practise religion." The Ministers and the people answered and said:—"We have now received the instructions intimating to us Your Majesty's wish to be allowed to retire from the world and to practise religion. Ah! whose fault was it that firm plans were not made in the first place, of which neglect so great evils have been the consequence? From the foundation of this kingdom until the present year Koryö and Silla have vied with each other in their efforts to destroy it. To what country, therefore, could our national line of sovereigns now be entrusted? In principle Your Majesty's instructions ought unquestionably to be complied with. For if the words of the old man had been attended to, how should we have arrived at our present condition? We beseech Your Majesty, therefore, to repent your former errors. But do not take the trouble to retire from the world. If you wish to fulfil your vow, let a number of the people of the Land be made to enter religion." Yö-chhyang answered and said:—"Be it so." Accordingly he applied to his Ministers for advice. They at length consulted together upon the matter, and caused one hundred persons to enter religion. They also made a large number of banners and umbrellas and meritorious things of all kinds, etc., etc.

¹³⁷ 17th year, Spring, 1st month. Prince Hyé of Pèkché asked leave to return home. He was accordingly presented with a very large supply of weapons and good horses. Moreover, gifts were liberally bestowed (on his followers), so that they uttered respectful exclamations (of gratitude).

¹³⁸ Hereupon Abe no Omi, Saheki no Muraji, and Harima no Atahe were sent in command of a naval force of the Land of Tsukushi to escort him to his country. The Lord of Hi in Tsukushi was sent

separately [the Pèkché "Original Record" says:—"Son of the Lord of Tsukushi and younger brother of the Middle Lord of Hi"] in command of 1000 valiant soldiers to escort him to Mite [name of a port], and he was accordingly made to guard the strong positions on the way to the port.

¹³⁹ Autumn, 7th month, 6th day. Soga no Oho-omi, Iname no Sukune and others were sent to the district of Kojima in Hither Kibi to establish a Miyake, of which Midzuko, Katsuraki no Yamada no Atahe, was made Tadzukahi.

¹⁴⁰ Winter, 10th month. Soga no Oho-omi, Iname no Sukune and others were sent to the district of Takechi in Yamato to establish the Miyake of Ohomusa of Coreans [by Coreans is meant Pèkché people] and the Miyake of Womusa of Koryō men. The Miyake of Ama in the Land of Ki was established in the Land of Ki. [One writing says:—"The Coreans of various places were made serfs of the Miyake of Ohomusa and the Koryō men were made serfs of the Miyake of Womusa. It was in consequence of the appointment of the Coreans and Koryō men as serfs that these places were styled Miyake."]

¹⁴¹ 18th year, Spring, 3rd month, 1st day. Prince Yō-chhyang of Pèkché succeeded to the throne. He was styled King Wi-tōk.

¹⁴² 21st year, Autumn, 9th month. Silla sent the Namal Michi Kwichi with an offering of tribute. His entertainment was unusually liberal. The Namal was rejoiced thereat, and so took his departure. It was said:—"In the case of tribute Envoys the State is all-important and private considerations are despised. On an ambassador depend the lives of the people, and it is a governmental abuse when a mean person is selected for this position. Such a course is quite unjustifiable. It is desired that sons of good families should be selected as ambassadors, and not persons of mean extraction."

¹⁴³ 22nd year. Silla sent the Keup-pöl-kan, Ku-nyé-cheul, with an offering of tribute. He was entertained by the official charged with the reception of strangers on a lower scale of ceremony than usual. The Keup-pöl-kan was enraged, and took his departure.

¹⁴⁴ This year the Tè-sa, Notyō, was sent again to present the former tribute at Oho-kuni in Naniha. In arranging the precedence of the various frontier States, the entertainers, Nukadabe no Muraji and Katsuraki no Atahe, made him take rank below Pèkché and introduced him in this order. The Tè-sa was angry. He went away and refused to enter the official residence. He went on board ship and returned to Anato. At this time the official building at Anato was being repaired. The Tè-sa inquired:—"For what guest is this construction?" The chief builder, Oshikatsu, Kahachi no Mumakahi no Obito, mockingly said:—"It is for the lodging of the ambassador who is being sent to call the Western Land to an account for its rude conduct." The Tè-sa, on returning to his country, reported this speech, and therefore Silla built a fortress on Mount Araphasā as a defence against Japan.

¹⁴⁵ 23rd year, Spring, 1st month. Silla destroyed the Miyake of Imna.

¹⁴⁶ One writing says:—"21st year. Imna was destroyed. The general term Imna includes the provinces called separately Kara, Ara, Sāiki, Tara, Cholma, Kochhi, Chātha, Sanpanha, Kwison, and Imnyé, in all ten provinces."

¹⁴⁷ Summer, 6th month. An edict was issued, as follows:—"The Silla people, a tribe of wretches in the West, have, in defiance of Heaven and devoid of right feeling, disregarded the favour We have shown them. They have broken Our Miyake, poisoned Our black-haired people, and massacred the population of Our districts. When Our ancestor, Okinaga Tarashi hime no Mikoto, a wonderful sage

of clear intelligence, made a tour throughout the Empire, showing her anxiety on behalf of all the people and nourishing her myriad subjects, she pitied the condition of Silla, which was then reduced to an extremity, and spared the head of its king, which was about to fall. She granted to Silla strong positions, and bestowed on it honours it was not entitled to. In what respect did Our ancestor, Okinaga Tarashi hime no Mikoto, show a want of consideration for Silla, or Our people an unfriendly feeling towards that country? Yet Silla with long spears and strong bows has oppressed Imna. With serrated tusks and hooked talons they have committed ravage amongst the living souls, rending their livers and hacking off their feet with insatiable delight, scorching their bones in the sun, and burning their dead bodies without saying to themselves that it was cruel. From the Noble House down to the people of Imna, using all their knives and expending their last chopping-block, they have butchered and made mince-meat of them. Within the shores of the land, who is now left to be called a servant of the King? Who is there that eats grain, the food of man, or drinks water, his beverage, who can bear to hear these things without being grieved in his heart? Much more the heir to the Throne and the Oho-omi! For the former, bound as he is by hereditary friendship, it is an occasion to weep tears of blood and cherish feelings of revenge. In the case of the latter, there is towards officials charged with the frontier screen the gratitude due to those who rub themselves smooth from crown to heel (in their country's service). Heirs in their generation to the virtues of previous governments, and themselves destined to hold high dignity in a later reign, if they cannot, by making drip their gall and drawing out their bowels, join with Us in slaying the traitors, thus wiping off this bitter outrage against Heaven and Earth, and doing vengeance on the enemies of a Lord and father, even in my grave I shall be indignant that the right rule of conduct of vassal and child has not been realized."

¹⁴⁸ In this month, a certain person slandered Uta-yori, Mumakahi no Omi, saying:—"Uta-yori's wife met me at Sanuki. Her saddle-pad was different from ordinary ones. When I examined it closely, I saw that it was the Empress's saddle." He was accordingly handed over to the judicial authority, who put him to the most severe examination. Uta-yori, Mumakahi no Omi, accordingly declared upon oath, saying:—"This is false, and not true. If this is true, let calamity from Heaven surely befall me." At last he fell prostrate on the ground under the torture, and died. No long time after his death, there were sudden misfortunes in the Palace. The judicial officer then arrested his sons, Morishi and Nasehi [Morishi and Nasehi are personal names], and when about to cast them into the fire [Casting into the fire was no doubt the ancient mode of punishment], uttered a charm, saying:—"Not by my hand are they cast." Having uttered this charm, he was about to fling them into the fire, when Morishi's mother made a prayer, saying:—"If my child is flung into the fire, a great calamity will indeed follow. I beseech thee, let him be given over to the Hafuri, to be a slave in the service of the Gods." In accordance, therefore, with his mother's supplication, he was permitted to be confiscated to the service of the Gods.

¹⁴⁹ Autumn, 7th month, 1st day. Silla sent envoys to offer tribute. These envoys knew of the destruction of Imna by Silla, but, ashamed of the offence against national gratitude, they did not dare to ask leave to depart. Eventually they remained, and did not return to their own land, but were made to take rank as subjects of the State. They were the ancestors of the Silla men of the village of Uno in the district of Sarara in the province of Kahachi.

¹⁵⁰ In this month, the General-in-Chief, Ki no Womaro no Sukune, was sent forth in command of an army by way of Tari, and the Associate General, Nihe, Kahabe no Omi, by way of Mount Kō-

cheung, to demand of Silla its reasons for attacking Imna. At length they arrived at Imna. Toni, Komo-tsume Be no Obito, was sent to Pèkché to concert a plan of military operations. Toni accordingly lodged in his wife's house, and lost a letter and a bow and arrows by the way. Silla thus gained a thorough knowledge of the military plans, and having promptly raised a large army, brought on itself overthrow, and rendered submission and allegiance. Ki no Womaro no Sukune, having gained the victory, marched his army into the Pèkché camp, where he addressed an order to the troops, saying:—"It is the excellent advice of antiquity that in victory one should not forget defeat: that in safety it is necessary to bethink oneself of danger. On the frontier which we now hold, wolves meet in mutual intercourse. Such being the case, ought we to be heedless and not to think of disaster? Even in times of peace, the sword should not be laid aside. For a wise man's warlike preparation ought not to be relaxed. I pray you, be very watchful, and zealously observe this command." The soldiery all entrusted their hearts to him, and applied themselves to their duties. Nihe, Kahabe no Omi, advanced alone, and in successive engagements captured all that opposed him. The Silla men again raised the white flag, flung down their arms, and bowed their heads in submission. Nihe, Kahabe no Omi, never having had any skill in military matters, raised the white flag in reply, as a simple intimation to advance alone. The Silla commander said:—"General Kahabe no Omi now wishes to surrender," and advancing his troops, made an onset. With all their pointed weapons they hastened to the attack, and routed the vanguard. The wounded were very numerous. Tahiko, Yamato no Kuni no Miyakko, conscious that help was impossible, abandoned his troops and took to flight. The Silla commander, his hooked spear in hand, pursued as far as the castle-moat, and flourishing his spear, struck at him. But Tahiko, inasmuch as he was mounted on a swift horse, leaped across the castle-moat, and narrowly escaped with his life. The Silla commander stood on the edge of the moat, and exclaimed, saying:—"Kusunichāri" [a Silla word of uncertain meaning]. Hereupon Kahabe no Omi at length withdrew his forces, and retreating, hurriedly encamped on the plain. Upon this his troops all held him in contempt, and there was none to yield him obedience. The commander advanced in person within the camp, and took them all prisoners, viz. Nihe, Kahabe no Omi, and his men, as well as his wife, who accompanied him. At this time, between father and child, husband and wife, there was no mutual commiseration. The commander inquired of Kahabe no Omi, saying:—"Which is more dear to thee—thine own life, or that of thy wife?" He answered and said:—"Why, for the love of one woman, should I accept disaster? There is nothing dearer than life," and eventually granted her to be his concubine. The commander at length ravished her in a public place. She afterwards returned, and Kahabe no Omi wished to approach her and talk to her. But she was deeply mortified, and refused to consort with him, saying:—"Thou, my former lord, having for no good reason sold thy handmaiden's person, with what countenance could I now live with thee?" And she persisted in her refusal to speak to him. This lady was the daughter of Sakamoto no Omi, and her name was Mumashi hime. Ikina, Mitsugi no Kishi, who was captured at the same time, being a man of mettle, utterly refused to submit. The Silla commander drew his sword, and making as if to kill him, compelled him with threats to take off his trousers, and then told him to present his hinder part towards Japan, and call out with a loud voice, "Let the Japanese generals bite — ——!" But he cried out, saying:—"Let the King of Silla bite — ——!" No matter how much they tortured him, he went on shouting as before, and he was accordingly put to death. Moreover his son Wojiko embraced his father, and so died. So hard it always was to shake Ikina's determination to stick to his own language.

Accordingly, he alone was lamented by all the generals. Moreover, his wife Ohobako was taken captive at the same time. In her grief she made a song, saying:—

¹⁵¹ Standing by the fortress / Of the Land of Kara, / Ohobako / Waves her head-scarf, / Turning towards Yamato.

¹⁵² Someone composed a song in response, saying:—

¹⁵³ Standing by the fortress / Of the Land of Kara, / Ohobako / Is seen to wave her head-scarf, / Turning towards Naniha.

¹⁵⁴ 8th month. The Emperor sent Sadehiko, Ohotomo no Muraji as general-in-chief in command of an army of several tens of thousands of men to attack Koryō. Accordingly Sadehiko, acting on plans laid by Pèkché, routed Koryō. Their King climbed over a wall, and so made his escape. Sadehiko at length followed up his victory, and entered the palace, where he took possession of and brought away with him all the valuables, presents, curtains of seven-fold woof, and an iron house.

¹⁵⁵ An old book says:—"The iron house was on the top of the western storied building of Koryō: the woven curtains were hung in the private chamber of the Koryō King.

¹⁵⁶ The curtains of seven-fold woof were offered as a present to the Emperor; while to the Oho-omi, Soga, Iname no Sukune, there were sent two suits of armour, two swords mounted in gold, three copper bells with chasings, two flags variously coloured, a beautiful woman called Hime [Hime is a name], and also her attendant, Atako. Hereupon the Oho-omi at length took to him these two women and made them his wives, lodging them in the palace of Karu no Magari.

¹⁵⁷ The iron house is in the Temple of Chōanji, but we do not know in what province this temple is. One book says:—"11th year. Ohotomo no Sadehiko, along with the Land of Pèkché, repulsed Yang-hyang, King of Koryō, at the capital city of Pi-chin-nyu."

¹⁵⁸ Winter, 11th month. Silla sent Envoys to offer presents and at the same time to bring tribute. The Envoys found out all about the Government being indignant against Silla on account of the destruction of Imna, and did not dare to ask leave to depart, fearing lest they might be executed. They did not return to their own country, and were made to rank as (Japanese) subjects. These men were the ancestors of the present Silla men of Hani-iho in the district of Mishima in the province of Settsu.

¹⁵⁹ 26th year, Summer, 5th month. Some Koryō men, Tu-mu-ri-ya-phyé and others, emigrated to Tsukushi. They were settled in the province of Yamashiro, and were the ancestors of the present Koryō men of Une-hara, Nara, and Yamamura.

¹⁶⁰ 28th year. There were floods in the districts and provinces, with famine. In some cases men ate each other. Mutual assistance was rendered by transporting grain from the neighbouring districts.

¹⁶¹ 30th year, Spring, 1st month, 1st day. An edict was issued as follows:—"The institution of serfs is a custom of old standing. But for more than ten years past, there have been many whose names have been omitted from the lists, and who have avoided their tasks. Let Itsu [Itsu was nephew of Ō Chin-ni] be sent to revise the lists of the serfs of Shirawi."

¹⁶² Summer, 4th month. Itsu revised the serfs of Shirawi, and in accordance with the edict, settled the lists, so that land-families were formed. The Emperor, by way of compliment to Itsu on his success in settling the lists, gave him the title of Shirawi no Obito, and moreover appointed him Tadzukahhi under Midzuko [Midzuko is mentioned above].

¹⁶³ 31st year, Spring, 3rd month, 1st day. Iname no Sukune, Soga no Oho-omi, died.

¹⁶⁴ Summer, 4th month, 2nd day. The Emperor made a progress to the Palace of Shibagaki in Hatsuse.

¹⁶⁵ Moshiro, Yenuno no Omi, a man of Koshi, came to the capital and addressed the Emperor, saying:—"Envoys from Koryō, suffering by reason of the winds and waves, lost their way, and missing their harbour, drifted at the mercy of the current, until they suddenly reached the shore. This was concealed by the ruler of the district. Therefore I make it known to Your Majesty."

¹⁶⁶ The Emperor made an order, saying:—"This is the first time since our taking over the Imperial functions, now many years ago, that men of Koryō, losing their way, have reached the coast of Koshi. Though suffering from being cast away and submerged, yet their lives have been preserved. Is not this an instance of the wide extension of wise counsels, of perfect virtue majestically displayed, of benign influences universally pervasive, of vast blessings far diffused? Let the proper functionaries erect a hall in the district of Sagaraka in the province of Yamashiro, let them cleanse it and render cordial entertainment and help."

¹⁶⁷ In this month the Imperial carriage arrived back from the Palace of Shibagaki in Hatsuse, and Arako, Atahe of the House of Eastern Aya, and Naniha, Katsuraki no Atahe, were sent to meet and bring in the Koryō Envoys.

¹⁶⁸ 5th month. Katabeko, Kashihade no Omi, was sent to Koshi to entertain the Koryō Envoys. The Chief Envoy, knowing perfectly well that Kashihade no Omi had been sent by the Emperor, addressed Michi no Ushi, the ruler of the district of Koshi, saying:—"After all, as I suspected, thou art not the Emperor. Thou hast prostrated thyself in doing obeisance to Kashihade no Omi, which is abundant evidence that thou art a subject. And yet before, deceiving me, thou didst take the tribute and appropriate it. Let it be promptly given back, and waste no words in palliation of thy conduct." Kashihade no Omi, learning this, sent men to require from him the tribute, which was all given up, and on returning to the capital reported on his mission.

¹⁶⁹ Autumn, 7th month, 1st day. The Koryō envoys arrived at Afumi.

¹⁷⁰ This month Saru, Kose no Omi, and Kishi no Akabato were despatched from the Port of Naniha, towing a barge (up the river) to Mount Sasanami, where they decorated a boat and went to meet them at Mount Kita in Afumi. Finally they brought them into the official residence at Komahi in Yamashiro. Accordingly Komaro, Yamato no Aya no Saka no Uhe no Atahe, and Ohoshi, Nishikori no Obito, were sent to escort them. The Koryō envoys were again entertained in the official residence of Sagaraka.

¹⁷¹ 32nd year, Spring, 3rd month, 5th day. Sakata, Mimiko no Iratsumi was sent on a mission to Silla to demand an explanation of the reasons for the destruction of Imna.

¹⁷² In this month Koryō sent presents and likewise a memorial, but several tens of days elapsed without their having an opportunity of presenting it. They were compelled to await a lucky day.

¹⁷³ Summer, 4th month, 15th day. The Emperor took to his bed, sick and ill at ease. The Prince Imperial had gone away, and was not present, but was summoned by a messenger on a swift horse, and introduced into the bed-chamber. The Emperor took him by the hand, and gave command to him, saying:—"Our illness is very grave. That which comes after devolves on thee. Thou must make war

on Silla, and establish Imna as a feudal dependency, renewing a relationship like that of a husband and wife just as it was in former days. If this be done, in my grave I shall rest contented."

¹⁷⁴ On this day the Emperor at length died in the inner chamber. His years were many.

¹⁷⁵ 5th month. He was temporarily interred at Furuichi in Kahachi.

¹⁷⁶ Autumn, 8th month, 1st day. Silla sent as Envoys of condolence Mi-cheul-chă-sil-syo and others to make lament at the place of temporary interment.

¹⁷⁷ This month Mi-cheul-chă-sil-syo and the rest took their departure.

¹⁷⁸ 9th month. The Emperor was buried in the Misasagi of Sakahi at Hinokuma.

Nihon Shoki, Book XX

The Emperor Nunakura Futo-tama-shiki. (bi-datsu Tennō or Bin-datsu Tennō)

¹ The Emperor Nunakura Futo-tama-shiki was the second child of the Emperor Ame-kuni-oshi-hiraki-hiro-niha. His mother was called the Empress Consort Iha no hime [the Empress Consort Iha no hime was a daughter of the Emperor Take-o-hiro-kuni-oshi-tate]. The Emperor was not a believer in Buddhism, but was fond of literature. At the age of twenty-nine he was raised to the position of Prince Imperial. In the fourth month of the thirty-second year of his reign the Emperor Ame-kuni-oshi-hiraki-hiro-niha died.

² 1st year, Summer, 4th month, 3rd day. The Prince Imperial assumed the Imperial Dignity. The Empress was honoured with the title of Grand Empress.

³ In this month the Emperor made his palace at Oho-wi in Kudara. Mononobe no Yuge no Moriya no Ohomuraji was continued in his office of Ohomuraji, and Soga no Mumako no Sukune was made Oho-omi.

⁴ 5th month, 1st day. The Emperor inquired of the Imperial Prince and the Oho-omi, saying:—"Where are the Koryō Envoys now?" The Oho-omi answered His Majesty, saying:—"They are in the official residence of Sagaraka." The Emperor hearing this was exceedingly vexed, and flushing up, exclaimed, saying:—"How sorry I am! The names of these Envoys were already announced to the Emperor, my deceased father." So he despatched the Ministers to the official residence of Sagaraka to inspect and take note of the tribute offered by them, and to cause them to be sent on to the capital.

⁵ 15th day. The Emperor took the Koryō memorial, and passing it on to the Oho-omi, assembled all the scribes and directed them to read and explain it. At this time all the scribes for the space of three days were unable to read it. Now there was one Ō Chin-ni, founder of the family of the Funa no fubito, who was able to read it and explain its meaning to the Emperor. Consequently the Emperor and the Oho-omi, both together, complimented him, saying:—"What diligence, Chin-ni! Well done, Chin-ni! If thou hadst not been fond of learning, who could have done the interpretation? From this time forward let thy attendance be near Us in the Palace." After this, an edict was issued to the scribes of East and West, saying:—"How is it that the art which ye practise has come to naught? Though ye are many, none of you is equal to Chin-ni." Nor was this all. The memorial presented by Koryō was written on crow's feathers, and the characters, like the feathers, being black, nobody had been able to read them. Chin-ni accordingly steamed the feathers in the vapour from boiled rice, and took an impression of them on a piece of silk, whereupon all the characters were transferred to it, to the wonder of the Court.

⁶ 6th month. The Chief Koryō Envoy addressed the Associate Envoys, saying:—"In the time of the Emperor of Shikishima, ye, contrary to my advice, allowed yourselves to be deceived by others. You

unauthorizedly shared the national tribute, and without due consideration granted it to mean persons. Were you not to blame in this? If the King of our country were to hear of it, he would certainly have you executed." The Associate Envoys then said to one another:—"If on our return to our country the Chief Envoy reveals our misconduct, it will be unfortunate for us. It is desirable to slay him secretly, and so stop his mouth." The same night their conspiracy leaked out, and became known to the Chief Envoy. He put on his clothes, and stealing out alone, stood in the inner court of the official residence. He was there not knowing what to do, when one of the ruffians came forward with a club and struck the Chief Envoy on the head, and then went away. Next there came another ruffian, who, facing right opposite to the Chief Envoy, struck him on the head and hands and then went away. The Chief Envoy remained silent, and stood his ground, wiping the blood from his face. Again there came another ruffian, who rushed forward with a sword, and having stabbed the Chief Envoy in the belly, went away. This time the Chief Envoy prostrated himself on the ground in fear, and in an attitude of supplication. Afterwards there came another ruffian, who killed him, and went away. The next morning, the official entertainer Komaro, Yamato no Aya no Saka no Uhe no Atahe, and the others inquired the cause of this. The Associate Envoys got up a false story, and said:—"The Emperor presented a wife to the Chief Envoy. The Chief Envoy was disobedient to the Imperial command and refused to accept her. This was a piece of extreme insolence, and your servants therefore slew him on the Emperor's behalf." The officials buried him with due ceremony.

⁷ Autumn, 7th month. The Koryō Envoys took their departure.

⁸ This year was the year Midzunoye Tatsu (29th) of the Cycle.

⁹ 2nd year, Summer, 5th month, 2nd day. Koryō Envoys anchored on the coast of the Sea of Koshi. Their ship was wrecked and a great many were drowned. The suspicions of the Court were excited by their so frequently losing their way, and they were dismissed without entertainment. Accordingly Naniha, Kibi no Amabe no Atahe, was sent by the Emperor's orders to escort home the Koryō Envoys.

¹⁰ Autumn, 7th month, 1st day. Naniha and the Koryō Envoys met in consultation on the coast of the Sea of Koshi. Ihahi, Ohoshima no Obito, and Masa, Saoka no Obito, seamen of Naniha, the escort Envoy, were made to go on board the Koryō Envoys' ship, while two Koryō men were made to embark in the escort Envoy's ship. Having in this manner exchanged ships, as a precaution against treachery, they both set sail together. They had only gone a few ri, when the escort Envoy, Naniha, fearing the waves, took the two Koryō men and flung them into the sea.

¹¹ 8th month, 14th day. The escort Envoy, Naniha, returned and reported the result of his mission, saying:—"The whale-fish of the sea assemble in great numbers and intercept and devour the ships with their sculls and oars. Naniha and his companions fearing to be swallowed up by these fishes were unable to go upon the sea." The Emperor hearing this saw that his language was untruthful, and employed him in one of the public offices, not allowing him to return to his own province.

¹² 3rd year, Summer, 5th month, 5th day. The Koryō Envoys anchored on the sea-coast of Koshi.

¹³ Autumn, 7th month, 20th day. The Koryō Envoys entered the capital and addressed the Emperor, saying:—"Last year thy servants departed, in company with the escort Envoy, in order to return to their own country. Formerly when thy servants arrived at their frontier State, thy servants' frontier State entertained Ihahi, Ohoshima no Obito, and his companions in accordance with the ceremony due to Envoys, and the King of Koryō treated them with specially cordial civility. Notwithstanding

this, the ship of the escort Envoy had not arrived up till now, and therefore he has respectfully again sent Envoys along with Ihahi and his companions to request information as to why our Envoys have not come." When the Emperor heard this he enumerated Naniha's offences, saying:—"Thou art doubly guilty, first for having deceived the Court, and secondly, for having drowned the Envoys of a neighbouring State. These are heinous crimes, and thou canst not be released." He was therefore sentenced to punishment.

¹⁴ Winter, 10th month, 9th day. The Oho-omi, Soga no Mūmako, was sent to the province of Kibi to extend the Shirawi Miyake and the staff of serfs attached to it. He accordingly took the register of serfs and handed it over to Itsu, Shirawi no Fubito.

¹⁵ 11th day. By an Imperial order, the title of Tsu no Fubito was granted to Ushi, younger brother of Ō Chin-hi, Funa no Fubito.

¹⁶ 11th month. Silla sent Envoys to offer tribute.

¹⁷ 4th year, Spring, 1st month, 9th day. Hirohime, daughter of Prince Mate of Okinaga, was raised to the rank of Empress Consort. She had one son and two daughters. The eldest was called the Imperial Prince Oshizaka Hikohito no Ohine [otherwise the Imperial Prince Maroko]. The second was called the Imperial Princess Sakanobori. The third was called the Imperial Princess Uji no Shitsukahi.

¹⁸ In this month a consort was appointed named Womuna gimi no Otoshi, the daughter of Nakatsu kimi, Kasuga no Omi. [She was otherwise called Kusu-kimi no Iratsuko.] She bore three sons and one daughter. The first was called the Imperial Prince Naniha; the second was called the Imperial Prince Kasuga; the third was called the Imperial Princess Kuwada; the fourth was called the Imperial Prince Ohomata. The next, an Uneme named Unako no Otoshi, daughter of Wokuma, Ise no Ohoka no Obito, gave birth to the Imperial Princess Futo hime [otherwise called the Imperial Princess Sakurawi] and the Imperial Princess Nukade hime [also called the Imperial Princess Tamura].

¹⁹ 2nd month, 7th day. The Oho-omi, Mūmako no Sukune, returned to the capital and reported the result of his mission respecting the Miyake.

²⁰ 3rd month, 11th day. Pèkché sent envoys to offer tribute, more in quantity than in ordinary years. The Emperor, inasmuch as Silla had not yet established Imna, gave orders to the Imperial Prince and to the Oho-omi, saying:—"Be not remiss in the matter of Imna."

²¹ Summer, 4th month, 6th day. The Kishi, Kanako, was sent on a mission to Silla, the Kishi, Itahiko, to Imna, and the Kishi, Wosa-hiko, to Pèkché.

²² 6th month. Silla sent envoys to offer tribute, more in quantity than usual. They also sent tribute for the four townships of Ta-ta-ra, Su-na-ra, Hwa-tha, and Pal-kwi.

²³ In this year, by command, the diviners divined a site for the dwellings of Prince Amabe and Prince Itowi. The divination was propitious, and eventually a palace was constructed at Wosada, which was called the Palace of Sakidama.

²⁴ Winter, 11th month. The Empress Consort Hirohime died.

²⁵ 5th year, Spring, 3rd month, 10th day. The functionaries petitioned that an Empress Consort should be appointed. By the Emperor's command Toyomike Kashikiya hime no Mikoto was appointed Empress Consort. She bore two sons and five daughters. The first was called the Imperial Princess Uji no Kahitako [otherwise called the Imperial Princess Uji no Shitsukahi]. She was wedded to Shō-toku, the heir to the throne. The second was called the Imperial Prince Takeda; the third was

called the Imperial Princess Woharida. She was wedded to the Imperial Prince Hiko-hito no Ohine. The fourth was called the Imperial Princess Umori [otherwise called the Imperial Princess Karu no mori]; the fifth was called the Imperial Prince Wohari; the sixth was called the Imperial Princess Tame. She was wedded to the Emperor Okinaga tarashi-hi hiro-nuka. The seventh was called the Imperial Princess Sakurawi no Yumibari.

²⁶ 6th year, Spring, 2nd month, 1st day. By Imperial command there were established a Sun-worship Be and a private Be.

²⁷ Summer, 5th month, 5th day. Prince Ohowake and Woguro no Kishi were sent to govern the Land of Pèkché.

²⁸ The representatives of the Crown, who by Imperial command were sent on service to the three Han, called themselves 幸, meaning that they governed Corea. This was doubtless an ancient rule. They resembled what are now called Envoys. This explanation applies to all other passages also. It is not clear what was the extraction of Prince Ohowake.

²⁹ Winter, 11th month, 1st day. The King of the Land of Pèkché presented to the Emperor, through the returning Envoys Prince Ohowake and his companions, a number of volumes of religious books, with an ascetic, a meditative monk, a nun, a reciter of mantras, a maker of Buddhist images, and a temple architect, six persons in all. Eventually there was founded the Temple of Prince Ohowake of Naniha.

³⁰ 7th year, Spring, 3rd month, 5th day. The Imperial Princess Uji was made to attend on the shrine of Ise, but an intrigue which she had with the Imperial Prince Ikenobe having come to light, this appointment was cancelled.

³¹ 8th year, Winter, 10th month. Silla sent Chi-cheul-chōng Nami to bring tribute. At the same time he sent a Buddhist image.

³² 9th year, Summer, 6th month. Silla sent Ato Nami and Chil-syo Nami to offer tribute, but they were dismissed without its being received.

³³ 10th year, Spring, Intercalary 2nd month. Several thousand Yemishi showed hostility on the frontier. Accordingly their chiefs [they were very hairy men] Ayakasu and others were sent for, and the Emperor gave them his commands, saying:—"You Yemishi! In the reign of the Emperor Oho-tarashi-hiko those of you whom it was meet to kill were put to death, and those who deserved forgiveness were pardoned. We now, in observance of this precedent, intend to put to death the ring-leaders." Hereupon Ayakasu and the others were filled with fear and awe. They went down into the middle stream of the Hatsuse river, and with their faces turned towards Mount Mimoro rinsed their mouths and made oath, saying:—"We Yemishi promise that from this time forward, we, our children, and our children's children [there is an old saying, 'The children of our body eighty times continued'] will serve the Celestial Gate with sincerity of heart. If we break this oath, may all the Gods of Heaven and Earth, and also the spirits of the Emperors, destroy our race."

³⁴ 11th year, Winter, 10th month. Silla sent Ato Nami and Sil-syo Nami to render tribute. They were dismissed, their tribute not being accepted.

³⁵ 12th year, Autumn, 7th month, 1st day. The Emperor made an order, saying:—"In the reign of the late Emperor, my father, Silla destroyed our inner Miyake State.

³⁶ In the 23rd year of the Emperor Ame-kuni oshi-hiraki hiro-niha, Imna was destroyed by Silla. Therefore it is said that Silla destroyed our inner Miyake State.

³⁷ Our father, the late Emperor, devised measures for restoring Imna, but he died without carrying them out, and did not fulfil his purpose. It therefore devolves on Us to render assistance to his divinely admirable policy, and to restore Imna again. The Talsol, Illa, son of the Arisäteung, Miyakko of the Province of Ashigita in Hi, now resident in Pèkché, is a wise and brave man. Therefore we wish to consult with him." Accordingly he sent Oshikatsu, Ki no kuni no Miyakko, and Hashima, Kibi no Amabe no Atahe, to summon him from Pèkché.

³⁸ Winter, 10th month. Oshikatsu, Ki no Kuni no Miyakko, and his colleague returned from Pèkché and reported the result of their mission to the Court, saying:—"The King of the Land of Pèkché grudged Illa and would not consent to allow him to come up."

³⁹ This year, Hashima, Kibi no Amabe no Atahe, was again sent to summon Illa from Pèkché. Hashima, having gone to Pèkché, wished first of all to see Illa privately. He was standing all by himself facing the door of his house, when there suddenly came from within the house a Corean woman who addressed him in the Corean language, saying:—"Radix tua ineat in meam radicem," and then went away into the house. Hashima perceived her meaning, and followed in after her. Upon this Illa came to meet him, and taking him by the hand, made him take his place on a seat. He then secretly informed him, saying:—"I have received private information that the King of the Land of Pèkché is suspicious of the Celestial Court, fearing that if I were sent, I might afterwards be detained and not allowed to return. He is therefore reluctant, and will not consent to offer me. It would be well, when the Imperial commands are delivered, to make a show of severity, and to insist peremptorily on summoning me." Hashima accordingly followed this plan, and required Illa from the King of the Land of Pèkché. He stood in awe of the Celestial Court, and, not daring to disobey the Imperial message, sent Illa to the Emperor. The Eun-sol, Tök-ni, Yö-no, and Kanochi, the Associate Official the Tök-sol, Chhã-kan-tök, with a good number of steersmen and sailors, together with Illa and his companions, arrived at the Miyake of Kojima in Kibi. The Court sent Ohotomo no Nukadeko no Muraji to express sympathy for their fatigues. Afterwards Daibu were sent to the official residence at Naniha to wait upon Illa. At this time Illa, clad in armour, and riding on horseback, came up to the gate. Then advancing in front of the Hall of Audience, he did his obeisances when advancing and retiring in a kneeling posture, and sighing bitterly, said:—"In the reign of the Emperor who ruled the world from the Palace of Hinokuma, my Lord Ohotomo no Kanamura no Ohomuraji sent Arisäteung, Hi no Ashigita no Miyakko, and Yugehi of the Osaka Be, beyond the sea, on the service of the State. Thy servant, the son of the Arisäteung, the Talsol Illa, having heard the Imperial summons, with fear and awe presents himself at thy Court." He accordingly took off his armour and delivered it to the Emperor. An official lodging was built for him at Kuha no ichi in Ato, where he was made to dwell, and provided with everything which he desired. Afterwards Abe no Me no Omi, Mononobe no Niheko no Muraji, and Ohotomo no Nukadeko no Muraji were sent to inquire of Illa respecting the government of the country. Illa answered and said:—"The Emperor's aim in governing the Empire is to ensure the protection and nourishment of the people. Why should he hastily stir up warfare which will redound to their destruction? Therefore now having made all, from his counsellors, viz. the Omi, Muraji, and Miyakko of both kinds [the Kuni no Miyakko and the Tomo no Miyakko], whose duty it is to serve the Court, down to the people, without exception, to enjoy prosperity, let him cause them

to want for nothing. When this has been continued for three years, when food has been made abundant, and arms plentiful, the people being dealt with by means of gladness, will fear neither water nor fire, and will join with the Emperor in commiserating the troubles of the country. Thereafter let ships be built in numbers and stationed in order at all the ports, so that visitors from abroad may view them and be filled with dread. There should then be sent a capable Envoy to Pèkché to summon the King of that country. If he does not come, let his Prime Minister or a Prince be summoned to appear. Their hearts will in that case naturally be filled with submissive reverence, and they ought then to be called to an account for their misconduct" [the crime of delaying to establish Imna].

⁴⁰ Moreover he addressed (a message to) the Emperor, saying:—"The people of Pèkché talk of a plan according to which it is intended to request (a settlement in) Tsukushi for 300 ships (of emigrants?). If they really make this request, I advise Your Majesty to pretend to grant it. Pèkché will then wish to create a new country, and will certainly put the women and children on ship-board and come with them in advance. The Government, when this time is at hand, should place in ambush in Iki and Tsushima plenty of troops, and, awaiting their arrival, slay them. On the other hand, guard against being yourselves over-reached, and solidly build fortresses in all the strong positions."

⁴¹ Hereupon one of the Eun-sol and the Associate, on the eve of their departure for their own country [an old book says:—"One Eun-sol and one Associate"] held secret communication with Tök-ni and others, saying:—"If you, having allowed sufficient time for us to get past Tsukushi, will secretly kill Illa, we will report the matter fully to the King, who will confer on you high official rank, so that you and your families will leave prosperity to your descendants." Tök-ni and Yö-no both agreed. The Associate Official and the others at length started on their journey to Chika. Hereupon Illa removed from the village of Kuha-ichi to the official residence of Naniha. Tök-ni and his colleague conspired together day and night how they were to slay him. Now Illa's body was radiant like a flame of fire, and therefore Tök-ni and the others were afraid, and did not kill him. At length, during the interlune of the 12th month, they awaited his loss of radiance and slew him. But Illa came to life again, and said:—"This is the doing of Our slaves, and not of Silla." [This is said because there were at this time Silla Envoys (at the Court).] Having thus spoken, he died.

⁴² The Emperor gave command to Niheko no Ohomuraji and Nukadeko no Muraji, and had him buried in front of the Hill of the western boundary of Wogohori. His wife, children, and sailors were made to live at Ishikaha. Hereupon Ohotomo no Nukadeko no Muraji counselled, saying:—"If they are made to live all together at one place, I fear it may give rise to trouble." Accordingly the wife and children were made to dwell at Kudara-mura in Ishikaha, and the sailors at Ohotomo no mura in Ishikaha. Tök-ni and the other were arrested and kept at Ada-mura in Lower Kudara, where a number of Daibu were sent to investigate the matter. Tök-ni and the other confessed their guilt, saying:—"Indeed it was the Eun-sol and the Associate who by their instructions made us do this. We, being underlings, did not dare to refuse." They were accordingly cast into prison, and the Daibu reported the result of their mission to the Court. A messenger was sent to Ashigita to summon all Illa's household, and Tök-ni and the other were delivered to them to fix their punishment at their discretion. Then the Kimi of Ashigita took them, and having slain them all, cast away their bodies on the Island of Mimejima. [Mimejima is perhaps Hime-jima.] Illa was removed for interment at

Ashigita. Later the coast people reported that the Eun-sol's ship had met with a storm and foundered, and that the Associate's ship had not been able to return until it had first drifted to Tsushima.

⁴³ 13th year, Spring, 2nd month, 8th day. Kitahiko, Naniha no Kishi, was sent to Silla. He at length arrived at Imna.

⁴⁴ Autumn, 9th month. Kafuka no Omi [the personal name is wanting], who had come from Pèkché, had a stone image of Miroku, and Saheki no Muraji [the personal name is wanting] an image of Buddha. This year Soga no Mūmako no Sukune, having asked for these two Buddhist images, sent Shiba Tattō, Kurabe no Sukuri, and Hida, Ikenobe no Atahe, in all directions to search out persons who practiced (Buddhism). Upon this he only found in the province of Harima a man named Hyé-phyōn of Koryō, who from a Buddhist priest had become a layman again. So the Oho-omi made him teacher, and caused him to receive Shima, the daughter of Shiba Tattō, into religion. She took the name of Nun Zen-shin [twelve years of age]. Moreover he received into religion two pupils of the Nun Zen-shin. One was Toyome, the daughter of Ayabito no Yaho. She took the name of Nun Sen-zō. The other was Ishime, daughter of Nishikori Tsubu. She took the name of Nun Kei-zen. Mūmako no Sukune, still in accordance with the Law of Buddha, revered the three nuns, and gave them to Hida no Atahe and Tattō, with orders to provide them with food and clothing. He erected a Buddhist Temple on the east side of his dwelling, in which he enshrined the stone image of Miroku. He insisted on the three nuns holding a general meeting to partake of maigre fare. At this time Tattō found a Buddhist relic on the food of abstinence, and presented it to Mūmako no Sukune. Mūmako no Sukune, by way of experiment, took the relic, and placing it on the middle of a block of iron, beat it with an iron sledge-hammer, which he flourished aloft. The block and the sledge-hammer were shattered to atoms, but the relic could not be crushed. Then the relic was cast into water, when it floated on the water or sank as one desired. In consequence of this, Mūmako no Sukune, Ikenobe no Hida, and Shiba Tattō held faith in Buddhism and practised it unremittingly. Mūmako no Sukune built another Buddhist Temple at his house in Ishikaha. From this arose the beginning of Buddhism.

⁴⁵ 14th year, Spring, 2nd month, 15th day. Soga no Oho-omi, Mūmako no Sukune, erected a pagoda north of the Hill of Ohono, and having held a general meeting to partake of maigre food, deposited the relic obtained by Tattō on the top of the pillar.

⁴⁶ 24th day. Soga no Oho-omi took ill. Having made inquiry of a diviner, the diviner answered and said:—"It is a curse sent by will of the Buddha worshipped in thy father's time." Soga no Oho-omi accordingly sent a young man of his family to report to the Emperor the nature of the divination. The Emperor gave orders, saying:—"In accordance with the words of the diviner, let thy father's Gods be worshipped." The Oho-omi, in obedience to the Emperor's commands, worshipped the stone image, and prayed that his life might be prolonged. At this time there was a pestilence rife in the land, and many of the people died.

⁴⁷ 3rd month, 1st day. Mononobe no Yugehi no Moriya no Ohomuraji and Nakatomi no Katsumi no Daibu addressed the Emperor, saying:—"Why hast thou not consented to follow thy servants' counsel? Is not the prevalence of pestilence from the reign of the late Emperor thy father down to thine, so that the nation is in danger of extinction, owing absolutely to the establishment of the exercise of the Buddhist religion by Soga no Omi?" The Emperor gave command, saying:—"Manifestly so: let Buddhism be discontinued."

⁴⁸ 30th day. Mononobe no Yugehi no Moriya no Ohomuraji went himself to the Temple, and sitting on a chair, cut down the pagoda, which he then set fire to Agura and burnt. He likewise burnt the image of Buddha and the Temple of Buddha. Having done so, he took the remains of the image of Buddha which were left from the burning and had them flung into the Naniha canal. On this day there was wind and rain without any clouds, and the Ohomuraji had on his rain-coat. He upbraided Mūmako no Sukune and those who followed him in the exercise of religion, and made them feel shame and contrition of heart. Moreover he sent Mimoro [also called Oruke], Saheki no Miyakko, to summon Zen-shin and the other nuns provided for by Mūmako no Sukune. So Mūmako no Sukune did not dare to disobey this command, but with grief and lamentation called forth the nuns and delivered them to Mimoro. The officials accordingly took away from the nuns their three garments, imprisoned them and flogged them at the road-station of Tsubaki no ichi.

⁴⁹ The Emperor, with the view of establishing Imna, appointed as his Envoy Prince Mimiko of Sakata. Just at this time the Emperor and the Ohomuraji were suddenly afflicted with sores, and he was therefore after all not sent. The Emperor gave command to the Imperial Prince Tachibana no Toyohi, saying:—"The injunctions of the late Emperor my father must not be disregarded: the Government of Imna must be diligently put in order."

⁵⁰ Again the Land was filled with those who were attacked with sores and died thereof. The persons thus afflicted with sores said:—"Our bodies are as if they were burnt, as if they were beaten, as if they were broken," and so lamenting, they died. Old and young said privately to one another, "Is this a punishment for the burning of the Image of Buddha?"

⁵¹ Summer, 6th month. Mūmako no Sukune addressed the Emperor, saying:—"Thy servant's disease has not yet been healed; nor is it possible for succour to be afforded me unless by the power of the three precious things." Hereupon the Emperor commanded Mūmako no Sukune, saying:—"Thou mayest practise the Buddhist religion alone, but discontinue it in so far as others are concerned." So the three nuns were given back to Mūmako no Sukune, who received them with rejoicing, lamenting their unexampled misfortunes, and bowing down his head in their honour. He built them a Temple anew, into which he welcomed them, and provided them with sustenance.

⁵² One book says:—"Mononobe no Yugehi no Moriya no Ohomuraji, Oho-miwa no Sakahe no Kimi and Nakatomi no Ihare no Muraji conspired together to destroy the Buddhist religion. They wanted to burn the Temple and pagoda, and also to throw away the Buddhist images. Mūmako no Sukune opposed this project, and would not agree to it."

⁵³ Autumn, 8th month, 15th day. The Emperor's disease having become more and more inveterate, he died in the Great Hall. At this time a Palace of temporary interment was erected at Hirose. Mūmako no Sukune delivered a funeral oration with his sword girded on. Mononobe no Yugehi no Moriya no Ohomuraji burst out laughing, and said:—"He is like a sparrow pierced by a hunting-shaft." Next Yugehi no Moriya no Ohomuraji, with trembling hands and legs, delivered his funeral oration. The Oho-omi, Mūmako no Sukune, laughed and said:—"He ought to have bells hung upon him." From this small beginning the two Ministers conceived a hatred of each other. Sakahe, Miwa no Kimi sent Hayato for the protection of the Courtyard of the temporary tomb. The Imperial Prince Anahobe, who wished to possess himself of the empire, flew into a rage, and declared, saying:—"Why do ye serve the Court of a dead King, and do no service where the living King is?"

Nihon Shoki, Book XXI

The Emperor Tachibana No Toyohi, (Yōmei Tennō)

¹ The Emperor Tachibana no Toyohi was the fourth child of the Emperor Ame-kuni oshi-hiraki hironiha. His mother's name was Kitashi hime. The Emperor believed in the Law of Buddha and revered the Way of the Gods. In the fourteenth year of his reign, Autumn, the 8th month, the Emperor Nunakura futo-tama-shiki died.

² 9th month, 5th day. The Emperor assumed the Imperial dignity, and made his capital at Ihare, calling it the Palace of Namitsuki in Ikenobe. Soga no Mūmako no Sukune was made Oho-omi, and Mononobe no Yugehi no Moriya no Ohomuraji was made Ohomuraji, both as before.

³ 19th day. The Emperor made command, saying:—etc., etc.—appointing the Imperial Princess Nukade hime to the charge of the Shrine of Ise and to attend to the worship of the Sun-goddess.

⁴ This Imperial Princess, from the time of this Emperor until the reign of the Empress Kashikiya hime, attended to the divine service of the Sun-goddess. She then retired of her own accord to Katsuraki, and there died. See the reign of the Empress Kashikiya hime. One book says:—"Having attended to the worship of the Sun-goddess for the space of thirty-seven years, she then retired of her own accord and died."

⁵ 1st year, Spring, 1st month, 1st day. The Imperial Princess Anahobe no Hashibito was appointed Empress Consort. She bore four sons. The first was called the Imperial Prince Mūmayado [also called Mimito Shōtoku, or as some have it Toyoto-mimi, Great King of the Law, or again Master King of the Law]. This Imperial Prince at first lived at Kamitsu miya. Afterwards he removed to Ikaruga in the reign of the Empress Toyomike Kashikiya hime, where he occupied the Eastern Palace, and discharged the duties of Emperor, being associated with her in the management of all matters of administration, as is stated in the history of the Empress Toyomike Kashikiya hime. The second was called the Imperial Prince Kume; the third was called the Imperial Prince Yeguri; the fourth was called the Imperial Prince Mamuta. Ishikina, daughter of Soga no Oho-omi, Iname no Sukune, was appointed a Consort. She bore the Imperial Prince Tame [also called the Imperial Prince Toyora]. Hiroko, daughter of Ihamura, Katsuraki no Atahe, bore one son and one daughter. The son was called the Imperial Prince Maroko; he was the ancestor of the Kimi of Tahema. The daughter was called the Imperial Princess Nukade hime. She was during three generations in the service of the Sun-goddess.

⁶ Summer, 5th month. The Imperial Prince Anahobe tried to force his way into the Palace of temporary interment in order to ravish the Empress Consort Kashikiya hime. But the favourite Minister, Sakahe, Miwa no Kimi, called out the guards, who firmly fastened the Palace Gate, and resisting his entrance, would not let him in. The Imperial Prince Anahobe demanded of them, saying:—"Who is it that is here?" The guards answered and said:—"Sakahe, Miwa no Kimi, is here." Seven times he shouted at them to open the gate, but they steadily refused to admit him. Hereupon the

Imperial Prince Anahobe addressed the Oho-omi and the Ohomuraji, saying:—"Sakahe is incessantly insulting me. In the funeral eulogy delivered by him at the Court of temporary interment he said:—"Thy Court shall not be left desolate, but shall be kept pure as the surface of a mirror, and thy servant will preserve peace in dutiful service to thee.' This is an insult. At this moment there are many young men of the Emperor's family, and there are two Chief Ministers present. Who has any right wantonly to monopolize talk of dutiful service? Moreover when I wished to see the interior of the place of temporary interment, I was prevented, and not allowed to enter. Seven times I myself called out, 'Open the gate,' but there was no answer. I request that I may be allowed to put him to death." The two Chief Ministers said:—"Be it as thou hast commanded." Upon this, the Imperial Prince Anahobe, while secretly planning to make himself ruler of the Empire, falsely gave out that his object was to kill Sakahe no Kimi. At length, along with Mononobe no Moriya no Ohomuraji, he led troops with which they surrounded Ikenobe in Ihare. This having come to the knowledge of Sakahe no Kimi, he concealed himself on Mount Mimoro. That day, at midnight, he came away stealthily from the mountain and hid in the hinder palace, [meaning the Empress Kashikiya hime's country-house. It was called the Palace of Tsubaki ichi]. Relatives of Sakahe named Shiratsutsumi and Yokoyama told where Sakahe no Kimi was, and the Imperial Prince Anahobe straightway sent to Moriya no Ohomuraji [one book says:—"The Imperial Princes Anahobe and Hatsusebe having consulted together, sent to Moriya no Ohomuraji"], saying to him:—"Thou must go and slay Sakahe no Kimi, and likewise his two children." The Ohomuraji at length went off in command of an armed force. Soga no Mūmako no Sukune, having heard from an outside source of this conspiracy, went to the place where the Imperial Prince was. He accordingly arrived before the gate [the gate of the Imperial Prince's house is meant], and finding him on the point of going to the place where the Ohomuraji was, remonstrated with him, saying:—"A ruler does not approach a criminal. Thou shouldst not go thyself." The Imperial Prince would not listen to him, but went. Mūmako no Sukune forthwith departed in his train, and arrived at Ihare. There he urgently remonstrated with him, and the Prince yielded to his remonstrances and stopped. In this place, accordingly, he remained seated on a chair and waited for the Ohomuraji. A good while later the latter arrived with his troops and reported the result of his commission, saying:—"I have executed Sakahe and the others." [One books says:—"The Imperial Prince went in person and shot them dead."] Hereupon Mūmako no Sukune broke into bitter lamentations, saying:—"Civil disorder in the Empire is not far off." The Ohomuraji hearing this, answered and said:—"Thy position is that of a small minister; thou dost not know."

⁷ This Sakahe, Miwa no Kimi, was a favourite of the Emperor Wosada, and he was charged with all matters both internal and external. In consequence of this the Empress-consort Kashikiya hime and Mūmako no Sukune both conceived enmity against the Imperial Prince Anahobe.

⁸ This year was the year Hinoye Mūma (43rd) of the Cycle.

⁹ 2nd year, Spring, 4th month, 2nd day. The Emperor performed the ceremony of tasting the new rice on the river-bank of Ihare. On this day the Emperor took ill and returned to the Palace. All the Ministers were in attendance. The Emperor addressed them, saying:—"It is Our desire to give our adherence to the three precious things. Do ye Our Ministers advise upon this." All the Ministers entered the Court and consulted together. Mononobe no Moriya no Ohomuraji and Nakatomi no Katsumi no Muraji opposed the Imperial proposal, and advised, saying:—"Why should we reverence strange deities, and turn our backs upon the gods of our country? Of course we know naught of any

such thing." The Oho-omi Soga no Mūmako no Sukune said:—"Let us render assistance in compliance with the Imperial command. Who shall offer advice to the contrary?" Hereupon the Imperial Prince the Emperor's younger brother [the Imperial Prince Anahobe is meant. He was the Emperor's younger brother, born of a concubine], introduced into the interior (of the Palace) a priest of the Land of Toyo [the personal name is wanting]. Mononobe no Moriya no Ohomuraji glared at them in great wrath. Then Kekuso, Oshi-sakabe no Fubito, came hastily and spoke secretly to the Ohomuraji, saying:—"All the Ministers are now plotting against thee, and moreover are about to waylay thee." When the Ohomuraji heard this, he retired to Ato [Ato is the name of a place where the Ohomuraji had a country house] and assembled a body of men. Nakatomi no Katsumi no Muraji assembled troops at his house and went with them to the assistance of the Ohomuraji. At length he prepared figures of the Imperial Prince Hikobito, the Heir Apparent, and of the Imperial Prince Takeda, and loathed them. But presently finding that success was impossible, he repaired to the Palace of the Imperial Prince Hikobito at Mimata. One of the attendants (of the Prince) named Ichihi, Tomi no Obito [Tomi is the family name, and Ichihi the personal name], watched till Katsumi no Muraji was withdrawing from the place where the Imperial Prince Hikobito was, and drawing his sword, slew him. The Ohomuraji from his house at Ato sent a message to Mūmako no Oho-omi by Wosaka, Mononobe no Yasaka no Oho-ichi no Miyakko, and Ani, Urushibe no Miyakko, saying:—"Hearing that the Ministers have designs against me, I am keeping out of the way." Mūmako no Oho-omi accordingly sent Hashi no Yajima no Muraji to the place where Ohotomo no Hirafu no Muraji was, and told him all that the Ohomuraji had said. Hirafu no Muraji, therefore, took in his hand his bow and arrows and his leathern shield and went to the house at Tsukikuma [the Oho-omi's house], where he remained guarding the Oho-omi, and did not leave him by night or by day.

¹⁰ The Emperor's sores became worse and worse, and when the end was approaching, Tasuna of the Kuratsukuri Be [son of Shiba Tattō] came forward and addressed him, saying:—"Thy servant, on behalf of the Emperor, will renounce the world and exercise religion. Moreover, he will make an image of Buddha sixteen feet high, and a Temple." The Emperor was deeply moved. This is the 16-foot wooden image of Buddha which with its attendant Bosatsu now stands in the Temple of Sakata at Minabuchi.

¹¹ 9th day. The Emperor died in the Great Hall.

¹² Autumn, 7th month, 21st day. He was buried in the Misasagi above the pond of Ihare.

The Emperor Hatsusebe, (Sujun Tennō)

¹ The Emperor Hatsusebe was the twelfth child of the Emperor Ame-kuni Oshi-hiraki hiro-niha." His mother's name was Wo-ane no Kimi [daughter of Iname no Sukune, as already stated].

² The Emperor Tachibana no Toyohi died in the second year of his reign, Summer, the 4th month. In the 5th month the army of the Mononobe no Ohomuraji made a disturbance thrice. The Ohomuraji from the first wished to set aside the other Imperial Princes and to establish the Imperial Prince Anahobe as Emperor. He now hoped to make use of a hunting party to devise a plan for raising him to the throne instead. So he secretly sent a messenger to the Imperial Prince Anahobe, to say:—"I should like to hunt with the Imperial Prince in Ahaji." The plot leaked out.

³ 6th month, 7th day. Soga no Mūmako no Sukune and other Ministers, on behalf of Kashikiya hime no Mikoto, commissioned Nifute, Saheki no Muraji, Ihamura, Hashi no Muraji, and Makuhi, Ikuba no Omi, saying:—"Do ye with rigorous discipline of arms proceed at once to execute the Imperial Prince Anahobe and the Imperial Prince Yakabe." On this day, at midnight, Nifute, Saheki no Muraji, and his colleagues surrounded the Palace of the Imperial Prince Anahobe. Upon this the guardsmen, having first climbed up into the upper story, smote the Imperial Prince Anahobe on the shoulder. The Imperial Prince fell down from the upper story, and ran away into an outhouse. Then the guardsmen, holding up lights, executed him.

⁴ 8th day. The Imperial Prince Yakabe was executed.

⁵ The Imperial Prince Yakabe was the son of the Emperor Hinokuma and father of Princess Kamutsu hime. This is not clear.

⁶ He was put to death because he approved the Imperial Prince Anahobe.

⁷ 9th day. The nun Zen-shin and the others addressed the Oho-omi, saying:—"Discipline is the basis of the method of those who renounce the world; we pray thee to let us go to Pèkché to receive instruction in the Law of Discipline." This month tribute Envoys from Pèkché arrived at Court. The Oho-omi addressed the Envoys, saying:—"Take these nuns with you, and when you are about to cross over to your country, make them learn the Law of Discipline. When they have done, send them off." The Envoys answered and said:—"When we return to our frontier State, we shall first of all inform the King of our country, and it will afterwards be not too late to send them off."

⁸ Autumn, 7th month. The Oho-omi, Soga no Mūmako no Sukune, incited the Imperial Princes and the Ministers to plot the destruction of the Ohomuraji, Mononobe no Moriya. The Imperial Prince Hatsusebe, the Imperial Prince Takeda, the Imperial Prince Mūmayado, the Imperial Prince Naniha, the Imperial Prince Kasuga, the Oho-omi, Soga no Mūmako no Sukune, Womaro no Sukune, Ki no Omi, Hirafu, Kose no Omi, Katafu, Kashihade no Omi, and Wonara, Katsuraki no Omi, together led an army, and advanced to attack the Ohomuraji. Kurafu, Ohotomo no Muraji, Hito, Abe no Omi, Ite, Heguri no Omi, Nukade, Sakamoto no Omi, and Kasuga no Omi [the personal name is not given], together led a force from the district of Shiki as far as the house of Shibukaha. The Ohomuraji, in personal command of the young men of his family and of a slave-army, built a rice-fort and gave battle. Then the Ohomuraji climbed up into the fork of an elm at Kisuri, from which he shot down arrows like rain. His troops were full of might. They filled the house and overflowed into the plain. The army of the Imperial Princes and the troops of the Ministers were timid and afraid, and fell back three times. At this time the Imperial Prince Mūmayado, his hair being tied up on the temples [the ancient custom was for boys of the age of fifteen or sixteen to tie up their hair on the temples; at the age of seventeen or eighteen it was divided, and made into tufts, as is the case even now], followed in the rear of the army. He pondered in his own mind, saying to himself:—"Are we not going to be beaten? Without prayer we cannot succeed." So he cut down a nuride tree, and swiftly fashioned images of the four Heavenly Kings. Placing them on his top-knot, he uttered a vow:—"If we are now made to gain the victory over the enemy, I promise faithfully to honour the four Heavenly Kings, guardians of the world, by erecting to them a temple with a pagoda." The Oho-omi Soga no Mūmako also uttered a vow:—"Oh! all ye Heavenly Kings and great Spirit King, aid and protect us, and make us to gain the advantage. If this prayer is granted, I will erect a temple with a pagoda in honour of the Heavenly Kings and the great Spirit King, and will propagate everywhere the three precious things."

When they had made this vow, they urged their troops of all arms sternly forward to the attack. Now there was a man named Ichihi, Tomi no Obito, who shot down the Ohomuraji from his branch and killed him and his children. The Ohomuraji's troops accordingly gave way suddenly. Joining their forces, they every one put on black clothes, and going hunting on the plain of Magari in Hirose, so dispersed. In this war some of the children and relatives of the Ohomuraji made their escape, and concealing themselves on the plain of Ashihara, changed their personal names and altered their titles, while others fled away nobody knew where. The people of that time said of them to one another:—"The wife of Soga no Oho-omi is the younger sister of the Ohomuraji Mononobe no Moriya, and the Oho-omi, injudiciously acting on his wife's advice, slew the Ohomuraji."

⁹ When the civil troubles had been quieted, a Temple of the Four Heavenly Kings was built in the province of Settsu. Half of the Ohomuraji's slaves, together with his house, were constituted the slaves and farm-house of the Great Temple, and ten thousand shiro of rice-land were given to Ichihi, Tomi no Obito. Moreover, Soga no Oho-omi, in fulfilment of his vow, erected the Temple of Hōkōji in Asuka. A dependant of the Ohomuraji Mononobe no Moriya named Yorodzu, [the personal name], of the Tottori-be, in command of one hundred men, guarded the house at Naniha, but hearing of the Ohomuraji's downfall, he urged his horse into a gallop, and made his escape by night in the direction of the village of Arimaka in the district of Chinu, where, having passed his wife's house, he at length concealed himself among the hills. The Court took counsel together, saying:—"Yorodzu cherishes traitorous feelings, and therefore has concealed himself among these hills. Let his kindred be extirpated promptly, and no remissness shown." Yorodzu, in tattered and filthy raiment, and with a wretched countenance, came forth alone, of his own accord, bow in hand and girt with a sword. The officials sent several hundred guardsmen to surround him. Yorodzu, accordingly, was afraid, and hid himself in a bamboo thicket, where he tied cords to the bamboos and pulled them so as to shake the bamboos, and thus make the people to doubt where he had gone in. The guardsmen were deceived, and pointing to the quivering bamboos, ran forward, saying:—"Yorodzu is here!" Yorodzu forthwith shot his arrows, not one of which missed its mark, so that the guardsmen were afraid, and did not dare to approach. Yorodzu then unstrung his bow, and taking it under his arm, ran off towards the hills. The guardsmen accordingly pursued him, shooting their arrows at him from both sides of a river, but none of them were able to hit him. Hereupon one of the guardsmen ran on swiftly, and got before Yorodzu. Lying down by the river's side, he aimed at him, and hit him on the knee. Yorodzu forthwith pulled out the arrow, and stringing his bow, let fly his arrows. Then prostrating himself on the earth, he exclaimed aloud:—"A shield of the Emperor, Yorodzu would have devoted his valour to his service, but no examination was made, and, on the contrary, he has been hard pressed, and is now at an extremity. Let some one come forward and speak with me, for it is my desire to learn whether I am to be slain or to be made a prisoner." The guardsmen raced up and shot at Yorodzu, but he warded off the flying shafts, and slew more than thirty men. Then he took the sword which he wore, and cut his bow into three pieces, and bending back his sword, flung it into the midst of the water of the river. With a dagger which he had besides, he stabbed himself in the throat, and died. The Governor of Kahachi reported the circumstances of Yorodzu's death to the Court, which gave an order by a stamp that his body should be cut into eight pieces and disposed for exposure among the eight provinces. The Governor of Kahachi accordingly, in obedience to the purport of the stamped order, was about to dismember him for exposure, when thunder pealed, and a great rain fell. Now, there was a white dog which had been kept by Yorodzu. Looking up, and looking down, he went round,

howling beside the corpse, and at last, taking up the head in his mouth, placed it on an ancient mound. He then lay down close by, and starved to death in front of it. The Governor of Kahachi, thinking that dog's conduct very strange, reported it to the Court. The Court could not bear to hear of it for pity, and issued a stamped order to this effect:—"The case of this dog is one that is rarely heard of in the world, and should be shown to after ages. Let Yorodzu's kindred be made to construct a tomb and bury their remains." The kindred of Yorodzu accordingly assembled together, and raised a tomb in the village of Arimaka, where they buried Yorodzu and his dog.

¹⁰ It was reported from the province of Kahachi that on the plain of the River of Yega there were slain men to the number it might be of several hundreds. Their corpses had become putrefied, so that their names could not be ascertained, but by the colour of the clothing their bodies were taken up (by their friends) for burial. Now there was a dog, kept by Inu, Sakurawi no Tanabe no Muraji, who held on by his teeth to the dead body (of his master), and lying beside it, guarded it closely, not getting up to go away until he had caused it to be taken up for burial.

¹¹ 8th month, 2nd day. The Emperor, upon the advice of Kashikiya hime no Mikoto and the Ministers, assumed the Imperial Dignity. Soga no Mūmako no Sukune was made Oho-omi as before. The Ministers and Daibu were also confirmed in their previous ranks.

¹² In this month the Palace was made at Kurahashi.

¹³ 1st year, Spring, 3rd month. Woteko, daughter of Ohotomo no Nukade no Muraji, was appointed Consort. She bore the Imperial Prince Hachiko and the Imperial Princess Nishikide.

¹⁴ This year, the Land of Pèkché sent Envoys, and along with them the Buddhist priests Hyé-song, Nyōng-Keun, and Hyé-sik, with a present of Buddhist relics. The Land of Pèkché sent the Eun-sol, Syu-sin, the Tōk-sol, Kè-mun, and the Na-sol, Pok-pu-mè-sin, with tribute, and also with a present of Buddhist relics, the Buddhist priest Nyōng-cho, the ascetics Nyōng-wi, Hyé-chyung, Hyé-syuk and To-ōm, the Temple carpenters Ta-nyang Mi-ta and Mun-ko-ko-chă, a man learned in the art of making braziers and chargers, the Chyang-tōk Pèng-mè-syun, men learned in pottery named Mana Puno, Yang Kwi-mun, Neung Kwi-mun and Syōk-ma Tyé-mi, and a painter named Pèk-ka.

¹⁵ Soga no Mūmako no Sukune inquired of the Pèkché priests the method of receiving discipline, and handing over to the Eun-sol, Syu-sin, and the other Pèkché Envoys the nuns Zen-shin and her companions, despatched them (to Korea) for study. Having pulled down the house of Konoha, ancestor of the Asuka no Kinunuhi no Miyakko, he began to build the Temple of Hōkōji. The name of this place was Asuka no Magami no Hara. It was also called Asuka no Tomada.

¹⁶ This year was the year Tsuchinoye Saru (45th) of the Cycle.

¹⁷ 2nd year, Autumn, 7th month, 1st day. Kamafu, Afumi no Omi, was sent to the Tōsandō to inspect the frontier of the territory of the Yemishi, Kari, Shishibito no Omi, to the Tōkaidō to inspect the frontier of the provinces bordering on the Eastern ocean, and Abe no Omi to the Hokurikudō to inspect the frontier of the province of Koshi, etc.

¹⁸ 3rd year, Spring, 3rd month. The student nuns, Zen-shin and her companions, returned from Pèkché, and took up their abode in the Temple at Sakurawi.

¹⁹ Autumn, 10th month. People went to the hills to get timber for building Buddhist temples. In this year there entered religion as nuns, Zentoku, daughter of Ohotomo no Sadehiko no Muraji, and his Koma wives Shiraki hime and Kudara hime, under the names of Zem-myō and Myō-kwō. Moreover

men of Han named Zen-sō, Zen-tsū, Hō Jō-shō, Zen Chi-sō, Zen Chi-kei, and Zen-kwō, with Tasuna, a son of Kuratsukuri be no Shiba Tattō, at the same time renounced the world, the latter taking the name of Tokusai Hōshi.

²⁰ 4th year, Spring, 4th month, 12th day. The Emperor Wosada was buried in the Misasagi of Shinaga. This is the Misasagi where the Empress-consort, his mother, was buried.

²¹ Autumn, 8th month, 1st day. The Emperor addressed his Ministers, saying:—"It is our desire to establish Imna. What do ye think?" The Ministers said to him:—"The Miyake of Imna should be established. We are all of the same opinion as Your Majesty."

²² Winter, 11th month, 4th day. Ki no Womaro no Sukune, Hirafu, Kose no Omi, Kashihade no Omi, Ohotomo no Kuhi no Muraji, and Katsuraki no Wonara no Omi were appointed as Generals. Taking with them the Omi and Muraji of the various Houses as Adjutant-Generals of the divisions of the army, they marched out in command of over 20,000 men and stationed themselves in Tsukushi. Kishi no Kana was sent to Silla and Kishi no Itahiko to Imna to make inquiry respecting Imna.

²³ 5th year, Winter, 10th month, 4th day. A wild boar was presented to the Emperor. Pointing to it, he said:—"When shall those to whom We have an aversion be cut off as this wild boar's throat has been cut?" An abundance of weapons was provided beyond what was customary.

²⁴ 10th day. Soga no Mūmako no Sukune, having been told of the pronouncement of the Emperor, and alarmed at his detestation of himself, called together his people and conspired with them to assassinate the Emperor.

²⁵ In this month, the Hall of Worship and the covered gallery of the great Hōkōji Temple were built.

²⁶ 11th month, 3rd day. Mūmako no Sukune lied to the Ministers, saying:—"To-day I present the taxes of the Eastern provinces," and sent Koma, Yamato no Aya no Atahe, who killed the Emperor.

²⁷ One book says:—"Koma, Yamato no Aya no Atahe, was the son of Ihawi, Yamato no Aya no Atahe."

²⁸ On this day the Emperor was buried in the Misasagi on the hill of Kurahashi.

²⁹ One book says:—The Imperial concubine Ohotomo no Koteko, incensed at her declining favour, sent a man to Soga no Mūmako no Sukune with a message, saying:—"Recently a wild boar was presented to the Emperor. He pointed to it and said:—"When shall the man We think of be cut off as this wild boar's throat has been cut?" Besides weapons are being made in abundance in the Palace." Now Mūmako no Sukune, hearing this, was alarmed.

³⁰ 5th day. Mounted messengers were sent to the General's quarters in Tsukushi, saying:—"Do not let foreign matters be neglected in consequence of the internal troubles."

³¹ This month, Koma, Yamato Aya no Atahe, had a clandestine amour with the Imperial concubine Kahakami no Iratsume, daughter of Soga, and made her his wife. [Kahakami no Iratsume was the daughter of Soga no Mūmako no Sukune.] Mūmako no Sukune did not find out immediately that Kahakami no Iratsume had been clandestinely possessed by Koma, and supposed that she was dead. But when Koma's intrigue with the Imperial concubine became known he was killed by the Oho-omi.

Nihon Shoki, Book XXII

The Empress Toyo-mike Kashiki-ya-hime, (Suiko Tennō)

¹ The Empress Toyo-mike Kashiki-ya-hime was the second daughter of the Emperor Ame-kuni oshi-hiraki hiro-niha and a younger sister by the same mother of the Emperor Tachibana no toyo-hi. In her childhood she was called the Princess Nukada-be. Her appearance was beautiful, and her conduct was marked by propriety. At the age of eighteen, she was appointed Empress-consort of the Emperor Nunakura futo-dama-shiki. When she was thirty-four years of age, the Emperor Nunakura futo-dama-shiki died. When she was thirty-nine years of age, in the 5th year and the 11th month of the reign of the Emperor Hatsuse-be, the Emperor was murdered by the Oho-omi Mūmako no Sukune, and the succession to the Dignity being vacant, the Ministers besought the Empress-consort of the Emperor Nunakura futo-dama-shiki, viz. the Princess Nukada-be, to ascend the throne. The Empress refused, but the public functionaries urged her in memorials three times until she consented, and they accordingly delivered to her the Imperial Seal.

² Winter, 12th month, 8th day. The Empress-consort assumed the Imperial Dignity in the Palace of Toyora.

³ 1st year, Spring, 1st month, 15th day. Relics of Buddha were deposited in the foundation-stone of the pillar of the pagoda of the Temple of Hōkōji.

⁴ 16th day. The Pagoda-pillar was erected.

⁵ Summer, 4th month, 10th day. The Imperial Prince Mūmayado no Toyotomimi was appointed Prince Imperial. He had general control of the Government, and was entrusted with all the details of administration. He was the second child of the Emperor Tachibana no Toyo-hi. The Empress-consort his mother's name was the Imperial Princess Anahobe no Hashibito. The Empress-consort, on the day of the dissolution of her pregnancy, went round the forbidden precinct, inspecting the different offices. When she came to the Horse Department, and had just reached the door of the stables, she was suddenly delivered of him without effort. He was able to speak as soon as he was born, and was so wise when he grew up that he could attend to the suits of ten men at once and decide them all without error. He knew beforehand what was going to happen. Moreover he learnt the Inner Doctrine from a Koryō Priest named Hyé-cha, and studied the Outer Classics with a doctor called Hak-ka. In both of these branches of study he became thoroughly proficient. The Emperor his father loved him, and made him occupy the Upper Hall South of the Palace. Therefore he was styled the Senior Prince Kamu-tsu-miya, Muma-ya-do Toyotomimi.

⁶ Autumn, 9th month. The remains of the Emperor Tachibana no Toyohi were removed and re-interred in the Misasagi of Shinaga in Kahachi.

⁷ In this year the building of the Temple of Shi-ten-ō-ji at Arahaka in Naniha was begun.

⁸ This year was the year Midzunoto Ushi (50th) of the Cycle.

⁹ 2nd year, Spring, 2nd month, 1st day. The Empress instructed the Prince Imperial and the Oho-omi to promote the prosperity of the Three Precious Things. At this time, all the Omi and Muraji vied each with one another in erecting Buddhist shrines for the benefit of their Lords and parents. These were called Temples.

¹⁰ 3rd year, Summer, 4th month. Lign-aloes wood drifted ashore on the Island of Ahaji. It was a fathom round. The people of the island, being unacquainted with aloes wood, used it with other firewood to burn in their cooking range, when the smoky vapour spread a perfume far and wide. Wondering at this, they presented it to the Empress.

¹¹ 5th month, 10th day. A priest of Koryō, named Hyé-chă, emigrated to Japan, and was taken as teacher by the Prince Imperial. In the same year a Pèkché priest, named Hyé-chhong, arrived. These two priests preached the Buddhist religion widely, and were together the mainstay of the Three Precious Things.

¹² Autumn, 7th month. The General and his followers arrived from Tsukushi.

¹³ 4th year, Winter, 11th month. The building of the Temple of Hōkōji was finished. Accordingly Zentoku no Omi, son of the Oho-omi, was appointed Commissioner for the Temple. On this day the two priests Hyé-chă and Hyé-chhong took up their residence in Hōkōji.

¹⁴ 5th year, Summer, 4th month, 1st day. The King of Pèkché sent Prince A-cha with tribute.

¹⁵ Winter, 11th month, 22nd day. Ihagane no Kishi was sent to Silla.

¹⁶ 6th year, Summer, 4th month. Ihagane Naniha no Kishi arrived from Silla, and presented to the Empress a pair of magpies. They were accordingly made to be kept in the wood of Naniha, where they built their nest on the branch of a tree, and had their young.

¹⁷ Autumn, 8th month, 1st day. Silla sent tribute of a peacock.

¹⁸ Winter, 10th month, 10th day. The Land of Koshi presented a white deer to the Empress.

¹⁹ 7th year, Summer, 4th month, 27th day. There was an earthquake which destroyed all the houses. So orders were given to all quarters to sacrifice to the God of Earthquakes.

²⁰ Autumn, 9th month, 1st day. Pèkché sent tribute of one camel, two sheep, and one white pheasant.

²¹ 8th year, Spring, 2nd month. Silla and Imna made war against each other. The Empress wished to assist Imna, and in this year appointed Sakahibe no Omi General-in-Chief, and Hodzumi no Omi Assistant General, in command of over 10,000 men to invade Silla on behalf of Imna. Hereupon they went straight to Silla, and on arriving there by sea, laid siege to five fortresses and captured them. Now the King of Silla was struck with fear, and raising a white flag, came to the General's standard and offered his submission, ceding the six fortified places of Tatara, Sonara, Pulchikwi, Witha, South Kara, and Ara. Then the Generals took counsel together, saying:—"Silla, conscious of guilt, makes his submission; it would be wrong to insist on chastising him." Accordingly they reported to the Empress. Hereupon the Empress further sent Miwa, Naniha no Kishi, to Silla, and also Itahiko, Naniha no Kishi, to Imna. Both were to examine the state of affairs. Hereupon the Kings of the two countries of Silla and Imna sent Envoys with tribute, and delivered a memorial to the Empress, saying:—"In Heaven above there are Gods; on Earth there are Emperors. Besides these two classes of Gods, what else is there which we should fear? Henceforward we will refrain from making war on one another, and will every year attend the Court without fail, not allowing the helms of our ships to

become dry." Accordingly the Empress sent messengers to recall the Generals, but no sooner had they arrived from Silla than Silla again invaded Imna.

²² 9th year, Spring, 2nd month. The building of a Palace in Ikaruga was begun by the Prince Imperial.

²³ 3rd month, 5th day. Kurafu, Ohotomo no Muraji, was sent on a mission to Koryō, and Nukade, Sakamoto no Omi, to Pèkché, ordering them to proceed instantly to the assistance of Imna.

²⁴ Summer, 5th month. The Empress dwelt in the temporary Palace of Miminashi. At this time there were heavy rains, and the river overflowed its banks, filling the Court of the Palace.

²⁵ Autumn, 9th month, 8th day. A spy from Silla named Kamata came to Tsushima. He was forthwith arrested, and delivered up to the Government, who banished him to Kamitsukenu.

²⁶ Winter, 11th month, 5th day. The question of making war on Silla was considered.

²⁷ 10th year, Spring, 2nd month, 1st day. The Imperial Prince Kume was appointed General for the invasion of Silla, and was granted the various Be of the service of the Gods, together with the Kuni no Miyakko and the Tomo no Miyakko, and an army of 25,000 men.

²⁸ Summer, 4th month, 1st day. General the Imperial Prince Kume arrived in Tsukushi, and proceeded to the district of Shima, where he encamped, and assembled ships for the transport of provisions for his army.

²⁹ 6th month, 3rd day. Kurafu, Ohotomo no Muraji, and Nukade, Sakamoto no Omi, arrived together from Pèkché. At this time the Imperial Prince Kume fell ill, and was unable to carry out the expedition.

³⁰ Winter, 10th month. A Pèkché priest named Kwal-leuk arrived and presented by way of tribute books of Calendar-making, of Astronomy, and of Geography, and also books of the art of invisibility and of magic. At this time three or four pupils were selected, and made to study under Kwal-leuk. Ōchin, the ancestor of the Yako no Fumibito, studied the art of Calendar-making. Kōsō, Otomo no Suguri, studied Astronomy and the art of invisibility. Hinamitsu, Yamashiro no Omi, studied magic. They all studied so far as to perfect themselves in these arts.

³¹ Intercalary 10th month, 15th day. Two Buddhist priests of Koryō named Seung-nyung and Un-chhong emigrated here together.

³² 11th year, Spring, 2nd month, 4th day. The Imperial Prince Kume died in Tsukushi. A mounted courier was despatched to report the news to the Empress. Now when the Empress heard it, she was greatly shocked, and straightway sending for the Prince Imperial and Soga no Oho-omi, spoke to them, saying:—"The Imperial Prince Kume, the General-in-Chief for the chastisement of Silla, has died. On the point of undertaking a great project, he has failed to accomplish it. Is not this much to be lamented?" So he was temporarily interred at Saba in the Province of Suwo, and Wite, Hashi no Muraji, was sent to superintend the temporary burial. Therefore the descendants of Wite no Muraji were called Saba no Muraji. This was the reason of it.

³³ He (the Prince) was afterwards buried on the top of Mount Hanifu in Kahachi.

³⁴ Summer, 4th month, 1st day. A new appointment was made of the Imperial Prince Tahema, the elder brother of the Imperial Prince Kume, as General for the chastisement of Silla.

³⁵ Autumn, 7th month, 3rd day. The Imperial Prince Tahema sailed from Naniha.

³⁶ 6th day. The Imperial Prince Tahema arrived at Harima. Now his wife, Princess Toneri, who accompanied him, died at Akashi, and was buried on the top of the Hill of Higasa. So Prince Tahema returned, and never accomplished his expedition of chastisement.

³⁷ Winter, 10th month, 4th day. There was a removal (of the Imperial residence) to the Palace of Woharida.

³⁸ 11th month, 1st day. The Prince Imperial addressed all the high functionaries, saying:—"I have an image of the venerable Buddha. Which of you will receive this image and worship it reverently?" Now Kahakatsu, Hada no Miyakko, came forward and said:—"Thy servant will worship it." So he received the image of Buddha, and built for it the Temple of Hachi-woka.

³⁹ In this month, the Prince Imperial having asked permission of the Empress, made great shields and quivers. Moreover he painted banners.

⁴⁰ 12th month, 5th day. Cap-ranks were first instituted, viz.:—

⁴¹ —in all twelve grades.

⁴² Each was made of sarcenet of a special colour. They were gathered up on the crown in the shape of a bag, and had a border attached. Only on the first day of the year were hair-flowers worn.

⁴³ 12th year, Spring, 1st month, 1st day. Cap-ranks were for the first time granted to the various Ministers, there being a distinction for each.

⁴⁴ Summer, 4th month, 3rd day. The Prince Imperial in person prepared for the first time laws. There were seventeen clauses, as follows:—

⁴⁵ I. Harmony is to be valued, and an avoidance of wanton opposition to be honoured. All men are influenced by class-feelings, and there are few who are intelligent. Hence there are some who disobey their lords and fathers, or who maintain feuds with the neighboring villages. But when those above are harmonious and those below are friendly, and there is concord in the discussion of business, right views of things spontaneously gain acceptance. Then what is there which cannot be accomplished!

⁴⁶ II. Sincerely reverence the three treasures. The three treasures, viz. Buddha, the Law and the Priesthood, are the final refuge of the four generated beings, and are the supreme objects of faith in all countries. What man in what age can fail to reverence this law? Few men are utterly bad. They may be taught to follow it. But if they do not betake them to the three treasures, wherewithal shall their crookedness be made straight?

⁴⁷ III. When you receive the Imperial commands, fail not scrupulously to obey them. The lord is Heaven, the vassal is Earth. Heaven overspreads, and Earth upbears. When this is so, the four seasons follow their due course, and the powers of Nature obtain their efficacy. If the Earth attempted to overspread, Heaven would simply fall in ruin. Therefore is it that when the lord speaks, the vassal listens; when the superior acts, the inferior yields compliance. Consequently when you receive the Imperial commands, fail not to carry them out scrupulously. Let there be a want of care in this matter, and ruin is the natural consequence.

⁴⁸ IV. The Ministers and functionaries should make decorous behavior their leading principle, for the leading principle of the government of the people consists in decorous behavior. If the superiors do not behave with decorum, the inferiors are disorderly: if inferiors are wanting in proper behaviour, there must necessarily be offences. Therefore it is that when lord and vassal behave with propriety,

the distinctions of rank are not confused: when the people behave with propriety, the Government of the Commonwealth proceeds of itself.

⁴⁹ V. Ceasing from gluttony and abandoning covetous desires, deal impartially with the suits which are submitted to you. Of complaints brought by the people there are a thousand in one day. If in one day there are so many, how many will there be in a series of years? If the man who is to decide suits at law makes gain his ordinary motive, and hears causes with a view to receiving bribes, then will the suits of the rich man be like a stone flung into water, while the complaints of the poor will resemble water cast upon a stone. Under these circumstances the poor man will not know whither to betake himself. Here too there is a deficiency in the duty of the Minister.

⁵⁰ VI. Chastise that which is evil and encourage that which is good. This was the excellent rule of antiquity. Conceal not, therefore, the good qualities of others, and fail not to correct that which is wrong when you see it. Flatterers and deceivers are a sharp weapon for the overthrow of the State, and a pointed sword for the destruction of the people. Sycophants are also fond, when they meet, of dilating to their superiors on the errors of their inferiors; to their inferiors, they censure the faults of their superiors. Men of this kind are all wanting in fidelity to their lord, and in benevolence towards the people. From such an origin great civil disturbances arise.

⁵¹ VII. Let every man have his own charge, and let not the spheres of duty be confused. When wise men are entrusted with office, the sound of praise arises. If unprincipled men hold office, disasters and tumults are multiplied. In this world, few are born with knowledge: wisdom is the product of earnest meditation. In all things, whether great or small, find the right man, and they will surely be well managed: on all occasions, be they urgent or the reverse, meet but with a wise man, and they will of themselves be amenable. In this way will the State be lasting and the Temples of the Earth and of Grain will be free from danger. Therefore did the wise sovereigns of antiquity seek the man to fill the office, and not the office for the sake of the man.

⁵² VIII. Let the Ministers and functionaries attend the Court early in the morning, and retire late. The business of the State does not admit of remissness, and the whole day is hardly enough for its accomplishment. If, therefore, the attendance at Court is late, emergencies cannot be met: if officials retire soon, the work cannot be completed.

⁵³ IX. Good faith is the foundation of right. In everything let there be good faith, for in it there surely consists the good and the bad, success and failure. If the lord and the vassal observe good faith one with another, what is there which cannot be accomplished? If the lord and the vassal do not observe good faith towards one another, everything without exception ends in failure.

⁵⁴ X. Let us cease from wrath, and refrain from angry looks. Nor let us be resentful when others differ from us. For all men have hearts, and each heart has its own leanings. Their right is our wrong, and our right is their wrong. We are not unquestionably sages, nor are they unquestionably fools. Both of us are simply ordinary men. How can any one lay down a rule by which to distinguish right from wrong? For we are all, one with another, wise and foolish, like a ring which has no end. Therefore, although others give way to anger, let us on the contrary dread our own faults, and though we alone may be in the right, let us follow the multitude and act like them.

⁵⁵ XI. Give clear appreciation to merit and demerit, and deal out to each its sure reward or punishment. In these days, reward does not attend upon merit, nor punishment upon crime. Ye high

functionaries who have charge of public affairs, let it be your task to make clear rewards and punishments.

⁵⁶ XII. Let not the provincial authorities or the Kuni no Miyakko levy exactions on the people. In a country there are not two lords; the people have not two masters. The sovereign is the master of the people of the whole country. The officials to whom he gives charge are all his vassals. How can they, as well as the Government, presume to levy taxes on the people?

⁵⁷ XIII. Let all persons entrusted with office attend equally to their functions. Owing to their illness or to their being sent on missions, their work may sometimes be neglected. But whenever they become able to attend to business, let them be as accommodating as if they had cognizance of it from before, and not hinder public affairs on the score of their not having had to do with them.

⁵⁸ XIV. Ye ministers and functionaries! Be not envious. For if we envy others, they in turn will envy us. The evils of envy know no limit. If others excel us in intelligence, it gives us no pleasure; if they surpass us in ability, we are envious. Therefore it is not until after a lapse of five hundred years that we at last meet with a wise man, and even in a thousand years we hardly obtain one sage. But if we do not find wise men and sages, wherewithal shall the country be governed?

⁵⁹ XV. To turn away from that which is private, and to set our faces towards that which is public—this is the path of a Minister. Now if a man is influenced by private motives, he will assuredly feel resentments, and if he is influenced by resentful feelings, he will surely fail to act harmoniously with others. If he fails to act harmoniously with others, he will assuredly sacrifice the public interests to his private feelings. When resentment arises, it interferes with order, and is subversive of law. Therefore in the first clause it was said, that superiors and inferiors should agree together. The purport is the same as this.

⁶⁰ XVI. Let the people be employed (in forced labor) at seasonable times. This is an ancient and excellent rule. Let them be employed, therefore, in the winter months, when they are at leisure. But from Spring to Autumn, when they are engaged in agriculture or with the mulberry trees, the people should not be so employed. For if they do not attend to agriculture, what will they have to eat? if they do not attend to the mulberry trees, what will they do for clothing?

⁶¹ XVII. Decisions on important matters should not be made by one person alone. They should be discussed with many. But small matters are of less consequence. It is unnecessary to consult a number of people. It is only in the case of the discussion of weighty affairs, when there is a suspicion that they may miscarry, that one should arrange matters in concert with others, so as to arrive at the right conclusion.

⁶² Autumn, 9th month. The Court ceremonies were reformed. In connection with this measure, the following edict was issued:—

⁶³ "On entering or leaving the Palace Gate, one must kneel on both knees, with both hands pressed on the ground, but it is permitted to stand up and walk when the threshold is passed."

⁶⁴ In this month there were first established the Kibumi painters and the Yamashiro painters.

⁶⁵ 13th year, Summer, 4th month, 1st day. The Empress commanded the Prince Imperial, the Oho-omi, and also the Princes and Ministers, all to make a vow together, and therewithal to begin to make copper and embroidery images of Buddha, sixteen feet high, one of each. She also commanded Kuratsukuri no Tori to be the engineer for the construction of the Buddhas. At this time King Tè-

hung of Koryō, hearing that the Empress was making images of Buddha, sent tribute of 300 riō of the yellow metal.

⁶⁶ Intercalary 7th month, 1st day. The Prince Imperial ordered all the Princes and Ministers to put on the outer garments called hirahi.

⁶⁷ Winter, 10th month. The Prince Imperial took up his abode in the Palace of Ikaruga.

⁶⁸ 14th year, Summer, 4th month, 8th day. Both the sixteen-foot images of Buddha, viz. that of copper and that of embroidery, were finished, and on the same day the sixteen-foot copper image was enshrined in the Golden Hall of Gangōji.

⁶⁹ Now this image of Buddha was too high for the door of the Golden Hall, and it could not be got into it. Hereupon the workmen consulted together and proposed to break down the door of the Hall, and so bring in the image. By the skill, however, of Kuratsukuri no Tori they succeeded in bringing it into the Hall without breaking down the door. On the same day a maigre entertainment was given, at which there assembled an innumerable multitude of people.

⁷⁰ Beginning with this year, festivals were held in all the temples on the 8th day of the 4th month and on the 15th day of the 7th month.

⁷¹ 5th month, 5th day. The Imperial commands were given to Kuratsukuri no Tori, saying:—"It being my desire to encourage the Inner doctrines, I was about to erect a Buddhist Temple, and for this purpose sought for relics. Then thy grandfather, Shiba Tattō, offered me relics. Moreover, there were no monks or nuns in the land. Thereupon thy father, Tasuna, for the sake of the Emperor Tachibana no Toyohi, took priestly orders and revered the Buddhist law. Also thine aunt Shimame was the first to leave her home and, becoming the forerunner of all nuns, to practise the religion of Shaka. Now, We desired to make a sixteen-foot Buddha, and to that end sought for a good image of Buddha. Thou didst provide a model which met Our wishes. Moreover, when the image of Buddha was completed, it could not be brought into the Hall, and none of the workmen could suggest a plan of doing so. They were, therefore, on the point of breaking down the doorway, when thou didst manage to admit it without breaking down the doorway. For all these services of thine, We grant thee the rank of Dainin, and We also bestow on thee twenty chō of water-fields in the district of Sakata in the province of Afumi." With the revenue derived from this land, Tori built for the Empress the Temple of Kongō-ji, now known as the nunnery of Sakata in Minabuchi.

⁷² Autumn, 7th month. The Empress requested the Prince Imperial to lecture on the Shō-man-giō. He completed his explanation of it in three days.

⁷³ In this year the Prince Imperial also lectured on the Hokke-kiō in the Palace of Okamoto. The Empress was greatly pleased, and bestowed on the Prince Imperial one hundred chō of water-fields in the Province of Harima. They were therefore added to the Temple of Ikaruga.

⁷⁴ 15th year, Spring, 2nd month, 1st day. A Mibu Be was established.

⁷⁵ 9th day. The following edict was made:—"We hear that Our Imperial ancestors, in their government of the world, bending lowly under the sky and treading delicately on the ground, paid deep reverence to the Gods of Heaven and Earth. They everywhere dedicated temples to the mountains and rivers, and held mysterious communion with the powers of Nature. Hence the male and female elements became harmoniously developed, and civilizing influences blended together. And now in Our reign, shall there be any remissness in the worship of the Gods of Heaven and

Earth? Therefore let Our Ministers with their whole hearts do reverence to the Gods of Heaven and Earth."

⁷⁶ 15th day. The Prince Imperial and the Oho-omi, accompanied by all the functionaries, did worship to the Gods of Heaven and Earth.

⁷⁷ Autumn, 7th month, 3rd day. The Dairai, Imoko Wono no Omi, was sent to the Land of Great Thang. Kuratsukuri no Fukuri was appointed his interpreter.

⁷⁸ In the winter of this year, the pond of Takechi, the pond of Fujihara, the pond of Katawoka, and the pond of Sugahara were constructed in the province of Yamato, and a great canal was dug at Kurikuma in the province of Yamashiro. Moreover, in the province of Kahachi, the ponds of Tokari and Yosami were made. Miyake were also erected in all the provinces.

⁷⁹ 16th year, Summer, 4th month. Imoko, Wono no Omi, came back from the Land of Great Thang. The Thang country called him So In-ko.

⁸⁰ An envoy from Great Thang named P'ei Shih-ch'ing, with a suite of twelve persons, arrived at Tsukushi in company with Imoko no Omi. Wonari, Naniha no Kishi, was sent to bring the guests of Great Thang, P'ei Shih-ch'ing and the others, and a new official residence was erected for them over the Koryō official residence at Naniha.

⁸¹ 6th month, 15th day. The guests anchored in the harbour of Naniha. Thirty gaily decked boats were sent to meet them at Yeguchi (river-mouth), and they were lodged in the new official residence. Hereupon Torimaro, Nakatomi no Miyatoko no Muraji, Nukade, Ohoshi Kahachi no Atahe and Ō-hei, Fune no Fumibito, were appointed their official entertainers.

⁸² Now Imoko no Omi represented to the Empress, saying:—"When I was leaving, the Thang Emperor gave me a letter. But while passing through the Land of Pèkché, the men of Pèkché searched me and took it from me. Therefore I am unable to present it." Hereupon the Ministers advised, saying:—"An Envoy, though he lose his life, should not lose his message. Such is (the duty of) an Envoy! How can any one be so remiss in it as to lose the letter of the Great Country?" And they accordingly condemned him to banishment. Now the Empress made an order, saying:—"Although Imoko is guilty of losing the letter, We cannot easily punish him, for in that case the guest of the Great Country would hear of it, and this is undesirable." So he was pardoned and left unpunished.

⁸³ Autumn, 8th month, 3rd day. The Thang guests entered the capital. On this day seventy-five caparisoned horses were sent to meet the Thang guests on the Tsubaki no ichi highway, where Hirafu, Nukada be no Muraji, delivered a message of welcome to them.

⁸⁴ 12th day. The Thang guests were summoned to Court, and caused to state the object of their mission. Abe no Tori no Omi and Idaku, Mononobe no Yosami no Muraji, acted as introducers of the guests.

⁸⁵ Now the presents from the Land of Great Thang were placed in the courtyard. Then the Chief Envoy, P'ei-Shih-ch'ing, bearing in his own hands the letter (of credence), made obeisance twice, and declared the purport of his mission. He then stood up.

⁸⁶ This letter was as follows:—"The Emperor greets the Sovereign of Wa. Your Envoy, the provincial governor, the Dairai, So In-ko, and his suite have arrived, and have given us full information.

⁸⁷ We having reverently received the precious command (of Heaven), rule over the universe. It is Our desire to diffuse abroad Our civilizing influences, so as to cover all living things, and Our sentiment of loving nurture knows no distinction of distance.

⁸⁸ Now We learn that Your Majesty, dwelling separately beyond the sea, bestows the blessings of peace on your subjects, that there is tranquillity within your borders, and that the manners and customs are mild.

⁸⁹ With the most profound loyalty, you have sent Us tribute from afar, and We are delighted at this admirable token of your sincerity.

⁹⁰ Our health is as usual, notwithstanding the increasing warmth of the weather.

⁹¹ Therefore We have sent P'ei-Shih-ch'ing, Official Entertainer of the Department charged with the Ceremonial for the reception of Foreign Ambassadors, and his suite, to notify to you the preceding. We also transmit to you the products of which a list is given separately."

⁹² Then Abe no Omi came forward, received the letter, and advanced with it. Ohotomo no Kurafu no Muraji came out to meet him, and received the letter, which he laid on a table before the Great Gate, and reported to the Empress. When the ceremony was over, they (the Chinese Ambassador and his suite) retired.

⁹³ On this occasion, the Imperial Princes, the other Princes, and the Ministers all wore golden hair ornaments on their heads, and their clothing was all of brocade, purple, and embroidery, with various-coloured figured thin silks.

⁹⁴ In one writing it is stated that the colour of the garments corresponded in all cases with that of the official caps.

⁹⁵ 16th day. The Thang guests were entertained at Court.

⁹⁶ 9th month, 5th day. The guests were entertained at Oho-kohori in Naniha.

⁹⁷ 11th day. The Thang guest, P'ei Shih-ch'ing, took his departure. Accordingly, Wono no Imoko no Omi was appointed Chief Envoy, Kishi no Wonari Second Envoy, and Fukuri Interpreter. They were despatched in company with the Thang guests. Now the Emperor addressed the Thang Emperor in the following terms:—

⁹⁸ "The Emperor of the East respectfully addresses the Emperor of the West. Your Envoy, P'ei Shih-ch'ing, Official Entertainer of the Department of foreign receptions, and his suite, having arrived here, my long-harboured cares were dissolved. This last month of autumn is somewhat chilly. How is Your Majesty? We trust well. We are in our usual health. We now send the Dairai, So In-ko, the Dairai, Wonari, and others to you. This is respectfully presented, but informal."

⁹⁹ At this time there were sent to the Land of Thang the students Fukuin, Yamato no Aya no Atahe, Emyō, Nara no Wosa, Kuromaro, Takamuku no Ayabito, and Ohokuni, Imaki no Ayabito, together with the student-priests Hifumi (or Nichibun), Imaki no Ayabito, Shōan, Minabuchi no Ayabito, Eon, Shiga no Ayabito, and Kōsai, Imaki no Ayabito, in all eight persons.

¹⁰⁰ In this year many persons from Silla came to settle in Japan.

¹⁰¹ 17th year, Summer, 4th month, 4th day. The Viceroy of Tsukushi reported to the Empress that Buddhist priests from Pèkché, named To-heun and Hyé-mi, at the head of ten others and seventy-five laymen, had anchored in the harbour of Ashigita in the province of Higo. Then Tokomaro, Naniha no

Kishi, and Tatsu, Funa no Fumibito, were sent to ask them why they came. They answered and said: —"The King of Pèkché commanded us to go on a mission to the Land of Wu. In that country, however, there is civil war. We were not allowed to enter it, and were returning to our own land again when we suddenly met with a storm, and were tossed about upon the sea, until most fortunately we anchored on the Imperial coast. At this we were greatly rejoiced."

¹⁰² 5th month, 16th day. Tokomaro and his companion returned, and made their report to the Empress. Tokomaro and Tatsu were straightway sent back to accompany the men of Pèkché, and to escort them to their own country. When they arrived at Tsushima, the ten priests all expressed a wish to remain (in Japan), and the matter having been laid before the Government, they were permitted to do so. Accordingly, they were caused to dwell in the Temple of Gangōji.

¹⁰³ Autumn, 9th month. Imoko, Wono no Omi, came back from the Land of Great Thang. Only the Interpreter Fukuri did not return.

¹⁰⁴ 18th year, Spring, 3rd month. The King of Koryō sent tribute of Buddhist priests named Tam-chhi and Pöp-chōng. Tam-chhi knew the five (Chinese) classics. He was moreover skilled in preparing painters' colours, paper, and ink. He also made mills. This was apparently the first time that mills were made.

¹⁰⁵ Autumn, 7th month. An Envoy from Silla named Chuk-syé-să, Nama of Satōk-pu, and an Imna Envoy named Syu Chi-mè, Tè-sya of Tōk-pu, arrived in Tsukushi.

¹⁰⁶ 9th month. Messengers were sent to fetch the Envoys from Silla and Imna.

¹⁰⁷ Winter, 10th month, 8th day. The Envoys from Silla and Imna arrived in the capital. On this day Hirafu, Nukadabe no Muraji, was made Chief Officer over the caparisoned horses sent to meet the Silla guests, and Ohotomo, Kashihade no Omi, Chief Officer over the caparisoned horses sent to meet the Imna guests. Accordingly they were lodged in the official building at Kahabe in Ato.

¹⁰⁸ 9th day. The Envoys paid their respects at Court. On this occasion Kahakatsu, Hada no Miyakko, and Usagi, Hashi no Muraji, were ordered to act as introducers for Silla, and Shiwo-futa, Hashibito no Muraji, and Ohoko, Abe no Omi, as introducers for Imna. They brought them in together by the South Gate, and made them stand in the middle of the Court. Now, Ohotomo no Kurafu no Muraji, Soga no Toyora no Yemishi no Omi, Sakamoto no Nukade no Omi and Abe no Toriko no Omi got up together from their places, and going forward, prostrated themselves in the Court. Hereupon the guests of the two countries each made repeated obeisance, and declared the purport of their mission. Then the four Daibu stood up, and going forward, informed the Oho-omi. The Oho-omi got up from his place, and standing before the Hall, listened to their statement. When this was done, all the guests were given presents, each according to his rank.

¹⁰⁹ 17th day. The guests were entertained at Court. Nihe, Kahachi no Aya no Atahe was made table-companion for Silla, and Kusō, Nishikori no Obito, table-companion for Imna.

¹¹⁰ 23rd day. The ceremonies of the reception of the guests having come to a close, they went away.

¹¹¹ 19th year, Summer, 5th month, 5th day. The Empress went to gather medicinal herbs on the plain of Uda.

¹¹² At cockcrow they assembled by the pond of Fujihara, and at daybreak they set out. Ahata no Hosome no Omi was made to lead the van, while Nukadabe no Hirafu no Muraji brought up the rear. On this day the colour of the clothing of the various Ministers agreed with the colour of their official

caps. They each wore hair ornaments, which in the case both of the Daitoko and Shōtoko were made of gold, of the Dainin and Shōnin of leopards' tails, and of the Dairai and lower ranks of birds' tails.

¹¹³ Autumn, 8th month. Silla sent Peuk-cheul-chi, Nama of Satōk-pu, and Imna sent Chhin-chi and Chu-chi, the Tè-sya of Seup-pu together, with tribute.

¹¹⁴ 20th year, Spring, 1st month, 7th day. A banquet, with sake, was given to all the high functionaries. On this day, the Oho-omi proposed the health of the Empress, and sang a song, saying:

—

¹¹⁵ The Empress replied, saying:—

¹¹⁶ 2nd month, 28th day. The body of the former Empress-consort Katashi-hime was removed and re-interred in the Great Misasagi of Hinokuma.

¹¹⁷ On this day funeral orations were pronounced on the Karu highway. First of all, Tori, Abe no Uchi no Omi, pronounced an eulogistic decree of the Empress, and made offerings to the spirit of the deceased of such things as sacred utensils and sacred garments, fifteen thousand kinds in all.

¹¹⁸ Secondly, the Imperial Princes, each in the order of their rank, pronounced funeral orations. Thirdly, Womaro, Nakatomi no Miyatokoro no Muraji, pronounced the eulogistic address of the Oho-omi. Fourthly, the Oho-omi, at the head of the Omi of the eight families, caused Marise, Sakahibe no Omi, to read the written eulogiums of the nobility. The people of that time said that Marise and Womaro delivered their eulogiums well, but that Tori no Omi delivered his badly.

¹¹⁹ 5th month, 5th day. An excursion was made to gather medicinal herbs. They assembled at Hada and proceeded together to the Court. The dress was the same as for the Uda excursion.

¹²⁰ This year a man emigrated from Pèkché whose face and body were all flecked with white, being perhaps affected with white ringworm. People disliking his extraordinary appearance, wished to cast him away on an island in the sea. But this man said:—"If you dislike my spotted skin, you should not breed horses or kine in this country which are spotted with white. Moreover, I have a small talent. I can make the figures of hills and mountains. If you kept me and made use of me, it would be to the advantage of the country. Why should you waste me by casting me away on an island of the sea?" Hereupon they gave ear to his words and did not cast him away. Accordingly he was made to draw the figures of Mount Sumi and of the Bridge of Wu in the Southern Court. The people of that time called him by the name of Michiko no Takumi, and he was also called Shikomaro.

¹²¹ Another man of Pèkché named Mimachi emigrated to Japan. He said that he had learned from Wu their style of music and dancing. He was accordingly lodged at Sakurawi, and young people collected who were made to learn from him these arts. Hereupon Deshi, Manu no Obito, and Seibun, Imaki no Ayabito, learned dancing from him, and handed it down (to their pupils).

¹²² 21st year, Winter, 11th month. The ponds of Waki no Kami, Unebi, and Wani were constructed, and a great highway laid from Naniha to the capital.

¹²³ 12th month, 1st day. The Prince Imperial took a journey to Katawoka. Now a starving man was lying by the roadside. He asked his name, but there was no answer. The Prince Imperial, seeing this, gave him to eat and to drink, and taking off his own raiment, clothed with it the starving man, saying to him, "Lie in peace." Then he made a song, saying:—

- ¹²⁴ 2nd day. The Prince Imperial sent a messenger to see the starving man. The messenger returned and said:—"The starving man is already dead." Hereupon the Prince Imperial was greatly grieved, and accordingly caused him to be buried at that place, a mound erected, and firmly closed.
- ¹²⁵ Many days after, the Prince Imperial called for his personal attendants, and said to them:—"The starving man who was lying on a former day on the road was no ordinary man. He must have been an upright man." A messenger was sent to see. On his return he reported that when he went to the mound and made inspection, the heaped-up earth had not been disturbed, but on opening the tomb and looking in, there was no corpse. It was empty, and there was nothing but the garment folded up and laid on the coffin. Thereupon the Prince Imperial sent the messenger back a second time to fetch the garment, which he continued wearing as before.
- ¹²⁶ The people of that time wondered much at this, and said:—"How true it is that a sage knoweth a sage." And they stood more and more in awe of him.
- ¹²⁷ 22nd year, Summer, 5th month, 5th day. An excursion for medicinal herbs was made.
- ¹²⁸ 6th month, 13th day. Mitasuki, Inugami no Kimi, and Yatabe no Miyakko were sent to the Land of Great Thang.
- ¹²⁹ Autumn, 8th month. The Oho-omi fell ill. For his sake a thousand persons, men and women, entered religion.
- ¹³⁰ 23rd year, Autumn, 7th month. Mitasuki, Inugami no Kimi, and Yatabe no Miyakko arrived from the Land of Great Thang. An envoy from Pèkché accompanied Inugami no Kimi to our Court.
- ¹³¹ 11th month, 2nd day. A banquet was given to the Pèkché guest.
- ¹³² 11th day. The Koryō Buddhist priest Hyé-Chă returned to his country.
- ¹³³ 24th year, Spring, 1st month. Peach trees and plum trees bore fruit.
- ¹³⁴ 3rd month. Three men from the Island of Yaku came hither as emigrants.
- ¹³⁵ Summer, 5th month. Seven persons from Yaku arrived.
- ¹³⁶ Autumn, 7th month. Twenty more persons arrived from Yaku. There were first and last in all thirty persons. They were all settled in Enowi. They never went away again, but all died there.
- ¹³⁷ Autumn, 7th month. Silla sent the Nama, Chuk Syé-să, with tribute of an image of Buddha.
- ¹³⁸ 25th year, Summer, 6th month. It was reported from the province of Idzumo that there was in the district of Kando a gourd of the size of an amphora.
- ¹³⁹ In this year there were good crops of the five kinds of grain.
- ¹⁴⁰ 26th year, Autumn, 8th month, 1st day. Koryō sent envoys with tribute of local productions, and reported that Yang-Ti of the Sui dynasty had invaded that country with a force of 300,000 men, but had, on the contrary, been beaten by them. They therefore sent a present of two captives, named Chên-kung and P'u-t'ung, with such things as flutes, cross-bows, and catapults—ten in all. They also sent one camel, bred in their country.
- ¹⁴¹ This year Kahabe no Omi was sent to the province of Aki with orders to build ships. On arriving at the mountain, he sought for ship timber. Having found good timber, he marked it and was about to cut it, when a man appeared, and said:—"This is a thunder-tree, and must not be cut." Kahabe no Omi said:—"Shall even the Thunder-god oppose the Imperial commands?" So having offered many mitegura, he sent workmen to cut down the timber. Straightway a great rain fell, and it thundered and

lightened. Hereupon Kahabe no Omi drew his sword, and said:—"O Thunder-god, harm not the workmen; it is my person that thou shouldst injure." So he looked up and waited. But although the God thundered more than ten times, he could not harm Kahabe no Omi. Then he changed himself into a small fish, which stuck between the branches of the tree. Kahabe no Omi forthwith took the fish, and burnt it. So at last the ships were built.

¹⁴² 27th year, Summer, 4th month, 4th day. It was reported from the province of Afumi that in the river Gamafu there was a creature in the shape of a man.

¹⁴³ Autumn, 7th month. There was a fisherman of the province of Settsu, who cast his net in the Horiye. Something entered his net formed like a child, which was neither a fish nor a man. Its name was unknown.

¹⁴⁴ 28th year, Autumn, 8th month. Two men of Yaku were cast away on the island of Idzu.

¹⁴⁵ Autumn, 10th month. The top of the Misasagi of Hinokuma was covered with pebbles. Outside the boundary the earth was piled up into a hill, and each of the noble houses was charged to erect a great pillar on the top of the hill of earth. Now the pillar set up by Yamato no Aya no Saka no Uhe no Atahe was very much higher than the others, and the men of that time gave him the name of Ohohashira (great-pillar) no Atahe.

¹⁴⁶ 12th month, 1st day. There was a red appearance in the sky, over a rod in length, and resembling the tail of a fowl in shape.

¹⁴⁷ This year, the Prince Imperial, in concert with Shima no Oho-omi, drew up a history of the Emperors, a history of the country, and the original record of the Omi, the Muraji, the Tomo no Miyakko, the Kuni no Miyakko, the 180 Be, and the free subjects.

¹⁴⁸ 29th year, Spring, 2nd month, 5th day. In the middle of the night the Imperial Prince Mūmayado no Toyotomimi no Mikoto died in the Palace of Ikaruga. At this time all the Princes and Omi, as well as the people of the Empire, the old, as if they had lost a dear child, had no taste for salt and vinegar in their mouths, the young, as if they had lost a beloved parent, filled the ways with the sound of their lamenting. The farmer ceased from his plough, and the pounding woman laid down her pestle. They all said:—"The sun and moon have lost their brightness; heaven and earth have crumbled to ruin: henceforward, in whom shall we put our trust?"

¹⁴⁹ In this month the Prince Imperial Kamitsumiya was buried in the Shinaga Misasagi.

¹⁵⁰ At this time Hyé-chă, the Buddhist priest of Koryô, heard of the death of the Prince Imperial Kamitsumiya, and was greatly grieved thereat. He invited the priests, and in honour of the Prince Imperial gave them a meal, and explained the sacred books in person. On this day he prayed, saying:—"In the land of Nippon there is a sage, by name the Imperial Prince Kamitsumiya Toyotomimi. Certainly Heaven has freely endowed him with the virtues of a sage. Born in the Land of Nippon, he thoroughly possessed the three fundamental principles, he continued the great plans of the former sages. He revered the Three Precious Things, and assisted the people in their distress. He was truly a great sage. And now the Prince Imperial is dead. I, although a foreigner, was in heart closely united to him. Now what avails it that I alone should survive? I have determined to die on the 5th day of the 2nd month of next year. So shall I meet the Prince Imperial Kamitsumiya in the Pure Land, and together with him pass through the metempsychosis of all living creatures." Now when the

appointed day came, Hyé-chă died, and all the people of that day said one to another:—"Prince Kamitsumiya is not the only sage, Hyé-chă is also a sage."

¹⁵¹ This year Silla sent the Nama, Imimè, with tribute and a memorial, stating to the Empress the object of his mission. It was perhaps from this time that Silla began to present memorials.

¹⁵² 30th year, Autumn, 7th month. Silla sent as ambassador the Nama, Chi-syön-i, and Imna sent the Talsol Nama, Chi. They came to Court together, and brought tribute of a golden image of Buddha, a golden pagoda, and relics, also a great baptismal flag, with twelve smaller ones. Now the image of Buddha was placed in the Hada Temple at Kadono. The other articles, namely the relics, the golden pagoda, and the baptismal flags, were all deposited in Shitenōji. At this time, the Buddhist priests E-sai and E-kō, with the physicians E-jitsu and Fuku-in, students of the learning of Great Thang, arrived in company with Chi-syön-i and the others. Now E-jitsu and the rest made together a representation to the Empress, saying:—"Those who have resided in Thang for study have all completed their courses, and ought to be sent for. Moreover, the Land of Great Thang is an admirable country, whose laws are complete and fixed. Constant communication should be kept up with it."

¹⁵³ This year Silla invaded Imna, and Imna became a dependency of Silla. The Empress thought of invading Silla, and consulted with the Oho-omi. She also asked the opinion of all the Ministers. Then Tanaka no Omi answered and said:—"An invasion should not be too hastily undertaken. It will not be too late to attack when we have first learnt the condition of affairs and ascertained that they are (really) mutinous. I pray that the experiment be made of sending an envoy thither to view the state of things."

¹⁵⁴ Kuni, Nakatomi no Muraji, said:—"Imna is originally an inner Miyake of ours. The Silla people have now attacked and taken possession of it. I pray that our troops be disciplined, that Silla be chastised, and Imna taken from it and given to Pèkché. Would not this be better than that it should be possessed by Silla?" Tanaka no Omi said:—"Not so! Pèkché is a very changeable country. Even on the roads they lie. Everything they ask for is unjust. Therefore (Imna) should not be given over to Pèkché." So the expedition was not carried out. Hereupon Kishi no Ihakane was sent to Silla, and Kishi no Kuranoshita to Imna, to inquire into the Imna affairs.

¹⁵⁵ Now the Lord of Silla sent eight Daibu to inform Ihakane of the affairs of Silla and Kuranoshita of the affairs of Imna. Therefore they promised as follows:—"Imna, though a small country, is a dependency of the Empress. Why should Silla unceremoniously take possession of it? Let it be once for all recognized to be, as always, an inner Miyake (of Japan), and we pray let there be no more trouble about it."

¹⁵⁶ So the Nama, Chi-syön-i, was sent along with Kishi no Ihakane and an Imna man, the Talsol Nama named Chi, along with Kishi no Kuranoshita to bring tribute from both countries. But that same year, before Ihakane and the other had returned, the Daitoko, Womaro, Sakahibe no Omi, and the Shōtoko, Kuni, Nakatomi no Muraji, were appointed generals of the first rank; the Shōtoko, Nedzu, Kahabe no Omi, the Shōtoko, Itto, Mononobe no Yosami no Muraji, the Shōtoko, Hironiha, Hada no Omi, the Shōtoko Ihifuta, Afumi no Ashimi no Omi, the Shōtoko, Ushi, Heguri no Omi, the Shōtoko, Ohotomo no Muraji, and the Shōtoko, Ikusa, Ohoyake no Omi, were made assistant-generals.

¹⁵⁷ They invaded Silla with an army of several tens of thousands of men. Now Ihakane and the others had assembled at the port, and were waiting for a fair wind and smooth sea in order to embark.

Hereupon a numerous naval force arrived, filling the sea. The Envoys of the two countries, gazing upon it, were struck with alarm, and returned home.

¹⁵⁸ In their stead, Kamchi Tè-chhang was made tribute-bearer for Imna, and came with an offering of tribute. Hereupon Ihakane and his colleague said to one another:—"The outbreak of this war is contrary to the previous agreement, therefore the Imna affairs cannot now be settled." So they put to sea, and crossed over to Japan. The generals, however, first went to Imna, and having held a consultation, were about to attack Silla. Hereupon the King of the Land of Silla, hearing that a large force had arrived, became apprehensive and tendered his submission. Then the generals consulted together, and forwarded a memorial, which was granted by the Empress.

¹⁵⁹ Winter, 11th month. Ihakane, Kuranoshita, and the rest returned from Silla. Thereupon the Oho-omi inquired the state of affairs there. They answered and said:—"Silla received the Imperial commands with profound respect, and accordingly designated two special Envoys to deliver tribute from the two countries. But when they saw a naval force arrive, the Envoys with tribute for our Court went home again. The tribute, however, has been brought, notwithstanding this." Hereupon the Oho-omi said:—"What a pity that the army was despatched so soon!"

¹⁶⁰ The men of that time said that this war was owing to Sakahibe no Omi and Adzumi no Muraji having formerly received many presents from Silla, and that they had again urged the Oho-omi, with the consequence that the expedition was despatched before receiving the Envoy's report.

¹⁶¹ Before this time, when Ihakane and his colleague crossed over to Silla, a gaily-decorated boat came to meet them at a bay as they were approaching the harbour. Ihakane inquired:—"To what country does this boat sent to meet us belong?" They answered and said:—"It is a Silla boat." Ihakane again said:—"Why is there no boat to meet us from Imna?" A second boat was at once added on behalf of Imna. The practice of Silla sending two boats to meet our Envoys began from this time.

¹⁶² From spring till autumn there were heavy rains and floods, and the five grains did not reach maturity.

¹⁶³ 31st year, Spring, 4th month, 3rd day. There was a Buddhist priest who took an axe and smote therewith his paternal grandfather. Now the Empress, hearing of this, sent for the Oho-omi, and gave command, saying:—"The man who has entered religion should be devoted to the Three Precious Things, and should cherish devoutly the prohibitions of the Buddhist law. How can he without compunction be readily guilty of crime? We now hear that there is a priest who has struck his grandfather. Therefore, let all the priests and nuns of the various temples be assembled, and investigation made. Let severe punishment be inflicted on any who are convicted of offences." Hereupon the priests and nuns were all assembled, and an examination held. The wicked priests and nuns were all about to be punished, when Kwal-leuk, a Buddhist priest of Pèkché, presented a memorial, as follows:—"The law of Buddha came from the Western Country to Han. Three hundred years later it was handed on to Pèkché, since which time barely one hundred years had elapsed, when Our King, hearing that the Emperor of Nippon was a wise man, sent him tribute of an image of Buddha and of Buddhist Sutras. Since that time, less than one hundred years have passed, and consequently the priests and nuns have not yet learned the Buddhist laws, and readily commit wickedness. On this account all the priests and nuns are afraid, and do not know what to do. I humbly pray that with the exception of the wicked (priest who struck his grandfather) all the other priests and nuns may be pardoned and not punished. That would be a work of great merit."

¹⁶⁴ Accordingly the Empress granted (his petition).

¹⁶⁵ 13th day. A decree was made as follows:—"If even the priests continue to offend against the law, wherewithal shall the laymen be admonished? Therefore from this time forward we appoint a Sōjō and a Sōdzu for the superintendence of the priests and nuns."

¹⁶⁶ 17th day. The priest Kwal-leuk was appointed Sōjō, and Kurabe no Tokuseki was made Sōdzu. On the same day Adzumi no Muraji was made Hōto.

¹⁶⁷ Autumn, 9th month, 3rd day. There was an inspection of the temples, and of the priests and nuns, and an accurate record made of the circumstances of the building of the temples, and also of the circumstances under which the priests and nuns embraced religion, with the year, month and day of their taking orders. There were at this time 46 temples, 816 priests, and 569 nuns—in all, 1385 persons.

¹⁶⁸ Winter, 10th month, 1st day. The Oho-omi sent the two Ministers, Adzumi no Muraji and Maro, Abe no Omi, to inform the Empress, saying:—"The district of Katsuraki is my original residence, and I have therefore taken my name from it. I pray accordingly that I may have this district permanently, and I desire that it should be constituted nay fief." Hereupon the Empress made an order, saying:—

¹⁶⁹ "We are sprung from the Soga family. Moreover the Oho-omi is Our uncle by the mother's side. Therefore the words of the Oho-omi, if spoken at night, (are carried into effect by us) before the night has given way to morning; if spoken in the daytime, (they are carried into effect) before the day has become dark. What speech of his have We not attended to? But if now in this Our reign, We were rashly to part with this district, future sovereigns would say, 'A foolish woman ruled the Empire, and rashly lost this district.' Not only should We be accounted unwise, but the Oho-omi would be thought disloyal. Such would be Our ill-fame in ages to come." So she refused.

¹⁷⁰ 32nd year, Spring, 1st month, 7th day. The King of Koryō sent tribute of a Buddhist priest, named Hyé-kwan. He was appointed Sōjō.

¹⁷¹ 34th year, Spring, 1st month. Peach and plum trees blossomed.

¹⁷² 3rd month. It was cold, and hoar-frost fell.

¹⁷³ Summer, 5th month, 20th day. The Oho-omi died. He was buried in the tomb at Momohara. The Oho-omi was the son of Iname no Sukune. He had a talent for military tactics, and was also gifted with eloquence. He revered deeply the Three Precious Things. His house stood on the bank of the river Asuka. A small pond had been dug in the courtyard, and there was a little island in the middle of the pond. Therefore the men of that time called him Shima no Oho-omi.

¹⁷⁴ 6th month. Snow fell. This year from the 3rd to the 7th month there were continual rains, and great famine in the Empire. The old ate the roots of herbs, and died by the road-side. Infants at the breast died with their mothers. Thieves and robbers sprang up in great numbers, and could not be put down.

¹⁷⁵ 35th year, Spring, 2nd month. In the province of Michinoku there was a mujina which changed into a man and sang.

¹⁷⁶ Summer, 5th month. Flies gathered together in great numbers. They clustered together for ten rods, and floated away in the air across the Shinano pass with a sound like thunder. They reached as far east as the province of Kamitsuke, and then spontaneously dispersed.

¹⁷⁷ 36th year, Spring, 2nd month, 27th day. The Empress took to her sick bed.

¹⁷⁸ 3rd month, 2nd day. There was a total eclipse of the sun.

¹⁷⁹ 6th day. The Empress's illness became very grave, and (death) was unmistakably near. So she sent for the Imperial Prince Tamura, and addressed him, saying:—"To ascend to the Celestial Dignity, and therewith to regulate the vast foundation, to direct the manifold machinery of government, and thereby to nourish the people—this is not a matter to be lightly spoken of, but one which demands constant and serious attention. Do thou therefore be careful and observant, and let no hasty words escape thee." On the same day she summoned to her Tamashiro no Ohoye, and instructed him, saying:—"Thy heart is young. Whatever thou mayst wish in thy bosom, do not utter it in speech, but be sure to await the expression of general opinion, and act accordingly."

¹⁸⁰ 7th day. The Empress died at the age of seventy-five. She was temporarily interred in the Southern Court (of the Palace).

¹⁸¹ Summer, 4th month, 15th day. Hail fell, of the size of peaches.

¹⁸² 16th day. Hail fell, of the size of plums. There was a drought, which lasted from spring till summer.

¹⁸³ Autumn, 9th month, 20th day. The rites of mourning for the Empress began. At this time all the Ministers each pronounced a funeral eulogy at the shrine of the temporary burial-place.

¹⁸⁴ Before this time the Empress had given her dying injunctions to the Ministers, saying:—"Of late years the five grains have not produced well, and there is great famine among the people. Let there be therefore no costly interment by raising for me a misasagi, but let me be buried in the misasagi of the Imperial Prince Takeda.

¹⁸⁵ 24th day. The Empress was buried in the misasagi of Prince Takeda.

Nihon Shoki, Book XXIII

The Emperor Okinaga Tarashi-hi Hiro-nuka, (Jomei Tennō)

¹ The Emperor Okinaga tarashi-hi hiro-nuka was the grandson of the Emperor Nunakura futo-dama-shiki, and the son of the Imperial Prince Hikobito no Ohoye. His mother's name was the Imperial Princess Nukade hime.

² In the 29th year of the reign of the Empress Toyo-mike Kashikiya hime the Prince Imperial Toyotomimi no Mikoto died. No successor to him had been appointed. In the 3rd month of the 36th year the Empress died. In the 9th month the funeral ceremonies were completed, but no decision as to who should succeed to the throne had yet been come to. At this time Soga no Yemishi no Omi was Oho-omi. He wished to decide the matter of the succession on his sole authority. But apprehending that the Ministers generally would not acquiesce in this, he consulted Abe no maro no Omi, and having assembled all the Ministers, they entertained them in the Oho-omi's house. When the feast was over, and they were about to disperse, the Oho-omi through Abe no Omi addressed the Ministers, saying:—"The Empress is dead, leaving no successor. If measures are not taken promptly, civil disturbances are to be feared. Which, therefore, of the Princes is to be her successor? When the Empress took ill, she commanded the Imperial Prince Tamura, saying:—"The Empire is a great charge, and, of course, not to be lightly spoken of. Do thou the Imperial Prince Tamura be watchful and observant, and not remiss.' She next sent for Prince Yamashiro no Ohoye, and said to him:—"Do thou avoid brawling speech of thine own, and fail not to follow the words of the many. Be self-restrained, and not contentious.' These were the dying injunctions of the Empress. Whom now shall we make Emperor?" The Ministers were silent, and made no answer. Again he asked them, but there was no reply. He persisted in questioning them, and thereupon Ohotomo no Kujira no Muraji advanced and said:—"Let us simply obey the Empress's dying injunctions. There is no need to go beyond them, and consult general opinion." Abe no Omi straightway inquired, saying:—"What does this mean? Explain thy opinion." He answered and said:—"What was the Empress's intention when she gave command to the Imperial Prince Tamura, saying:—"The Empire is a great charge; be not remiss'? Judging by this, the Imperial Dignity is already decided. And who shall gainsay this decision?" Then the four Ministers, Mareshi, Uneme no Omi, Uma, Taka-muku no Omi, Mike, Nakatomi no Omi, and Musashi, Naniha no Kishi, said:—"Let us comply with the advice of Ohotomo no Muraji; there is no more objection to be made." Ohomaro, Kose no Omi, Adzumōdo, Saheki no Muraji, and Shihote, Ki no Omi, these three, stood forward and said:—"It is Prince Yamashiro no Ohoye who should be made Emperor." But Soga no Kuramaro no Omi [also called Womasa] alone said:—"I am unable to say anything at this moment, but I will think further over the matter and declare myself later." Upon this the Oho-omi, seeing that the Ministers were inharmonious, and that the matter could not be accomplished, retired.

³ Before this, the Oho-omi had by himself inquired of Sakahibe no Marise no Omi, saying:—"The Empress has died, leaving no heir. Whom shall we make Emperor?" He answered and said:—"Let us

raise up Yamashiro no Ohoye, and make him Emperor." At this time Yamashiro no Ohoye was living in the Palace of Ikaruga. This consultation having come to his ears, he sent Prince Mikuni and Wajiko, Sakurawi no Omi, these two, with a secret message to the Oho-omi, saying:—"It has come to my knowledge that (thou) my maternal uncle art desirous of making the Imperial Prince Tamura Emperor. On hearing this report, I have thought of it standing and have thought of it sitting, but without being able to see on what just grounds it rests. I beg that I may be clearly informed of my uncle's intentions." Hereupon the Oho-omi, when he received this message from Yamashiro no Ohoye, was unable of himself to give an answer. So he sent for Abe no Omi, Nakatomi no Muraji, Ki no Omi, Kahabe no Omi, Takamuku no Omi, Uneme no Omi, Ohotomo no Muraji, and Kose no Omi, to whom he communicated fully Yamashiro no Ohoye's message. He then proceeded to address these Daibu, saying:—"Go, ye Daibu, in a body to the Palace of Ikaruga, and say to Prince Yamashiro no Ohoye, 'How should his humble servant be so rash as of his own authority to decide the succession to the Dignity? All that he has done is to take up the Empress's dying commands, and communicate them to the Ministers.' The Ministers said with one voice, 'In accordance with the dying instructions of the Empress, the Imperial Prince Tamura is the natural successor to the Dignity. Who has any further objection?' Such were the words of the Ministers. They are not specially my sentiments. Although I have a private opinion of my own, out of respect I refrain from communicating it by message, and await the opportunity of an interview in order to inform thee personally." Hereupon the Daibu, having received the words of the Oho-omi, proceeded together to the Palace of Ikaruga, where Prince Mikuni and Sakurawi no Omi were made to deliver to Yamashiro no Ohoye the message of the Oho-omi. Now Prince Ohoye made them go and ask the Daibu what were the dying commands of the Empress. They answered and said:—"We do not know the depth of the matter. Only we gathered from the account given us of the circumstance by the Oho-omi that on the day in which the Empress took to her sick bed, she gave command to the Imperial Prince Tamura, and said to him, 'The future government of the country is not to be lightly spoken of. Therefore do thou the Imperial Prince Tamura speak of it with self-restraint, and be not remiss.' She next gave command to Prince Ohoye, and said to him, 'Thy heart is young; avoid brawling words, and fail not to obey the voice of general opinion.' The princesses in immediate attendance on the Empress, and the ladies-in-waiting all know this. Moreover, it is within the direct knowledge of the great Prince." Hereupon Prince Ohoye caused further inquiry to be made, saying:—"Is there any special person who has heard these dying injunctions of the Empress?" The answer was, "We have no knowledge of any secret particulars." After this he sent a fresh message to the Daibu, saying:—"My beloved maternal uncle has been at the pains to send me not simply a single messenger, but a number of high officials for my instruction. For this I am deeply grateful. It appears, however, that the dying commands of the Empress which the Ministers now tell me of are somewhat different from what I heard. As soon as I learnt that the Empress had taken to her sick bed, I hastened to the palace and waited at the gate. Then Mike, Nakatomi no Muraji, came out from the forbidden precinct, and said:—"I summon thee by command of the Empress." Accordingly I proceeded to the inner gate. Moreover Kurome, Kurikuma no Uneme, met me in the courtyard, and led me to the Great Hall. Now the Empress's personal attendants, with Princess Kurimoto at their head, and eight ladies-in-waiting, Shibime among the number, several tens of persons in all, were in attendance beside the Empress. The Imperial Prince Tamura was also present. Now the Empress was very ill, and could not see me. Accordingly Princess Kurimoto informed her that Prince Yamashiro no Ohoye, whom she had sent

for, had arrived. Then the Empress raised herself up and gave command, saying:—"We, with our poor abilities, have long borne the burden of the great institution. But now our destined career is drawing to a close; and this disease admits of no avoidance. Therefore, thou hast always been dear to Our heart, and Our affection for thee has no parallel. Now the great foundation of the State is not a thing of Our reign (alone), but from all time has demanded diligence. Do thou, though thy heart is young, be watchful over thy words.' All those who were in immediate attendance on the Empress at that time know this. Therefore when this great favour was conferred on me, I was on the one hand full of awe, and on the other full of grief. I leaped for joy, and knew not what to do. Then I bethought me:—"The Spirits of the land and of grain and the ancestral shrines are weighty matters. I am young and devoid of wisdom: how can I presume to accept this charge?' Just at this time I desired to converse with my maternal uncle and the Ministers on the subject, but there was no (fit) opportunity for me to speak, and it is for this reason only that I have been silent up to the present. On a former occasion I went to the capital in order to pay a visit of inquiry to my sick maternal uncle, and lodged in the Temple of Toyora. On this day the Empress sent Shibime, Yakuchi no Uneme, to me with an Imperial message, saying:—"Thy maternal uncle, the Oho-omi, constantly expresses anxiety on thy account. After a hundred years, is it not to thee that the succession to the Dignity will fall? Be, therefore, watchful, and spare thyself.' This matter is clear. What doubt can there be about it? But am I covetous of the Empire? I am simply declaring what I have heard, and I call to witness to its truth the Gods both of Heaven and Earth. Therefore it is my desire to ascertain accurately the dying commands of the Empress. Moreover, ye, the Ministers sent to me by the Oho-omi, are men who have always addressed the sovereign as it were holding the sacred spear by the middle. Will you be so good, therefore, as to inform my uncle?"

⁴ After this Prince Hatsuse, the second son (of Prince Ohoye), sent for Nakatomi no Muraji and Kahabe no Omi separately, and said to them:—"Both my father and I spring from the Soga family, as is well known to the world. We, therefore, rely on it as on a high mountain. I pray, therefore, that the succession to the Dignity be not lightly spoken of." So he sent Prince Mikuni and Sakurawi no Omi along with the Ministers, saying:—"I desire to receive an answer." Then the Oho-omi sent Ki no Omi and Ohotomo no Muraji to say to Prince Mikuni and Sakurawi no Omi:—"On a former occasion I said all I had to say: there is nothing else. However, how should I presume to despise one prince and honour another?"

⁵ Several days after, Prince Yamashiro no Ohoye again sent Sakurawi no Omi to the Oho-omi to say:—"What I represented on the former day was only what I heard. Shall I oppose my maternal uncle?"

⁶ On this day the Oho-omi was ill, and unable to hold a personal conversation with Sakurawi no Omi.

⁷ The next day the Oho-omi sent for Sakurawi no Omi, and straightway despatched Abe no Omi, Nakatomi no Muraji, Kahabe no Omi, Oharida no Omi, and Ohotomo no Muraji to address Prince Yamashiro no Ohoye, saying:—"From the time of the Emperor who reigned in the Palace of Shikishima until recently, the Ministers have all been wise men. Now I am not wise, yet having happened on a time when men are scarce, I hold rank wrongfully above all the Ministers. This being so, I have been unable to settle the great foundation." This is, however, a grave matter, and cannot well be discussed by intermediaries. Therefore, although my age makes it burdensome to me, I will

Speak with thee personally. This is merely that there may be no misunderstanding as to the Empress's dying injunctions, and not because I have any private views of my own."

⁸ After this the Oho-omi sent Abe no Omi and Nakatomi no Muraji with a message to Sakahibe no Omi to inquire again of him, saying:—"Which Prince shall be made Emperor?" He answered and said:—"When the Oho-omi formerly asked me in person, his slave said all that he had to say on the matter. What need is there now for any further message?" And he was greatly enraged, and got up and went out. Just at this time there was a gathering of all the kinsmen of the Soga House to construct a tumulus for Shima no Oho-omi. They lodged at the place where the tomb was. Hereupon Marise no Omi, having pulled down the sheds at the tomb, retired to the Soga farm-house, and would do no official duty. Upon this, the Oho-omi was angry, and sent Katsushi, Musa no Kimi, and Akawi, Nishikori no Obito, to admonish him, saying:—"I know thy evil speeches, but by reason of our relationship of elder and younger brother I cannot injure thee. But if others are wrong and thou art right, I shall oppose them and follow thee: if others are right and thou art wrong, I shall in that case oppose thee and follow them. If, therefore, thou shouldst eventually disagree with me, there will be a breach between us, and there will, moreover, be civil broils in the land. Then posterity will say that thou and I have brought the country to ruin. Such would be our ill-fame with after generations. Do thou be watchful, nor allow a rebellious spirit to arise."

⁹ But he still refused compliance, and at length went to Ikaruga, where he dwelt in the Palace of Prince Hatsuse. Hereupon the Oho-omi became more and more wrathful, and sent the Ministers to make a request of Yamashiro no Ohoye, saying:—"Marise has of late been disobedient to me, and has concealed himself in the Palace of Prince Hatsuse. I pray thee, let me have Marise, so that I may examine the reasons." Hereupon, Prince Ohoye answered and said:—"Marise was always a favourite of the wise Empress, and has only come here for a short visit. How should he set himself in opposition to the sentiments of my maternal uncle? I pray thee, do not find fault with him." Accordingly he spoke to Marise, saying:—"It is most kind of thee to come, not forgetting the gratitude which thou owest to the former prince. But the peace of the Empire is now threatened on thy sole account. Moreover, the former Prince, when near his end, addressed his children, saying:—'Avoid wickedness of every kind, practise good of every kind.' I heard this speech, and have made it my constant rule of life. On this account, although I have my private sentiments, I am patient, and not wrathful. Nor can I set myself in opposition to my uncle. I pray thee, henceforward, be not afraid to reform thy views. Yield to the many, and do not withdraw thyself."

¹⁰ At this time, the Daibu also admonished Marise no Omi, saying:—"Thou shouldst not disobey the commands of Prince Ohoye." Hereupon Marise no Omi, having advanced to a point where he had nowhere to turn for support, burst out weeping and went home again. He remained in his house for more than ten days. Prince Hatsuse suddenly took ill and died. Hereupon Marise no Omi said:—"Though I live, on whom shall I place my trust?"

¹¹ The Oho-omi, wishing to put to death Sakahibe no Omi, raised troops which he sent against him. Sakahibe no Omi hearing that an armed force was coming, took with him his second son, Aya, and going outside the gate, sat down on a chair and waited. Then the troops arrived, and Ikuhi, Kume no Mononobe, was made to strangle him. Father and son died together and were buried in the same place. But the eldest son, Ketsu, fled and concealed himself in the tiled house of a nunnery, where he had intrigues with one or two of the nuns. Now one of the nuns was jealous and informed on him.

The temple was surrounded and he was on the point of being caught, when he got away and went to Mount Unebi. Therefore they searched the mountain. Ketsu had no place to escape to, and committed suicide on the mountain by stabbing himself in the throat. The people of that day made a song, saying:—

¹² 1st year, Spring, 1st month, 4th day. The Oho-omi together with the Ministers took the Imperial Seal and offered it to the Imperial Prince Tamura. He declined it, saying:—"The ancestral shrines are a weighty matter. I, the inept one, am wanting in wisdom; how can I presume to undertake their charge?" The Ministers humbly persisted in their request, saying:—"Thou, great Prince, wert the favourite of the late sovereign. Both the spirit realm and this visible world incline their hearts to thee. It is right that thou shouldst continue the Imperial line, and dispense thy radiance down on the people."

¹³ On the same day, he assumed the Imperial Dignity.

¹⁴ Summer, 4th month, 1st day. Tanabe no Muraji was sent to Yaku.

¹⁵ This year was the year Tsuchinoto Ushi (26th) of the Cycle.

¹⁶ 2nd year, Spring, 1st month, 12th day. The Imperial Princess Takara was appointed Empress-consort. She had two sons and one daughter. The name of the eldest was the Imperial Prince Katsuraki [the Emperor who reigned in the Palace of Ohotsu in Afumi]; the second was called the Imperial Princess Hashibito; the third was called the Imperial Prince Oho-ama [the Emperor who reigned in the Palace of Kiyomihara]. The Lady Hōde no Iratsume, daughter of the Oho-omi Soga no Shima, bore (to him) the Imperial Prince Furubito [also called the Imperial Prince Ohoye]. He also took to him Kaya no Uneme, of the province of Kibi, who bore to him the Imperial Prince Kaya.

¹⁷ 3rd month, 1st day. The senior ambassador from Koryō named Yōn Chă-phé, and the junior ambassador Ya-tök, with the senior ambassador from Pèkché, the Eun-sol, Sochă, and the junior ambassador the Tök-sol, Mutök, offered tribute together.

¹⁸ Autumn, 8th month, 5th day. The Dainin, Mitasuki, Inugami no Kimi, and the Dainin Kusushi no Ejitsu were sent to Great Thang.

¹⁹ 8th day. The Koryō and Pèkché guests were entertained at Court.

²⁰ 9th month, 4th day. The Koryō and Pèkché guests returned to their own country.

²¹ In this month Tanabe no Muraji and his companions returned from Yaku.

²² Winter, 10th month, 12th day. The Emperor removed (the palace) to a place near the Hill of Asuka. This was called the Palace of Okamoto. In this year the official residences of the three Han in Oho-kohori at Naniha were repaired.

²³ 3rd year, Spring, 2nd month, 10th day. People from Yaku emigrated hither.

²⁴ 3rd month, 1st day. Wi-chă, King of Pèkché, sent Prince Phung-chyang as hostage.

²⁵ Autumn, 9th month, 19th day. The Emperor made a progress to the hot springs of Arima in the Province of Settsu.

²⁶ Winter, 12th month, 13th day. The Emperor arrived from the hot springs.

²⁷ 4th year, Autumn, 8th month. Great Thang sent Kao Piao-jên to escort Mitasuki (on his way back from China to Japan). They anchored together at Tsushima. At this time the student-priests Ryōng-un and Bin, together with Suguri no Torikahi and Silla Escort Envoys, came in their train.

²⁸ Winter, 10th month, 4th day. The Envoys from the Land of Thang, Kao Piao-jên and his companions, arrived in the harbour of Naniha. Accordingly Mûmakahi no Muraji was sent to meet them at E-guchi. There were thirty-two boats, which, as well as the drums, fifes and flags, were all gaily decorated. He addressed Kao Piao-jên and his companions, saying:—"Hearing that the Envoy appointed by the Son of Heaven has arrived at the Emperor's Court, I have come to receive him." Then Kao Piao-jên answered and said:—"On a day when the wind is so chill, it gives me great pleasure that you have been good enough to come to meet me with these gaily-decked boats." Hereupon Wotsuki, Naniha no Kishi, and Yafushi, Ohoshi-kahachi no Atahe, were appointed to be their guides as far as the front of the official residence. Then Ittō, Iki no Fubito, and Yatsushi, Naniha no Kishi, were sent to introduce the guests into the official residence. On the same day, sacred sake was given them.

²⁹ 5th year, Spring, 1st month, 26th day. The Envoys from Great Thang, Kao Piao-jên and his companions, returned to their own country. The envoys sent to escort them, viz. the Kishi Womaro, Kuromaro and the rest, went as far as Tsushima, and then came back.

³⁰ 6th year, Autumn, 8th month. A long star was seen in the south. The people of that time called it a besom-star.

³¹ 7th year, Spring, 1st month. The besom-star went round and was seen in the East.

³² Summer, 6th month, 10th day. Pèkché sent the Tal-sol, Yu and others with tribute.

³³ Autumn, 7th month, 7th day. The Pèkché guests were entertained at Court. In this month a lotus of auspicious omen grew in the Tsurugi pond. There were two flowers on one stalk.

³⁴ 8th year, Spring, 1st month, 1st day. There was an eclipse of the sun.

³⁵ 3rd month. All those who had had illicit intercourse with the Uneme were put on their trial, and were all punished.

³⁶ At this time Wosazaki, Miwa no Kimi, by reason of the pain of the examination, committed suicide by stabbing himself in the throat.

³⁷ Summer, 5th month. There were great rains and floods.

³⁸ 6th month. The Palace of Okamoto having been destroyed by fire, the Emperor removed his residence to the Palace of Tanaka.

³⁹ Autumn, 7th month, 1st day. Prince Ohomata addressed Toyora no Oho-omi, saying:—"The Ministers and functionaries are remiss in their attendance at Court. Henceforward, let them attend at the beginning of the hour of the Hare, and withdraw after the hour of the Serpent. Regulate this by means of a bell." The Oho-omi, however, did not take this advice.

⁴⁰ This year there was a great drought, and there was famine throughout the Empire.

⁴¹ 9th year, Spring, and month, 23rd day. A great star floated from East to West, and there was a noise like that of thunder. The people of that day said that it was the sound of the falling star. Others said that it was earth-thunder. Hereupon the Buddhist Priest Bin said:—"It is not the falling star, but the Celestial Dog, the sound of whose barking is like thunder."

⁴² 3rd month, 2nd day. There was an eclipse of the sun.

⁴³ In this year the Yemishi rebelled and did not come to Court. The Dainin, Katana, Kamitsukenu no Kimi, was appointed general to smite them. But it was he, on the contrary, who was defeated by the

Yemishi, and fled into a fortress, where he was eventually besieged by the enemy. His soldiers all slipped away, and the castle became empty. The general was perplexed and knew not what to do. Then at nightfall he was climbing over the palisade in order to escape, when his wife lamented, saying:—"Oh, what a shame that we should be slain by Yemishi!" And to her husband she spoke, saying:—"Thy ancestors crossed the blue ocean and travelled 10,000 ri to reduce to submission Governments beyond the water, and so hand down to future generations their dread valour. If thou dost now bring disgrace on the name of thy forefathers, thou wilt surely become a laughing-stock to posterity." So she poured out sake for her husband, and compelled him to drink it. Then she girded on herself her husband's sword, and bending ten bows, caused the women, of whom there were several tens, to twang the bow-strings. When this was done, her husband roused himself again, and seizing a weapon which was lying on the ground, advanced. The Yemishi thought that the army was still numerous, and by degrees withdrew. Hereupon the routed troops reassembled, and, re-forming their ranks, attacked the Yemishi, whom they greatly defeated, taking them every one prisoners.

⁴⁴ 10th year, Autumn, 7th month, 19th day. There was a great storm, which broke trees and tore up houses.

⁴⁵ 9th month. There were continuous rains, and peaches and plums blossomed.

⁴⁶ Winter, 10th month. There was an Imperial progress to the Palace of the hot springs of Arima.

⁴⁷ This year Pèkché, Silla, and Imna all sent tribute.

⁴⁸ 11th year, Spring, 1st month, 8th day. The Imperial carriage returned from the hot springs.

⁴⁹ 11th day. The festival of tasting the new rice was held.

⁵⁰ 12th day. There was thunder without any clouds.

⁵¹ 22nd day. There was a storm with thunder.

⁵² 26th day. A long star appeared in the north-west. Priest Bin said that it was a besom-star. When it appeared, there was famine.

⁵³ Autumn, 7th month. The Emperor made a decree, saying:—"This year let there be a great palace and a great temple built." So the bank of the Kudara River was chosen as the site for the palace. Herewith the western population built the palace, and the eastern population built the temple. Agata, Fumi no Atahe, was made architect.

⁵⁴ Autumn, 9th month. The priests who had studied in Great Thang, viz. Ye-on and Ye-un, entered the capital in the train of the Silla Escort Envoys.

⁵⁵ Winter, 11th month, 1st day. The Silla Envoys were entertained at Court. Accordingly the Emperor granted them one grade of cap-rank.

⁵⁶ 12th month, 14th day. There was an Imperial progress to the Palace of the hot springs of Iyo.

⁵⁷ In this month a pagoda of nine stories was erected on the bank of the River Kudara.

⁵⁸ 12th year, Spring, 2nd month, 7th day. A star entered the moon.

⁵⁹ Summer, 4th month, 6th day. The Emperor returned from Iyo, and took up his residence in the Palace of Mūmaya-zaka.

⁶⁰ 5th month, 5th day. A great Buddhist maigre entertainment was given, at which by request the priest Ye-on expounded the Muryō jiu kiō.

⁶¹ Winter, 10th month, 11th day. Shô-an, a priest who had studied in Great Thang, and the student Kuromasa, Takamuku no Ayabito arrived by way of Silla. The tribute-bearing Envoys of Pèkché and Silla came in their company. Each of them was granted a grade of cap-rank.

⁶² This month (the Emperor) removed to the Palace of Kudara.

⁶³ 13th year, Winter, 10th month, 9th day. The Emperor died in the Palace of Kudara.

⁶⁴ 18th day. He was temporarily interred north of the Palace. This was called the "great temporary tomb" of Kudara. At this time the Heir Apparent, the Imperial Prince Hirakasu wake, was sixteen years old, and pronounced the funeral eulogium.

Nihon Shoki, Book XXIV

The Empress Ame Toyo-takara Ikashi-hi Tarashi Hime, (Kōgyoku Tennō)

¹ The Empress Ame toyo-takara ikashi-hi tarashi hime was the great-granddaughter of the Emperor Nuna-kura futo-dama-shiki, granddaughter of the Imperial Prince Ohoye, Oshizaka no hiko-bito, and daughter of Prince Chinu. Her mother's name was Princess Kibi.

² This Empress conducted the government in conformity with the ancient path.

³ In the second year of the Emperor Okinaga tarashi-hi hiro-nuka, she was appointed Empress-consort. This Emperor died in the 10th month of the 13th year of his reign.

⁴ 1st year, Spring, 1st month, 15th day. The Empress-consort assumed the Imperial Dignity. Yemishi, Soga no Omi, was made Oho-omi as before. The Oho-omi's son, Iruka [also called Kuratsukuri], took into his own hands the reins of government, and his power was greater than his father's. Therefore thieves and robbers were in dread of him, and things dropped on the highways were not picked up.

⁵ 29th day. The Dainin, Hirafu, Adzumi no Muraji, who had gone as Envoy to Pèkché, returned from Tsukushi, riding on post-horses, and said:—"The Land of Pèkché, hearing of the Emperor's death, has sent Ambassadors of condolence, along with whom I arrived in Tsukushi. But I wished to take part in the funeral ceremonies, and therefore have come on alone in advance. That country, however, is at present greatly disturbed."

⁶ 2nd month, 2nd day. Hirafu, Adzumi no Yamashiro no Muraji, Ihakane, Kusakabe no Kishi, and Agata, Yamato no Aya no fumi no Atahe, were sent to the Pèkché Ambassadors of condolence to inquire their news. The Ambassadors of condolence replied, saying:—"The sovereign of Pèkché said to us:—'Sè-syang is always behaving badly. I request that he may be delivered to the Envoys on their return.'" The Empress did not consent.

⁷ The servants of the Pèkché Envoys of condolence said:—"In the 11th month of last year, the Tè-sa-phyōng, Chi-chyōk, died. Moreover the Pèkché Envoys flung the Kunlun Envoys into the sea. In the first month of this year the King's mother died. Again, Kyoki, the son of the younger Prince, and also his younger sisters by the same mother, four persons in all, with the Lord Nè-sa-phyōng, and over forty notables, were banished to an island."

⁸ 6th day. Koryō Envoys anchored in the harbour of Naniha.

⁹ 21st day. The Daibu were sent to the district (government house) of Naniha to inspect the gold and silver sent as tribute by the Land of Koryō, as well as the other things presented by that country. After the Envoys had delivered over all the tribute, they said:—"The younger Prince died in the sixth month of last year. In the autumn, the 9th month, the Prime Minister, Irikasyumi, slew the King, and also put to death Irikō-Iyēsā and others to the number of more than 180. Then he took the son of the

younger Prince and made him King. He also made his own relation To-syu-ryu Keum-nyu Prime Minister."

¹⁰ 22nd day. The Koryō and Pèkché guests were entertained at the Naniha district (Government office). The Empress commanded the Oho-omi to send Oho-ama, Tsumori no Muraji, as Envoy to Koryō, Kuhina, Naniha no Kishi, to Pèkché, Mato, Kusakabe no Kishi, to Silla, and Nagaye, Sakamoto no Kishi, to Imna.

¹¹ 24th day. Kyoki was sent for and lodged in the house of Adzumi no Yamashiro no Muraji.

¹² 25th day. The Koryō and Pèkché guests were entertained.

¹³ 27th day. The Koryō and Pèkché Envoys both took their departure.

¹⁴ 3rd month, 3rd day. There was rain without any clouds.

¹⁵ Silla sent Envoys of congratulation on the accession, and also Envoys of condolence.

¹⁶ 15th day. The Silla Envoys took their departure. This month there were continual rains.

¹⁷ Summer, 4th month, 8th day. The Chief Envoy Kyoki and his companions had an audience of the Empress.

¹⁸ 10th day. The Oho-omi, Soga, invited Kyoki of Pèkché and his companions to his house at Unebi. He had friendly conversation with them and presented a good horse and twenty bars of iron. But he did not invite Sè-syang.

¹⁹ This month there were continuous rains.

²⁰ 5th month, 5th day. Kyoki and his companions were invited to witness an archery-hunt in front of the Miyake of Yosami in the province of Kahachi.

²¹ 16th day. The ship of the Envoys of the Land of Pèkché and the ship of the Kishi anchored together in the harbour of Naniha.

²² 18th day. The Pèkché Envoys delivered their tribute, and the Kishi reported their mission.

²³ 21st day. One of Kyoki's companions died.

²⁴ 22nd day. A child of Kyoki died. At this time, Kyoki and his wife shrunk with horror from the dead child, and were not present at the funeral ceremonies. It is the general custom in Pèkché and Silla when a death occurs that even the parents, brothers, husband or wife, and sisters of the deceased should never look on him again. Judging from this, they are utterly wanting in feeling, and not to be distinguished from birds and beasts.

²⁵ 23rd day. Ripe rice was seen.

²⁶ 24th day. Kyoki removed with his wife and children to the house in Ohowi in Kudara, and sent people to bury his child in Ishikaha.

²⁷ 6th month, 16th day. Fine rain fell.

²⁸ 6th month. There was a great drought.

²⁹ Autumn, 7th month, 9th day. A guest-star entered the moon.

³⁰ 22nd day. The Pèkché Envoys, the Tè-sa-phyöng, Chichyök, and his colleagues were entertained at Court.

³¹ One writing has:—"The Tè-sa-phyöng, Chichyök, and his son the Tal-sol—the name is wanting—the Eun-sol Kun-syön."

³² Therewith stout fellows were commanded to wrestle before Kyoki, Chichyök and the others. When the banquet was over, they retired and went to pay their respects at Kyoki's gate.

³³ 23rd day. The pages of Iruka, Soga no Omi, caught a white sparrow. On the same day at the same time there was a man who put a white sparrow (or sparrows) into a cage and sent it as a present to Soga no Omi.

³⁴ 25th day. The Ministers conversed with one another, saying:—"In accordance with the teachings of the village hafuri, there have been in some places horses and cattle killed as a sacrifice to the Gods of the various (Shintō) shrines, in others frequent changes of the market-places, or prayers to the River-Gods. None of these practices have had hitherto any good result." Then Soga no Oho-omi answered and said:—"The 'Mahāyāna Sutra' ought to be read by way of extract in the temples, our sins repented of, as Buddha teaches, and thus with humility rain should be prayed for."

³⁵ 27th day. In the South Court of the Great Temple, the images of Buddha and of the Bosatsu, and the images of the four Heavenly Kings, were magnificently adorned. A multitude of priests, by humble request, read the "Mahāyāna Sutra." On this occasion Soga no Oho-omi held a censer in his hands, and having burnt incense in it, put up a prayer.

³⁶ 28th day. A slight rain fell.

³⁷ 29th day. The prayers for rain being unsuccessful, the reading of the "Sutra" was discontinued.

³⁸ 8th month, 1st day. The Emperor made a progress to the river-source of Minabuchi. Here he knelt down and prayed, worshipping towards the four quarters, and looking up to Heaven. Straightway there was thunder and a great rain, which eventually fell for five days, and plentifully bedewed the Empire. [One writing has:—"For five days there was continuous rain, and the nine grains ripened."]

³⁹ Hereupon the peasantry throughout the Empire cried with one voice, "Bansai," and said, "An Emperor of exceeding virtue!"

⁴⁰ 6th day. The Pèkché Envoys, viz. the Associate Official and the rest, took their departure. They were given a large ship and three boats.

⁴¹ This day at midnight it thundered in the south-west corner, and there was wind and rain. The ship in which the Associate Official and his companions were embarked ran ashore and was wrecked.

⁴² 13th day. The rank of Shôtoko was conferred on the Pèkché hostage, the Tal-sol, Chyang-pok. One grade of rank was conferred on the guests of middle and lower condition, and they each received presents according to their station.

⁴³ 15th day. A ship was given to the Associate Official of Pèkché and his companions, in which they were sent off.

⁴⁴ 16th day. The Koryö Envoys returned to their country.

⁴⁵ 26th day. The Pèkché Envoys returned to their country.

⁴⁶ 9th month, 3rd day. The Empress commanded the Oho-omi, saying:—"It is our wish to build a great temple. Let labourers be levied from Afumi and Koshi." Moreover, charge was given to the various provinces to have ships built.

⁴⁷ 19th day. The Empress commanded the Oho-omi, saying:—"I wish the building of a palace to be begun in this month, and completed not later than the 12th month. Let building-timber be taken from

the various provinces." Accordingly, workmen for building the palace were levied from Tôtomi on the east, as far as Aki on the west.

⁴⁸ 21st day. The Yemishi of the Koshi neighbourhood, several thousand in number, made their submission.

⁴⁹ Winter, 10th month, 8th day. There was an earthquake, with rain.

⁵⁰ 9th day. There was an earthquake. This night there was an earthquake, with wind.

⁵¹ 12th day. The Yemishi were entertained at Court.

⁵² 15th day. Soga no Oho-omi entertained the Yemishi in his house, and personally made kind inquiries after their welfare.

⁵³ On this day, the ship of the Silla Envoys of condolence, and the ship of the Envoys of congratulation on the accession, anchored at the island of Iki.

⁵⁴ 24th day. There was an earthquake at midnight.

⁵⁵ This month summer ordinances were put in force. There was rain without clouds.

⁵⁶ 11th month, 2nd day. There was great rain, with thunder.

⁵⁷ 5th day. At midnight there was a thunder-clap in the north-west corner.

⁵⁸ 8th day. It thundered five times in the north-west corner.

⁵⁹ 9th day. The weather was warm, as in spring.

⁶⁰ 10th day. Rain fell.

⁶¹ 11th day. The weather was warm, as in spring.

⁶² 13th day. There was a thunder-clap in the northern quarter, and wind sprang up.

⁶³ 16th day. The Empress celebrated the festival of tasting the new rice. On this day the Prince Imperial and the Oho-omi each personally tasted the new rice.

⁶⁴ 12th month, 1st day. The weather was mild, as in spring.

⁶⁵ 3rd day. It thundered five times during the day, and twice at night.

⁶⁶ 9th day. It thundered twice in the east, and there was wind and rain.

⁶⁷ 13th day. The mourning ceremonies for the Emperor Okinaga tarashi-hi hiro-nuka were begun. On this day, the Shōtoko, Tokudai, Kose no Omi, pronounced a funeral eulogium on behalf of Prince Ohomata. Next the Shōtoko Hosome, Ahata no Omi, pronounced a funeral eulogium on behalf of the Imperial Prince Karu. Next the Shōtoko, Mūma-kahi, Ohotomo no Muraji, pronounced a funeral eulogium on behalf of the Oho-omi.

⁶⁸ 14th day. Okinaga no Yamana no Kimi pronounced an eulogium of the Imperial line.

⁶⁹ 20th day. It thundered three times in the north-east corner.

⁷⁰ 21st day. The Emperor Okinaga tarashi-hi hiro-nuka was buried on the Hill of Name-hazama.

⁷¹ On this day the Empress removed her residence to the Palace of Woharida.

⁷² One writing says:—"To the temporary palace in the southern courtyard of the Eastern Palace."

⁷³ 23rd day. It thundered once in the night with a splitting noise.

⁷⁴ 30th day. The weather was mild, as in spring.

⁷⁵ This year Yemishi, Soga no Oho-omi erected his own ancestral temple at Taka-miya in Katsuraki, and performed an eight-row dance. Finally he made a song, saying:—

⁷⁶ Moreover he levied all the people of the land as well as the serfs of the 180 Be, and constructed two tombs at Imaki in preparation for his death. One was called the Great Misasagi, and was intended as the tomb of the Oho-omi; one was called the Small Misasagi, and was meant for the tomb of Iruka no Omi. It was his desire that after his death other people might not be troubled. Moreover he assembled all the Mibu people of Kamutsumiya, and made them do forced labour on the precincts of the tombs. Hereupon Princess Kamutsumiya no Oho-iratsume was wroth, and exclaimed, saying:—"Soga no Omi wantonly usurps the Government of the land, and does many outrageous things. In Heaven there are not two suns: in a state there cannot be two sovereigns. Why should he, at his own pleasure, employ, in forced labour, all the people of the fief?" From this her hate began to gather, and she at length shared in the common downfall.

⁷⁷ This year was the year Midzunoye Tora (39th) of the Cycle.

⁷⁸ 2nd year, Spring, 1st month, 1st day. In the morning great clouds of five colours covered all the sky, except in the north-east, where they were wanting. A mist of a uniform blue colour arose from the earth on all sides.

⁷⁹ 10th day. A great storm.

⁸⁰ 2nd month, 20th day. Peach-blossoms first appeared.

⁸¹ 25th day. The leaves and flowers of herbs and trees were injured by hail.

⁸² In this month there were wind, thunder, and ice-rain. Winter ordinances were in force.

⁸³ 3rd month, 13th day. The official quarters of the Pèkché guests at Naniha and the houses of the people took fire.

⁸⁴ 25th day. The flowers and leaves of the herbs and trees were injured by frost.

⁸⁵ In this month there were wind, thunder, rain and ice-rain. Winter ordinances were in force.

⁸⁶ Summer, 4th month, 7th day. A great storm, with rain.

⁸⁷ 8th day. A wind sprang up and the weather was chilly.

⁸⁸ 20th day. There was a west wind and hail. The weather was cold, and people wore three wadded garments.

⁸⁹ 21st day. The Viceroy of Tsukushi sent a mounted messenger with a message to the Empress, saying:—"The Prince, the younger brother of Kyoki, son of the King of Pèkché, has arrived in company of the tribute Envoys."

⁹⁰ 25th day. It was reported from the province of Ohomi that hail had fallen there one inch in diameter.

⁹¹ 28th day. The Empress removed her residence from the temporary palace to the new Palace of Itabuki in Asuka.

⁹² 5th month, 16th day. There was an eclipse of the moon.

⁹³ 6th month, 13th day. The Viceroy of Tsukushi sent a mounted messenger with a message to the Empress, saying:—"Koryō is sending Envoys to our Court." When the Ministers heard this, they

said:—"Koryō has not come to Court since the year Kanoto i, and this year they are coming to Court."

⁹⁴ 23rd day. The Pèkché tribute-ships anchored in the port of Naniha.

⁹⁵ Autumn, 7th month, 3rd day. Several Daibu were sent to the district (Government house) of Naniha to inspect the Pèkché tribute and presents. Hereupon the Daibu inquired of the tribute Envoys, saying:—"The national tribute offered by you is less than by previous precedent. The articles sent to the Oho-omi are of no better quality than those which were returned in a former year; and, in defiance of previous precedent, no articles at all have been brought for the Ministers. How is this?"

⁹⁶ The senior Envoy, the Tal-sol, Chă-să, and the junior Envoy, the Eun-sol, Kun-syōn, together answered and said:—"The deficiency will be speedily supplied." Chă-să was a son of the hostage, the Tal-sol, Mu-chă.

⁹⁷ In this month the water of the Mamuta pond stank greatly, and was covered with small grubs, which had black mouths and white bodies.

⁹⁸ 8th month, 15th day. The water of the Mamuta pond changed, and became like indigo juice. Its surface was covered with dead grubs. Moreover the running water in the drains became coagulated to the thickness of three or four inches, and the fishes, both great and small, stank, as when they are scorched to death in summer. They were therefore unfit for food.

⁹⁹ 9th month, 6th day. The Emperor Okinaga tarashi-hi hiro-nuka was buried in the Oshi-zaka Misasagi.

¹⁰⁰ A certain writing says:—"The Emperor Hironuka is also called the Emperor Takechi."

¹⁰¹ 11th day. Kibi no Shima, the Empress's grandmother, died.

¹⁰² 17th day. The Empress instructed Wite, Hashi no Saba no Muraji, to superintend the funeral ceremonies of her grandmother. From the time that the Empress's grandmother took ill, until the beginning of the mourning, the Empress never left her bedside, and was assiduous in attending to her nourishment.

¹⁰³ 19th day. The Empress's grandmother was buried on the Hill of Mayumi.

¹⁰⁴ On this day there was great rain, with hail.

¹⁰⁵ 30th day. The work of constructing the tomb of the Empress's grandmother was discontinued, and presents of silk and cloth were given to the Omi, the Muraji, and Tomo no Miyakko, each according to his rank.

¹⁰⁶ In this month the water of the Mamuta pond gradually changed, and became white. Moreover, it was no longer ill-smelling.

¹⁰⁷ Winter, 10th month, 3rd day. The Ministers and Tomo no Miyakko were entertained in the Court of the Imperial Residence, and the matter of bestowing Dignities was considered. Ultimately instructions to the Governors of Provinces were given as before ordered, and no change was made. They were told to proceed to their posts, and to be watchful in respect to their administration.

¹⁰⁸ 6th day. Yemishi, Soga no Oho-omi, was unable from illness to attend at Court. On his own private authority, he granted his son Iruka a purple cap, which made him rank, as it were, with the Oho-omi. He also called the younger brother (of Iruka) Mononobe no Oho-omi. The Oho-omi's

grandmother was the younger sister of Mononobe no Yugehi no Ohomuraji. Therefore, by reason of his mother's property, he acquired an influential position in the world.

¹⁰⁹ 12th day. Iruka, Soga no Omi, plotted by himself to set aside the Kamutsumiya Princes, and to establish Furubito no Ohoye as Emperor. At this time there was a children's song which said:—

¹¹⁰ One book says:—"Iruka, Soga no Omi, had a profound repulsion for the prestige and fame of the Kamutsumiya Princes throughout the Empire, and plotted by himself how to become established in their stead."

¹¹¹ In this month the water of the Mamuta pond became clear again.

¹¹² 11th month, 1st day. Iruka, Soga no Omi, sent the Shōtoko, Kose no Tokudai no Omi, and the Dainin, Hashi no Saba no Muraji, to seize Prince Yamashiro no Ohoye and the rest at Ikaruga.

¹¹³ One book says:—"With Kose no Tokudai no Omi and Yamato no Mūma-kahi no Obito as commanders."

¹¹⁴ Hereupon the slave Minari and several tens of toneri came forth and fought in their defence. Hashi no Saba no Muraji was hit by an arrow and died, and the troops were afraid, and retreated. They said to one another:—"The saying 'one man as good as a thousand' is applicable to Minari." Yamashiro no Ohoye accordingly took the bones of a horse and flung them into his sleeping-chamber, and eventually, taking with him his consort, and accompanied by the younger members of his family, seized an opportunity to escape, and concealed himself on Mount Ikoma. Miwa no Fumuya no Kimi, a toneri named Tame no Muraji, and his daughter Uda no Morowoshi, and Ise no Abe no Katafu followed him.

¹¹⁵ Kose no Tokudai no Omi and the others, having burnt the Palace of Ikaruga, found bones among the ashes, and wrongly imagined that the Prince was dead. So they raised the siege and withdrew. Therewith Prince Yamashiro no Ohoye and his companions tarried on the mountain for four or five days. They had nothing to eat or drink. Miwa no Fumuya no Kimi advanced, and advised him, saying:—"Let us, I pray thee, go over to the Miyake of Fukakusa, and thence on horseback towards the Eastern provinces. Let us make Mibu our headquarters, and having raised troops, come back and fight. Our success is not doubtful." Prince Yamashiro no Ohoye and his companions answered and said:—"If we did as thou sayest, we should certainly succeed. In my heart, however, I desire for ten years not to impose a burden on the people. For the sake of one person only, why should I distress the ten thousand subjects? Moreover, I do not wish it to be said by after generations that for my sake anyone has mourned the loss of a father or mother. Is it only when one has conquered in battle that he is to be called a hero? Is he not also a hero who has made firm his country at the expense of his own life?" There was a man who from afar perceived the Princes of Kamutsumiya on the mountains, and went back and told this to Iruka, Soga no Omi. When Iruka heard this he was much afraid, and immediately set in movement an armed force. Then he informed Kuni-oshi, Takamuku no Omi, where the Prince was, and said:—"Thou must at once proceed to the mountain and arrest the Prince." Kuni-oshi answered and said:—"Thy slave guards the Imperial Palace, and dares not go elsewhere." Iruka was about to go himself when the Imperial Prince Furubito no Ohoye arrived, panting for breath, and asked whither he was going. Iruka informed him of the whole circumstances. Then the Imperial Prince Furubito said:—"The rat lies down in its hole and lives; it leaves its hole and dies." Accordingly Iruka gave up the idea of going, and sent commanders to make search at Ikoma, but they were never able to find him.

¹¹⁶ Hereupon Prince Yamashiro no Ohoye and his companions returned from the mountain and entered the Temple of Ikaruga. The commanders straightway surrounded the Temple with troops. Then Prince Yamashiro no Ohoye sent Miwa no Fumuya no Kimi with a message to the commanders, saying:—"If I had raised an army, and attacked Iruka, I should certainly have conquered. But for the sake of one person, I was unwilling to destroy the people. Therefore I deliver up myself to Iruka." Finally he and the younger members of his family, with his consorts, strangled themselves at the same time, and died together. At this time five coloured banners and umbrellas shone in the sky, and descending, ahung over the Temple to the sound of various music. Every one looked up with cries of admiration. At length they were pointed out to Iruka, upon which the banners and umbrellas were changed into a black cloud, so that Iruka was unable to see them.

¹¹⁷ Yemishi, Sega no Oho-omi, hearing that Prince Yamashiro no Ohoye and his people had all been destroyed by Iruka, chid him angrily, saying:—"Ah! Iruka! Thou are foolish exceedingly, and dost arbitrarily practise outrage. Is not thine own life precarious?"

¹¹⁸ The people of that day explained the application of the above poem as follows:—

¹¹⁹ By "the cliff" is meant Kamutsumiya: by the "little monkey" is meant Hayashi no Omi [Hayashi no Omi is Iruka]: by "cooking rice" is intended the burning of Kamutsumiya: by "Pass on, having stolen even the very rice, oh thou mountain-goat old man," Prince Yamashiro's head of hair, which was streaked with grey so as to resemble that of a wild goat, is alluded to. Another explanation is that it refers to his having abandoned his Palace and concealed himself deep among the mountains.

¹²⁰ This year the Heir Apparent to the throne of Pèkché, Yō Phung-chyang, set loose and kept four hives of honey-bees on Mount Miwa; but they did not multiply their kind.

¹²¹ 3rd year, Spring, 1st month, 1st day. Nakatomi no Kamako no Muraji was appointed Chief of the Shintō religion. He declined the appointment several times, and would not take it up. On the plea of ill-health he went away and lived at Mishima. At this time the Imperial Prince Karu had an ailment of the leg which prevented him from coming to Court. Now Nakatomi no Kamako no Muraji had before this a friendship for the Imperial Prince Karu, and therefore went to his Palace to spend the night in attendance on him. The Imperial Prince Karu, knowing well that Nakatomi no Kamako no Muraji was a man of exalted sentiments and of a bearing which made rudeness to him impossible, sent his favourite consort, a lady of the Abe House, to sweep out a separate room and to spread high a new sleeping-mat. There was nothing which was not provided for him, and the respect shown him was extraordinary. Nakatomi no Kamako no Muraji was very sensible of (the cordiality of) his reception, and addressed the toneri, saying:—"I have been treated with a special kindness which exceeds all that I had expected. Who would not make him Ruler over the Empire?" The toneri accordingly reported to the Imperial Prince what he had said. The Imperial Prince was greatly pleased.

¹²² Nakatomi no Kamako no Muraji was a man of an upright and loyal character and of a reforming disposition. He was indignant with Soga no Iruka for breaking down the order of Prince and Vassal, of Senior and Junior, and cherishing veiled designs upon the State. One after another he associated with the Princes of the Imperial line, trying them in order to discover a wise ruler who might establish a great reputation. He had accordingly fixed his mind on Naka no Ohoye, but for want of intimate relations with him he had been for so far unable to unfold his inner sentiments. Happening to be one of a football party in which Naka no Ohoye played at the foot of the keyaki tree of the Temple of Hōkōji, he observed the (Prince's) leathern shoe fall off with the ball. Placing it on the

palm of his hand, he knelt before the Prince and humbly offered it to him. Naka no Ohoye in his turn knelt down and respectfully received it. From this time they became mutual friends, and told each other all their thoughts. There was no longer any concealment between them. They feared, however, that jealous suspicions might be caused by their frequent meetings, and they both took in their hands yellow rolls, and studied personally the doctrines of Chow and Confucius with the learned teacher of Minabuchi. Thus they at length while on their way there and back, walking shoulder to shoulder, secretly prepared their plans. On all points they were agreed.

¹²³ Now Nakatomi no Kamako no Muraji counselled him, saying:—"For him who cherishes great projects, nothing is so essential as support. I pray thee, therefore, take to thee the eldest daughter of Soga no Kurayamada no Maro, and make her thy consort. When a friendly marriage relationship has been established, we can then unfold our desire to associate him with us in our plans. There is no shorter way to success than this. Now when Naka no Ohoye heard this, he was much pleased, and acted in accordance with his advice in every particular. Nakatomi no Kamako no Muraji accordingly went himself, and as go-between conducted the marriage negotiations to a successful result. On the night, however, fixed upon for (the consummation of the marriage with) the eldest daughter, she was stolen away by a relation [his name was Musa no Omi]. In consequence of this, Kurayamada no Omi was grieved and alarmed. He looked up and looked down, and knew not what to do. His younger daughter, wondering at her father's grief and alarm, went up to him and inquired of him, saying:—"Why art thou sorrowful and in fear?" Her father told her the cause. The younger daughter said:—"I beseech thee, do not grieve, but offer me. It is still not too late." Her father was greatly rejoiced, and at length offered this daughter. She served (the Prince) with sincerity of heart, and without any shyness whatever.

¹²⁴ Nakatomi no Kamako no Muraji recommended Komaro, Saheki no Muraji, and Amida, Katsuraki no Waka-inu-kahi no Muraji, to Naka no Ohoye, saying, &c., &c.

¹²⁵ 3rd month. An owl brought forth young in the Miyake of Ohotsu belonging to Toyota no Ohomi.

¹²⁶ It was reported from the Province of Yamato:—"Lately a man of the Uda district, called Oshizaka no Atahe, went with a boy for a walk over the snow. They climbed Mount Uda, and there they saw purple mushrooms growing out of the snow six inches or more in height, and covering about four chō. So he made the boy gather them, and went back and showed them to his neighbours. They all said:—"We do not know them," and suspected that they were poisonous. Hereupon Oshizaka no Atahe and the boy boiled and ate them. They were very savoury. The next day they went to see, but there were none at all. Oshizaka no Atahe and the boy, from having eaten the mushroom soup, were free from disease, and lived long. Some one said:—"Probably the common people, not knowing the herb of long life, mistakenly called it a mushroom."

¹²⁷ Summer, 6th month, 1st day. Ohotomo no Mūmakahi no Muraji presented to the Empress a lily, the stem of which was eight feet in length, separated as to the lower part, but joined together as to the end.

¹²⁸ 3rd day. It was reported from the district of Shiki no Kami:—"There was a man on Mount Miwa who, seeing a monkey having its noonday sleep, stealthily took it by the elbow, but without doing it bodily harm. The monkey kept its eyes closed, and sang a song, saying:—

¹²⁹ The man was amazed at the monkey's song. He set it free and came away. This was a portent, indicating, after many years had passed, the siege of the Kamutsumiya Princes on Mount Ikoma by Soga no Kura-tsukuri."

¹³⁰ 6th day. Among the lotuses in the Tsurugi pond, there was one which had two flowers on one stem. Toyora no Oho-omi inferred without sufficient reason that this portended the future prosperity of Soga no Omi. So he made a picture with golden ink, and presented it to the sixteen feet high Buddha of Great Hōkōji.

¹³¹ In this month the witches and wizards of the whole country, breaking off leafy branches and hanging them with tree fibre, watched the time when the Oho-omi was crossing a bridge and vied with one another in addressing to him subtle interpretations of divine words. They were in great numbers, so that they could not be distinctly heard. Old people said that this was a sign of changes. At this time three popular songs were made. The first was:—

¹³² The second was:—

¹³³ The third was:—

¹³⁴ Autumn, 7th month. A man of the neighbourhood of the River Fuji in the East Country named Ohofu Be no Oho urged his fellow-villagers to worship an insect, saying:—"This is the God of the Everlasting World. Those who worship this God will have long life and riches." At length the wizards and witches, pretending an inspiration of the Gods, said:—"Those who worship the God of the Everlasting World will, if poor, become rich, and, if old, will become young again." So they more and more persuaded the people to cast out the valuables of their houses, and to set out by the roadside sake, vegetables, and the six domestic animals. They also made them cry out:—"The new riches have come!" Both in the country and in the metropolis people took the insect of the Everlasting World and, placing it in a pure place, with song and dance invoked happiness. They threw away their treasures, but to no purpose whatever. The loss and waste was extreme. Hereupon Kahakatsu, Kadono no Hada no Miyakko, was wroth that the people should be so much deluded, and slew Ohofu Be no Oho. The wizards and witches were intimidated, and ceased to persuade people to this worship. The men of that time made a song, saying:—

¹³⁵ This insect is usually bred on orange trees, and sometimes on the Hosoki. It is over four inches in length, and about as thick as a thumb. It is of a grass-green colour with black spots, and in appearance entirely resembles the silkworm.

¹³⁶ Winter, 11th month. Iruka no Omi, son of Yemishi, Soga no Oho-omi, built two houses on the Amagashi Hill. The Oho-omi's house was called the Palace-Gate: Iruka's house was called the Valley-Palace-Gate. Their sons and daughters were styled Princes and Princesses. Outside the houses palisades were constructed, and an armoury was erected by the gate. At each gate there was set a tank for water, and several tens of wooden hooks as a provision in case of fire. Stout fellows were constantly employed to guard the houses, with arms in their hands.

¹³⁷ The Oho-omi made Osa no Atahe build the Temple of Hokonuki on Mount Ohoniho. Moreover, he built a house on the east side of Mount Unebi and dug a pond, so as to make of it a castle. He erected an armoury, and provided store of arrows. In his goings out and comings in he was always surrounded by an attendant company of fifty soldiers. These sturdy fellows were called the Eastern

Company. The people of the various Uji came to his gate, and waited upon him. He called himself their father, and them his boys. The Aya no Atahe attended wholly upon the two houses.

¹³⁸ 4th year, Spring, 1st month. On mountain-peaks, by river-sides, or among shrines and temples, there was a something visible afar, and there was heard a humming of monkeys, as it were ten or sometimes twenty together. But when one approached to see what it might be, nothing was visible. There was still heard the sound of crying and screaming, but no one was able to distinguish any bodily form.

¹³⁹ An old book says:—"In this year the capital was removed to Naniha, and this was an indication that the Itabuki palace would become a waste."

¹⁴⁰ The men of that day said:—"These are the messengers of the Great Deity of Ise."

¹⁴¹ Summer, 4th month, 1st day. The Koryō student-priests said that their fellow-student Kuratsukuri no Tokushi had made friends with a tiger, and had learnt from him his arts, such as to make a barren mountain change into a green mountain, or to cause yellow earth to become clear water, and all manner of wonderful arts too many to enumerate. Moreover, the tiger bestowed on him his needle, saying:—"Be watchful! be watchful, and let no one know! Treated with this, there is no disease which may not be cured." Truly, as the tiger had said, there was no disease which was not cured when treated by it. Tokushi always kept the needle concealed in a pillar. Afterwards the tiger broke the pillar and ran away, taking the needle with him. The Land of Koryō, hearing that Tokushi wished to return, put him to death by poison.

¹⁴² 6th month, 8th day. (Prince) Naka no Ohoye secretly addressed Kurayamada no Maro no Omi, saying:—"On the day that the three Korean kingdoms present their tribute I will surely cause thee to read aloud their memorial," and went on to inform him of his plan for slaying Iruka no Omi. Maro no Omi respectfully assented.

¹⁴³ 12th day. The Empress held a Court in the Taikyokuden. (Prince) Furubito no Ohoye was in attendance.

¹⁴⁴ Nakatomi no Kamako no Muraji, knowing that Soga, Iruka no Omi, was of a very suspicious nature, and wore a sword day and night, showed the performers an expedient to make him lay it aside. Iruka no Omi laughed, and, having ungirded his sword, entered and took his place in attendance by the throne. Kurayamada Maro no Omi advanced and read aloud the memorials of the three kingdoms of Corea. Hereupon (Prince) Naka no Ohoye ordered the Guard of the Gates to fasten all the twelve gates at the same time, and to allow nobody to pass. Then he called together the Guards of the Gates to one place and promised them rewards. (Prince) Naka no Ohoye then took in his own hands a long spear and hid it at one side of the Hall. Nakatomi no Kamako no Muraji and his people, armed with bows and arrows, lent their aid. Katsumaro, Ama no Inukahi no Muraji, was sent to give two swords in a case to Komaro, Saheki no Muraji, and Amida, Katsuraki no Waka-inu-kahi no Muraji, with the message, "Up! up! make haste to slay him." Komaro and the other tried to send down their rice with water, but were so frightened that they brought it up again. Nakatomi no Kamako no Muraji chid and encouraged them. Kurayamada Maro no Omi feared lest the reading of the memorials should come to an end before Komaro and his companion arrived. His body was moist with streaming sweat, his voice was indistinct, and his hands shook. Kuratsukuri no Omi wondered at this, and inquired of him, saying:—"Why dost thou tremble?" Yamada Maro answered and said:—"It is being near the Empress that makes me afraid, so that unconsciously the perspiration pours

from me." Naka no Ohoye, seeing that Komaro and his companion, intimidated by Iruka's prestige, were trying to shirk and did not come forward, cried out "Yā!" and forthwith coming out with Komaro and his companion, fell upon Iruka without warning, and with a sword cut open his head and shoulder. Iruka started up in alarm, when Komaro with a turn of his hand flourished his sword and wounded him on the leg. Iruka rolled over to where the Empress sat, and bowing his head to the ground, said:—"She who occupies the hereditary Dignity is the Child of Heaven. I, Her servant, am conscious of no crime, and beseech Her to deign to make examination into this." The Empress was greatly shocked, and addressed Naka no Ohoye, saying:—"I know not what has been done. What is the meaning of this?" Naka no Ohoye prostrated himself on the earth, and made representation to Her Majesty, saying:—"Kuratsukuri wished to destroy utterly the Celestial House, and to subvert the Solar Dignity. Is Kuratsukuri to be substituted for the Celestial descendants?" The Empress at once got up, and went into the interior of the Palace. Komaro, Saheki no Muraji, and Amida, Waka-inukahi no Muraji, slew Iruka no Omi. On this day rain fell, and puddle-water overflowed the Court. They covered Kuratsukuri's body with screens of matting. When Furubito no Ohoye saw this, he ran into his private palace, and said to his people:—"The Coreans have slain Kuratsukuri no Omi. My heart is sore." Then he went into his sleeping-chamber, shut the door, and would not come out.

¹⁴⁵ Naka no Ohoye presently entered the Temple of Hōkōji, which he fortified and prepared to defend. The Imperial Princes, Ministers, Daibu, Omi, Muraji, Tomo no Miyakko, and Kuni no Miyakko, one and all followed him. Men were sent to deliver the body of Kuratsukuri no Omi to Yemishi no Oho-omi. Hereupon the Aya no Atahe assembled all their clan. Clad in armour and with weapons in their hands, they came to the assistance of the Oho-omi, and formed an army. Naka no Ohoye sent the General Kose no Tokuda no Omi to explain to the rebel band that ever since the creation of Heaven and Earth there were lords and vassals, and to make himself acquainted with the cause of this uprising. Hereupon Kunioshi, Takamuku no Omi, addressed the Aya no Atahe, saying:—"We are bound to receive (capital) punishment on account of our Lord's eldest son. Moreover, it is not doubtful that to-day or to-morrow swift execution awaits the Oho-omi. This being so, for whom should we fight to no purpose, rendering ourselves all liable to be put to death?" When he had finished speaking, he ungirded his sword, flung away his bow, and went away, deserting the cause. The rebel troops, moreover, following his example, dispersed and ran away.

¹⁴⁶ 13th day. Yemishi, Soga no Omi, and his people, when about to be executed, burnt the History of the Emperors, the History of the Country, and the objects of value. Yesaka Funa no Fubito straightway hastened to seize the burning History of the Country, and delivered it up to Naki no Ohoye. On this day permission was given for the interment of the bodies of Yemishi, Soga no Omi, and Kuratsukuri in tombs. Lament for them was also allowed.

¹⁴⁷ Upon this, some explained the first of the popular songs, saying:—

¹⁴⁸ The song which says:— prefigured the building of palaces together at the house of Shima no Oho-omi, and the secret conspiracy of Naka no Ohoye and Nakatomi, Kamako no Muraji in the cause of justice, with their plot to kill Iruka.

¹⁴⁹ The second of the popular songs was explained as follows:—

¹⁵⁰ The song which says:— was ominous of the Kamutsumiya Princes, of gentle disposition, and none of them guilty of a crime, being harmed by Iruka, and of Heaven bringing about his death by the hands of others, though they could not themselves have their revenge.

¹⁵¹ The third popular song was explained as follows:—

¹⁵² The song which says— was ominous of Iruka no Omi being suddenly slain in the Palace by Komaro, Saheki no Muraji, and Amida, Wakainukahhi no Muraji.

¹⁵³ 14th day. The Dignity was abdicated in favour of the Imperial Prince Karu, and Naka no Ohoye was made Prince Imperial.

Nihon Shoki, Book XXV

The Empreror Ame-yorodzu Toyo-hi, (Kōtoku Tennō)

¹ The Emperor Ame-yorodzu toyo-hi was a younger brother by the same mother of the Empress Ame-toyo-takara ikashi-hi tarashi-hime. He honoured the religion of Buddha and despised the Way of the Gods [as is instanced by his cutting down the trees of the shrine of Iku-kuni-dama]. He was of a gentle disposition, and loved men of learning. He made no distinction of noble and mean, and continually dispensed beneficent edicts.

² In the fourth year, the sixth month, and the fourteenth day of her reign, the Empress Ame-toyo-takara ikashi-hi tarashi-hime wished to transfer the Dignity to Naka no Ohoye, and made order, saying:—"etc., etc." Naka no Ohoye, when he retired (from her presence), informed Nakatomi, Kamako no Muraji, who advised him, saying:—"Furubito no Ohoye is Your Highness's elder brother: the Imperial Prince Karu is Your Highness's maternal uncle. If at present, during the lifetime of Furubito no Ohoye, Your Highness should ascend to the Imperial Dignity, it would be a transgression against the sentiment of respect and obedience due from younger brothers. Would it not, therefore, be better to raise your maternal uncle to the throne, and so respond to the expectations of the people?" Upon this Naka no Ohoye was profoundly pleased with this advice and reported it privately to the Empress. The Empress Ame-toyo-takara ikashi-hi tarashi-hime granted the Imperial Seal and resigned the Dignity to the Imperial Prince Karu, and made a rescript, saying:—"Thou, the Imperial Prince Karu, etc., etc." The Imperial Prince Karu declined firmly and repeatedly in favour of Furubito no Ohoye [also called the Imperial Prince Furubito no Ohochi], saying:—"Ohoye no Mikoto is the offspring of the former Emperor, and he is of mature age, for both which reasons it is fit that he should occupy the Celestial Dignity." Upon this, Furubito no Ohoye left his seat, and, retiring to a distance, folded his arms and excused himself, saying:—"Let us comply with the sage will of the Empress. Why shouldst thou take the trouble to transfer it to thy servant? It is my desire to renounce the world, and to go to Yoshino, there to devote myself to the practice of the Law of Buddha, and thus render support to the Emperor." When he had concluded his refusal, he ungirt the sword which he had on, and flung it to the ground. Moreover he gave orders to all his household to ungird their swords. That same day he went to the Temple of Hōkōji, and there, between the Hall of Buddha and the pagoda, he shaved off his beard and hair, and put on the kesa. In consequence the Imperial Prince Karu was unable to persist in his refusal, and, ascending the throne, assumed the Dignity.

³ At this time Ohotomo no Nagatoko no Muraji [his cognomen was Mumakahi], girt with a golden quiver, stood on the right hand of the throne, and Inugami no Takebe no Kimi, girt with a golden quiver, stood on the left hand of the throne. The functionaries, Omi, Muraji, Kuni no Miyakko, Tomo no Miyakko and the 180 Be, ranged in order, went round making obeisance. On this day the title of Kō-so-bō was conferred on the Empress Toyo-takara, and Naka no Ohoye was made Prince Imperial, Abe no Uchimarō no Omi was made Sa-dai-jin, and Soga no Kurayamada Ishikaha no Maro no Omi

was made U-dai-jin. A great brocade cap of honour was given to Nakatomi no Kamako no Muraji, and he was made Naijin, with an increased feudal revenue of a large number of houses, etc., etc. Nakatomi no Kamako no Muraji cherished the most sincere loyalty. Trusting to his power as ruling Minister, he took place over the various functionaries. In respect therefore to advancements and dismissals, taking measures or abandoning them, everything was done in accordance with his counsel, etc., etc. The Buddhist priest Min Hōshi and Kuromaro Takamuko no Fubito were made national doctors.

⁴ 15th day. Golden tablets were granted to the Oho-omi, Abe no Kurahashi no Maro, and to the Oho-omi, Soga no Yamada no Ishikaha no Maro. [One book says they were granted refined gold.]

⁵ 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, and saying:—

⁶ "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 heart's 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."

⁷ The style 4th year of the Empress Ame-toyo-takara ikashi-hi tarashi-hime was altered to Daikwa, 1st year.

⁸ Daikwa, 1st year, Autumn, 7th month, 2nd day. The Imperial Princess Hashibito, daughter of the Emperor Okinaga tarashi-hi hiro-nuka, was made Empress. Two consorts were appointed. The senior was Wo-tarashi-hime, daughter of the Oho-omi, Abe no Kurahashi no Maro. She was the mother of the Imperial Prince Arima. The junior consort was Chi-iratsume, daughter of the Oho-omi, Soga no Yamada no Ishikaha no Maro.

⁹ 10th day. Koryō, Pèkché, and Silla all sent Envoys at the same time bearing tribute. The Pèkché tribute-envoys were also charged with the office of Envoys from Imna and with the Imna tribute. But the Pèkché Chief Envoy, the Cha-phyōng Yōn-pok, fell ill, and remained in the official residence of the Port, so that he did not enter the capital. Kose no Tokuda no Omi addressed the Koryō Envoys on the Emperor's behalf, saying:—"This is the mandate of the Emperor of Japan, who rules the world as a God incarnate. 'The Envoys sent by the Emperor and the Envoys sent by the Koryō Sons of the Gods, have a brief past, but a long future. Let them, therefore, simply continue to pass backwards and forwards with friendly hearts.'" Next he addressed the Pèkché Envoys on the Emperor's behalf, saying:—"This is the mandate of the Emperor of Japan, who rules the world as a God incarnate. 'At first, in the reign of our remote Imperial ancestor, the Land of Pèkché was made an interior Miyake which might be compared to a three-fold cord. In more recent times Imna was handed over to be a dependency of Pèkché. After that, Adzumabito, Miwa no Kurikuma no Kimi, was sent to inspect the frontier of the Land of Imna, and the King of Pèkché, in obedience to the Emperor's behest, showed him all the frontier. Yet there is a deficiency in the tribute, and it is therefore returned. The articles which are the produce of Imna are distinctly observed by the Emperor. Now for the future the country should be noted down as well the tribute which comes from it. May you, the Cha-phyōng

and the others, come back unchanged in appearance, and speedily bring us a clear answer. Adzumabito, Miwa no Kimi, and Mūmakahi no Miyakko will now be sent again."

¹⁰ A further Imperial order was given—"Let the wife and children of Wi-sa, a Talsol of Kwipu, be sent away."

¹¹ 12th day. The Emperor gave command to the Oho-omi, Abe no Kurahashi no Maro, and the Oho-omi, Soga no Ishikaha no Maro, saying:—"The Empire should be ruled by following in the footsteps of the Emperors of antiquity. Moreover, in your government of the Empire, you should preserve fidelity."

¹² 13th day. The Emperor gave command to the Oho-omi, Abe no Kurahashi no Maro, and the Oho-omi, Soga no Ishikaha no Maro, saying:—"Inquire of the Daibu and the hundred Tomo no Miyakko, one after another, as to the method of making gladness the means of using the people's services."

¹³ 14th day. The Oho-omi, Soga no Ishikaha no Maro, addressed the Emperor, saying:—"First of all the Gods of Heaven and Earth should be propitiated by worship; thereafter affairs of government ought to be considered."

¹⁴ On this day, Hirafu, Yamato no Aya no Atahe, was sent to the province of Wohari and Komaro, Imbe no Obito to the province of Mino, to levy offerings for the Gods.

¹⁵ 8th month, 5th day. Governors of the Eastern provinces were appointed. Then the Governors were addressed as follows:—"In accordance with the charge entrusted to Us by the Gods of Heaven, We propose at this present for the first time to regulate the myriad provinces."

¹⁶ When you proceed to your posts, prepare registers of all the free subjects of the State and of the people under the control of others, whether great or small. Take account also of the acreage of cultivated land. As to the profits arising from the gardens and ponds, the water and land, deal with them in common with the people. Moreover it is not competent for the provincial Governors, while in their provinces, to decide criminal cases, nor are they permitted by accepting bribes to bring the people to poverty and misery. When they come up to the capital they must not bring large numbers of the people in their train. They are only allowed to bring with them the Kuni no Miyakko and the district officials. But when they travel on public business they may ride the horses of their department, and eat the food of their department. From the rank of Suke upwards those who obey this law will surely be rewarded, while those who disobey it shall be liable to be reduced in cap-rank. On all, from the rank of Hangwan downwards, who accept bribes a fine shall be imposed of double the amount, and they shall eventually be punished criminally according to the greater or less heinousness of the case. Nine men are allowed as attendants on a Chief Governor, seven on an assistant, and five on a secretary. If this limit is exceeded, and they are accompanied by a greater number, both chief and followers shall be punished criminally.

¹⁷ If there be any persons who lay claim to a title, but who, not being Kuni no Miyakko, Tomo no Miyakko, or Inaki of districts by descent, unscrupulously draw up lying memorials, saying:—"From the time of our forefathers we have had charge of this Miyake or have ruled this district"—in such cases, ye, the Governors, must not readily make application to the Court in acquiescence in such fictions, but must ascertain particularly the true facts before making your report.

¹⁸ Moreover on waste pieces of ground let arsenals be erected, and let the swords and armour, with the bows and arrows of the provinces and districts, be deposited together in them. In the case of the

frontier provinces which border close on the Yemishi, let all the weapons be mustered together, and let them remain in the hands of their original owners. In regard to the six districts of the province of Yamato, let the officials who are sent there prepare registers of the population, and also take an account of the acreage of cultivated land.

¹⁹ This means to examine the acreage of the cultivated ground, and the numbers, houses, and ages of the people.

²⁰ Ye Governors of provinces, take careful note of this and withdraw." Accordingly presents were made them of silk and cloth, which varied in the case of each person.

²¹ This day a bell and box were provided in the Court. The Emperor issued an order, saying:—"If there be a complainant, in case the person in question belongs to a Tomo no Miyakko, let the Tomo no Miyakko first make inquiry and then report to Us. In case the person in question has an elder, let the elder first make inquiry and then report to Us. If, however, the Tomo no Miyakko or the elder does not come to a clear decision respecting the complaint, let a document be received and placed in the box, and punishment will be inflicted according to the offence. The person who receives the document should at dawn take it and make report to the Inner Palace, when We will mark on it the year and month, and communicate it to the Ministers. In case there is any neglect to decide it, or if there are malpractices on the part of intriguing persons, let the complainant strike the bell. This is why the bell is hung and box provided in the Court. Let the people of the Empire know and appreciate Our intention.

²² Moreover the law of men and women shall be that the children born of a free man and a free woman shall belong to the father: if a free man takes to wife a slave woman, her children shall belong to the mother: if a free woman marries a slave man, the children of the marriage shall belong to the father; if they are slaves of two houses, the children shall belong to the mother. The children of temple serfs shall follow the rule for freemen. But in regard to others who become slaves, they shall be treated according to the rule for slaves. Do ye now publish this well to the people as a beginning of regulations."

²³ 8th day. A messenger was sent to the Great Temple to summon together the Buddhist priests and nuns, and to address them on the part of the Emperor, saying:—"In the 13th year of the reign of the Emperor who ruled the world in the Palace of Shikishima, King Myōng of Pèkché reverently transmitted the Law of Buddha to our great Yamato. At this time the Ministers in a body were opposed to its transmission. Only Soga no Iname no Sukune believed in this Law, and the Emperor accordingly instructed him to receive it with reverence. In the reign of the Emperor who ruled the world in the Palace of Wosada, Soga no Mūmako no Sukune, influenced by his reverence for his deceased father, continued to prize highly the doctrines of Buddha. But the other Ministers had no faith in it, and its institutes had almost perished when the Emperor instructed Mūmako no Sukune reverently to receive this Law. In the reign of the Empress who ruled the world in the Palace of Woharida, Mūmako no Sukune, on behalf of the Empress, made an embroidered figure of Buddha sixteen feet high and a copper image of Buddha sixteen feet high. He exalted the doctrine of Buddha and showed honour to its priests and nuns. It is Our desire anew to exalt the pure doctrine and brilliantly to promulgate great principles. We therefore appoint as professors the following ten persons:—The S'ramana, Pok-nyang, Hyé-un, Syang-an, Nyōng-un, and Hyé-chi, Taihōshi of Koma,

and Sōbin, Dōto, Yerin, Yemyō and Yeon, chief priests of temples. We separately appoint the Hōshi, Yemyō, chief priest of the Temple of Kudara.

²⁴ Let these ten professors well instruct the priests in general in the practice of the teachings of Shaka. It is needful that they be made to comply with the Law. If there is a difficulty about repairing Temples built by any from the Emperor down to the Tomo no Miyakko, We will in all cases assist in doing so. We shall also cause Temple Commissioners and Chief Priests to be appointed, who shall make a circuit to all the temples, and having ascertained the actual facts respecting the priests and nuns, their male and female slaves, and the acreage of their cultivated lands, report all the particulars clearly to us."

²⁵ Accordingly Kume no Omi, Miwa no Shikobu no Kimi, and Ohi, Nukadabe no Muraji, were appointed Hōtō.

²⁶ 9th month, 1st day. Officials were sent on a mission to all the provinces to regulate the matter of weapons.

²⁷ One book says:—"From the 6th to the 9th month messengers were sent to the provinces of the four quarters to collect weapons of all kinds."

²⁸ 3rd day. The Imperial Prince Furubito, Kahahori, Soga no Taguchi no Omi, Shihimi, Mononobe no Yenowi no Muraji, Shidaru, Kibi no Kasa no Omi, Maro, Yamato no Aya no fumi no Atahe, and Takutsu, Yechi no Hada no Miyakko, plotted rebellion.

²⁹ One book says:—"The Heir Apparent Furubito." One book says:—"Furubito no Ohoye." This Imperial Prince repaired to the mountains of Yoshino, and he is therefore sometimes styled the Heir Apparent of Yoshino.

³⁰ 12th day. Shidaru, Yoshino no Kasa no Omi, surrendered himself to Naka no Ohoye, saying:—"The Imperial Prince Yoshino no Furubito and Kahahori, Soga no Taguchi no Omi, etc., having plotted rebellion, thy servant became an accomplice of their party."

³¹ One book says:—"Shidaru, Kibi no Kasa no Omi, told Abe no Oho-omi and Soga no Oho-omi that he was an accomplice of the band of rebels of the Imperial Prince of Yoshino, and that he therefore now surrendered himself."

³² Naka no Ohoye straightway sent Uda no Yenomuro no Furu and Koma no Miyachi with a considerable force to attack the Imperial Prince Furubito no Ohoye and his companions.

³³ One book says:—"11th month, 30th day. Naka no Ohoye sent Abe, Kosobe no Omi, and Sahekibe no Komaro, these two, with a force of thirty men to attack Furubito no Ohoye. They slew Furubito no Ohoye and his children. His consorts strangled themselves." One book says:—"11th month. Prince Yoshino no Ohoye plotted rebellion, but the matter having become public, he was executed."

³⁴ 19th day. Commissioners were sent to all the provinces to take a record of the total numbers of the people. The Emperor on this occasion made an edict, as follows:—

³⁵ "In the times of all the Emperors, from antiquity downwards, subjects have been set apart for the purpose of making notable their reigns and handing down their names to posterity. Now the Omi and Muraji, the Tomo no Miyakko and the Kuni no Miyakko, have each one set apart their own vassals, whom they compel to labour at their arbitrary pleasure. Moreover they cut off the hills and seas, the woods and plains, the ponds and rice-fields belonging to the provinces and districts, and appropriate them to themselves. Their contests are never-ceasing. Some engross to themselves many tens of

thousands of shiro of rice-land, while others possess in all patches of ground too small to stick a needle into. When the time comes for the payment of taxes, the Omi, the Muraji, and the Tomo no Miyakko, first collect them for themselves and then hand over a share. In the case of repairs to palaces or the construction of misasagi, they each bring their own vassals, and do the work according to circumstances. The Book of Changes says:—"Diminish that which is above: increase that which is below: if measures are framed according to the regulations, the resources (of the State) suffer no injury, and the people receive no hurt."

³⁶ "At the present time, the people are still few. And yet the powerful cut off portions of land and water, and converting them into private ground, sell it to the people, demanding the price yearly. From this time forward the sale of land is not allowed. Let no man without due authority make himself a landlord, engrossing to himself that which belongs to the helpless."

³⁷ The people were greatly rejoiced.

³⁸ Winter, 12th month, 9th day. The Emperor removed the capital to Toyosaki in Nagara at Naniha. Old people, remarking upon this to one another, said:—"The movement of rats towards Naniha from spring until summer was an omen of the removal of the capital."

³⁹ 24th day. It was reported from the land of Koshi:—"Drift-wood of the sea shore passed away towards the east, leaving an impression on the sand like a ploughed rice-field in appearance."

⁴⁰ This year was the year Kinoto Mi (42nd) of the Cycle.

⁴¹ 2nd year, Spring, 1st month, 1st day. As soon as the ceremonies of the new year's congratulations were over, the Emperor promulgated an edict of reforms, as follows:—

⁴² "I. Let the people established by the ancient Emperors, etc., as representatives of children be abolished, also the Miyake of various places and the people owned as serfs by the Wake, the Omi, the Muraji, the Tomo no Miyakko, the Kuni no Miyakko and the Mura no Obito. Let the farmsteads in various places be abolished." Consequently fiefs were granted for their sustenance to those of the rank of Daibu and upwards on a descending scale. Presents of cloth and silk stuffs were given to the officials and people, varying in value.

⁴³ "Further We say. It is the business of the Daibu to govern Bell-token.the people. If they discharge this duty thoroughly, the people have trust in them, and an increase of their revenue is therefore for the good of the people.

⁴⁴ II. The capital is for the first time to be regulated, and Governors appointed for the Home provinces and districts. Let barriers, outposts, guards, and post-horses, both special and ordinary, be provided, bell-tokens made, and mountains and rivers regulated.

⁴⁵ For each ward in the capital let there be appointed one alderman, and for four wards one chief alderman, who shall be charged with the superintendence of the population, and the examination of criminal matters. For appointment as chief aldermen of wards let men be taken belonging to the wards, of unblemished character, firm and upright, so that they may fitly sustain the duties of the time. For appointments as aldermen, whether of rural townships or of city wards, let ordinary subjects be taken belonging to the township or ward, of good character and solid capacity. If such men are not to be found in the township or ward in question, it is permitted to select and employ men of the adjoining township or ward.

⁴⁶ The Home provinces shall include the region from the River Yokogaha at Nabari on the east, from Mount Senoyama in Kii on the south, from Kushibuchi in Akashi on the west, and from Mount Afusaka-yama in Sasanami in Afumi on the north. Districts of forty townships are constituted Greater Districts, of from thirty to four townships are constituted Middle Districts, and of three or fewer townships are constituted Lesser Districts. For the district authorities, of whatever class, let there be taken Kuni no Miyakko of unblemished character, such as may fitly sustain the duties of the time, and made Tairei and Shōrei. Let men of solid capacity and intelligence who are skilled in writing and arithmetic be appointed assistants and clerks.

⁴⁷ The number of special or ordinary post-horses given shall in all cases follow the number of marks on the posting bell-tokens. When bell-tokens are given to (officials of) the provinces and barriers, let them be held in both cases by the chief official, or in his absence by the assistant official.

⁴⁸ III. Let there now be provided for the first time registers of population, books of account and a system of the receipt and re-granting of distribution-land.

⁴⁹ Let every fifty houses be reckoned a township, and in every township let there be one alderman who shall be charged with the superintendence of the population, the direction of the sowing of crops and the cultivation of mulberry trees, the prevention and examination of offences, and the enforcement of the payment of taxes and of forced labour.

⁵⁰ For rice-land, thirty paces in length by twelve paces in breadth shall be reckoned a tan. Ten tan make one chō. For each tan the tax is two sheaves and two bundles (such as can be grasped in the hand) of rice; for each chō the tax is twenty-two sheaves of rice. On mountains or in valleys where the land is precipitous, or in remote places where the population is scanty, such arrangements are to be made as may be convenient.

⁵¹ IV. The old taxes and forced labour are abolished, and a system of commuted taxes instituted. These shall consist of fine silks, coarse silks, raw silk, and floss silk, all in accordance with what is produced in the locality. For each chō of rice-land the rate is one rod of fine silk, or for four chō one piece forty feet in length by two and a half feet in width. For coarse silk the rate is two rods (per chō), or one piece for every two chō of the same length and width as the fine silk. For cloth the rate is four rods of the same dimensions as the fine and coarse silk, i.e. one tan for each chō. [No rates of weight are anywhere given for silk or floss silk.] Let there be levied separately a commuted house tax. All houses shall pay each one rod and two feet of cloth. The extra articles of this tax, as well as salt and offerings, will depend on what is produced in the locality. For horses for the public service, let every hundred houses contribute one horse of medium quality. Or if the horse is of superior quality, let one be contributed by every two hundred houses. If the horses have to be purchased, the price shall be made up by a payment from each house of one rod and two feet of cloth. As to weapons, each person shall contribute a sword, armour, bow and arrows, a flag, and a drum. For coolies, the old system, by which one coolie was provided by every thirty houses, is altered, and one coolie is to be furnished from every fifty houses [one is for employment as a menial servant] for allotment to the various functionaries. Fifty houses shall be allotted to provide rations for one coolie, and one house shall contribute two rods and two feet of cloth and five masu of rice in lieu of service.

⁵² For waiting-women in the Palace, let there be furnished the sisters or daughters of district officials of the rank of Shōrei or upwards—good-looking women [with one male and two female servants to

attend on them], and let 100 houses be allotted to provide rations for one waiting-woman. The cloth and rice supplied in lieu of service shall, in every case, follow the same rule as for coolies."

⁵³ In this month the Emperor occupied the separate Palace of Koshiro. He sent messengers to command the provinces and districts to repair the arsenals. Yemishi came and did homage.

⁵⁴ One book says:—"The Miyake of Koshiro, in the village of Sayabe, at Naniha, was pulled down, and a temporary Palace erected."

⁵⁵ 2nd month, 15th day. The Emperor proceeded to the Eastern Gate of the Palace, where, by Soga, Oho-omi of the Right, he decreed as follows:—

⁵⁶ "The God Incarnate, the Emperor Yamato-neko, who rules the world, gives command to the Ministers assembled in his presence, to the Omi, Muraji, Kuni no Miyakko, Tomo no Miyakko, and subjects of various classes, saying:—

⁵⁷ "We are informed that wise rulers of the people hung a bell at their gate, and so took cognizance of the complaints of their subjects; they erected buildings in the thoroughfares, where they listened to the censures of the passers-by. Even the opinions of the grass and firewood gatherers they inquired personally and used for their guidance. We therefore, on a former occasion, made an edict, saying:—"In ancient times the Empire was ruled by having at the Court flags of honour for the encouragement of good, and a board of censure, the object being to diffuse principles of Government and to invite remonstrances." All this served widely to ascertain the opinions of those below. Kwan-Tsze said:—"The Emperor Hwang, by establishing the Conferences of the Bright Hall, observed the opinions of the wise on the upper hand, while the Emperor Yao, having the inquiries of the street-houses, listened to the people on the lower hand. Shun again had flags to proclaim merit and thus secure publicity; and Yü set up a drum at his Court, thus providing for the investigation into expectations. T'ang had the Court of the general control of Districts, whereby he observed the faults of the people. King Wu had the park of the Spirit terrace, and therefore the wise had advancement. Thus the sage Emperor and Illustrious Sovereigns of antiquity possessed and did not lose; they gained and did not destroy."

⁵⁸ The object of hanging up a bell, of providing a box, and of appointing a man to receive petitions, is to make those who have grievances or remonstrances deposit their petitions in the box. The receivers of petitions are commanded to make their report to Us every morning. When We receive this report We shall draw the attention of the Ministers to it, and cause them to consider it, and We trust that this may be done without delay. But if there should be neglect on the part of the Ministers, and a want of diligence or partizan intrigues, and if We, moreover, should refuse to listen to remonstrance, let the complainant strike the bell. There has been already an Imperial command to this effect. But some time afterwards there was a man of intelligence and uprightness who, cherishing in his heart the spirit of a national patriot, addressed Us a memorial of earnest remonstrance, which he placed in the box prepared for the purpose. We therefore now publish it to the black-haired people here assembled. This memorial runs as follows:—"Those subjects who come to the capital in connection with the discharge of their duty to the Government of the Country, are detained by the various public functionaries and put to forced labour of various kinds, etc., etc." We are still moved with strong sympathy by this. How could the people expect that things would come to this? Now no long time has elapsed since the capital was removed, so that so far from being at home, we are, as it were, strangers. It is therefore impossible to avoid employing the people, and they have

therefore been, against Our will, compelled to labour. As often as Our minds dwell on this We have never been able to sleep in peace. When We saw this memorial we could not refrain from a joyous exclamation. We have accordingly complied with the language of remonstrance, and have put a stop to the forced services at various places.

⁵⁹ In a former edict, We said:—"Let the man who remonstrates sign his name." Those who disobey this injunction are doubtless actuated by a wish to serve their country, and not by a desire of personal gain. Whether a man signs his name or not, let him not fail to remonstrate with Us on Our neglect or forgetfulness."

⁶⁰ Another edict was made as follows:—"There are many things of which the assembled people of the land complain. We are now about to explain our principles. Listen attentively to what We say. Those who come to the capital and assemble at Court in order to obtain decisions of doubtful points, should not disperse in the morning, but remain together in attendance at Court."

⁶¹ Koryō, Pèkché, Imna, and Silla all together sent envoys to offer tribute.

⁶² 22nd day. The Emperor returned from the detached Palace of Koshiro.

⁶³ 3rd month, 2nd day. An edict was issued to the Governors of the Eastern provinces, saying:—"Do all ye Ministers and Daibu assembled in attendance on Us, as well as ye Omi, Muraji, Kuni no Miyakko, and Tomo no Miyakko, and also ye subjects of every class, listen to this:—He that is lord between Heaven and Earth and rules the myriad people ought not to exercise control alone: he must have Ministers to support him. From generation to generation, therefore, Our Imperial ancestors have governed along with the ancestors of you, My Ministers. It is Our wish also, with the protecting power of the Gods, to associate you with Ourselves in the government. We therefore, on a former occasion, appointed Daibu, of good family, to the government of the eight Eastern provinces. Then the Governors went to their posts. Six obeyed the laws, and two were regardless of Our commands. In each case censure or praise became audible. We thereupon commended those who kept the law, and were severe with those who disregarded the instructions given them. He that would be a ruler, whether he be Lord or Minister, should first correct himself, and then correct others. If he do not correct himself, how shall he be able to correct others? He therefore who does not correct himself, be he Lord or be he Minister, will meet with calamity. Should one not be watchful? If ye, the leaders, are upright, who shall presume to be otherwise? Do ye now be guided by Our former commands in dispensing your judgments."

⁶⁴ 19th day. The Emperor made a decree to the Chōshūshi of the Eastern provinces, saying:—

⁶⁵ "Hear this, all ye Ministers and Daibu assembled in Our presence, as well as ye Kuni no Miyakko and Tomo no Miyakko, together with the subjects of all classes! In the 8th month of last year, We in person admonished you, saying:—'Do not use your official authority to appropriate public or private property: you should consume food of your own domain, and ride horses of your own domain. Those who disregard this admonition, if of the rank of Assistant Governor or higher, shall be degraded in official rank, if of the rank of Clerk or lower, shall be sentenced to flogging. Those who convert property to their own use shall be mulcted in double its value.' Such was the edict which We issued. Now, when We inquired from the Chōshūshi and the Miyakko of the various provinces whether the local Governors, when they proceeded to their posts, attended to this admonition or not, the Chōshūshi and the others informed Us fully of the facts, to wit:—The offence of Kuhi, Hodzumi no Omi, consists in having made exactions from each family among the people, and though he repented

and gave back the things, not doing so completely. His two assistants, Fuse no Omi and Shidamu, Kose no Omi, have offended by not correcting the error of their chief, etc., etc. The inferior officials have all been guilty of offences. The offence of Kose no Tokune no Omi consists in having made exactions from each family among the people, and though he repented and returned the things, not doing so completely. He has moreover taken away the horses of the agricultural serfs. His two assistants, Yenowi no Muraji and Oshizaka no Muraji, did not correct the faults of their chief, but on the contrary joined with him in prosecuting their own advantage. They have moreover taken away horses belonging to the Kuni no Miyakko. Sumi, Utena no Atahe, although at first he remonstrated with his chief, yet at last became corrupt along with him. The inferior officials are all guilty of offences. The offence of Ki no Marikida no Omi consists in having sent men to Asakura no Kimi and Winouhe no Kimi to fetch their horses for him to look at. Further, he made Asakura no Kimi manufacture swords. Further, he got from Asakura no Kimi his bow-cloth. Further, he did not honestly return to their owners the articles sent by the Kuni no Miyakko in lieu of weapons, but delivered them to the Kuni no Miyakko in an irregular manner. Further, in the province committed to his charge, he allowed himself to be robbed of a sword. Further, in the province of Yamato he allowed himself to be robbed of a sword. These are the offences of Ki no Omi and of his assistants, Oho-guchi, Miwa no Kimi, and Momoyori, Kahabe no Omi. Their subordinate officials, Shihatsu, Kahabe no Omi, Tajihi no Fukame, Mozu no Nagaye, Katsuraki no Saigusa, Naniha no Kuhikame, Inukahi no Isogimi, Maro, Iki no Fubito, Tajihi no Inume—these eight persons, all are guilty of offences. The offence of Adzumi no Muraji consists in this—that when Wadoku no Fubito was ill, he caused the Kuni no Miyakko to send (him?) government property. Further, he took horses belonging to the Yube. The offence of his assistant Momoyori, Kashihade no Omi, consists in his having received and stored in his house articles paid in lieu of hay. Further, he took the horses of the Kuni no Miyakko and exchanged them for others. The two brothers, Ihatsutsu and Yumaro, Kahabeno Omi, have also been guilty of offences. Ohochi no Muraji's offence consists in his having disobeyed Our former decree, which was as follows:—'Let not the local Governors personally judge the complaints of the people in the districts placed under their charge.' He has disobeyed this edict in that he has taken it upon himself personally to judge the complaints of the men of Udo, and the matter of the slaves of Nakatomi no Toko. Nakatomi no Toko is equally guilty with him in this matter. The offence of Kishida no Omi consists in his having had his official sword stolen when he was in the province of Yamato. This showed a want of circumspection. As for Womidori no Omi and Tamba no Omi, they have been simply incompetent, but not guilty of any offence. The two men, Imbe no Konomi and Mutsuki, Nakatomi no Muraji, have also been guilty of offences. Neither of these two men, viz. Hada no Omi and Taguchi no Omi, have committed any offence. The offence of Heguri no Omi consists in his having neglected to investigate the complaints of the men of Mikuni. Upon a review of these facts we find that all this is owing to the neglect and incompetence of you three, viz. Ki no Mariki no Omi, Kose no Tokune no Omi and Hodzumi no Kuhi no Omi. Is it not painful to Us to think of your disobedience to Our edict? Now if he who has pastoral care of the people, whether as Lord or Minister, gives a personal example of upright conduct, who shall presume to do otherwise? But if he, whether Lord or Minister, be not upright in heart, it is fit that he should bear the guilt. What avails it to repent afterwards? We shall therefore consider the cases of all these local Governors and punish them according to the gravity of their offences.

⁶⁶ With regard moreover to the Kuni no Miyakko who have disobeyed Our edict by sending presents to the Governors of their provinces, and, at length joining with them in the pursuit of gain, constantly conceive foul wickedness, repressive measures are indispensable. But although such are Our thoughts, we have only begun to occupy our new palace, and are about to make offerings to all the Kami, both which matters belong to the present year. Moreover it is not meet to employ the people in labour during the months of agriculture. But in connection with the building of a new palace, it was decidedly impossible to avoid doing so. Deeply conscious of both these considerations, We proclaim a general amnesty throughout the Empire. From this time forward, let the local Governors of provinces and districts be zealous and do their utmost. Let them avoid profligacy. Let messengers be sent to release all banished men of the various provinces, and all prisoners in the gaols without exception.

⁶⁷ In contradistinction from the rest, the following six men, viz. Shihoya no Konoshiro, Kamikozo no Saigusa, Asakura no Kimi, Mariko no Muraji, Mikaha no Oho-tomo no Atahe and Suzuki wo no Atahe, have been obedient to the Emperor. We profoundly commend their sentiments.

⁶⁸ Let the official rice-fields belonging to the public offices in various places be done away with, as well as the lent-rice in various places belonging to the Kō-so-bō Kibishima and let her official rice-lands be distributed among all Our Ministers and Tomo no Miyakko. Moreover, let rice-land and hill-tracts be given to those temples which are omitted from the registers."

⁶⁹ 20th day. The Prince Imperial, by a messenger, addressed a petition to the Emperor, saying:—"In the reigns of the former Emperors, they treated the Empire as a whole, and so ruled it. But, when we come to the present time, there was division and separation, to the injury of the Work [the work of the State is meant]. Now that it has devolved on the Emperor our Sovereign to have pastoral charge of the myriad people, Heaven and Man respond harmoniously to each other, and the government has been reformed. I, therefore, filled with joy and veneration, place it on my head, and prostrating myself, address Your Majesty:—"The Emperor who now rules the Land of the Eight Islands as an Incarnate Deity inquired of thy servant, saying:—"Should the Koshiro no Iribe in the possession of Ministers, Muraji, Tomo no Miyakko, Kuni no Miyakko, and established in the days of former Emperors, the Mina no Iribe in the private possession of Imperial Princes, and the Mina no Iribe belonging to the Imperial Father Ohoye [Hikobito Ohoye is meant], as well as their Miyake, be allowed to remain the same as in former generations, or not?" Thy servant having received this command with reverence, replies respectfully, saying:—"In Heaven there are not two suns: in a country there are not two rulers. It is therefore the Emperor alone who is supreme over all the Empire, and who has a right to the services of the myriad people. Make a special selection of labourers from the Iribe and from the people granted in fee, and follow the former arrangement. For the rest, it may be feared that they will be put to forced labour on private authority. I therefore offer to the Emperor 524 men of the Iribe, and 181 Miyake."""

⁷⁰ 22nd day. The Emperor made a decree, as follows:—"We are informed that a Prince of the Western Land admonished his people, saying:—"Those who made interments in ancient times resorted to a high ground which they formed into a tomb. They did not pile up a mound, nor did they plant trees. The inner and outer coffin were merely enough to last till the bones decayed, the shroud was merely sufficient to last till the flesh decayed. I shall therefore cultivate the unproductive pieces of land occupied by these tombs, to the end that their place may be forgotten after changing

generations. Deposit not in them gold or silver or copper or iron, and let earthenware objects alone represent the clay chariots and straw figures of antiquity. Let the interstices of the coffin be varnished. Let the offerings consist of rice presented three times, and let not pearls or jewels be placed in the mouth of the deceased. Bestow not jewel-shirts or jade armour. All these things are practices of the unenlightened vulgar.' Again it is said:—'Burial is putting away, and proceeds from the desire to prevent the dead from being seen by people.' Of late, the poverty of our people is absolutely owing to the construction of tombs. We now issue regulations making distinction of noble and mean.

⁷¹ The inner dimensions of tombs of persons of the rank of Princes and upwards shall be nine feet in length by five in width. Their outer limits shall be nine fathoms square and their height five fathoms. The work shall be completed by 1000 labourers in seven days. At the time of interment white cloth shall be used for the hangings (of the bier), etc. A hearse may be used.

⁷² The inner dimensions of tombs of Superior Ministers shall be similar in length, breadth and height to the above. Their outer limits shall be seven fathoms square, and they shall be three fathoms in height. The work shall be completed by 500 labourers in five days. At the time of interment white cloth shall be used for the hangings of the bier, which shall be borne on men's shoulders.

⁷³ The inner dimensions of a tomb of a Minister of a lower class shall be in every respect similar in length, breadth, and height to the above. Their outer limits shall be five fathoms square, and they shall be two and a half fathoms in height. The work shall be completed by 250 labourers in three days. At the time of interment white cloth shall be used for hangings. In other matters the same rule as before is to be followed.

⁷⁴ The inner dimensions of the tombs of persons of the rank of Dainin and Shōnin shall be nine feet in length and four feet in height and breadth. The ground shall be made level and no mound raised. The work shall be completed by 200 labourers in one day.

⁷⁵ In the case of persons from the rank of Dairei to that of Shōchi inclusive, the tombs shall in all respects follow the rule of Dainin; but the work shall be completed by fifty labourers in one day.

⁷⁶ Let small stones be used for the tombs of all from the rank of Prince down to that of Shōchi, and let white cloth be used for the hangings.

⁷⁷ When ordinary persons die, let them be buried in the ground, and let the hangings be of coarse cloth. Let the interment not be delayed for a single day.

⁷⁸ The construction of places of temporary interment is not allowed in any case, from Princes down to common people.

⁷⁹ Not only in the Home provinces, but in the provinces generally, let plots of ground be set apart for interments. It is not permitted to pollute the earth by dispersed interments in various places.

⁸⁰ When a man dies, there have been cases of people sacrificing themselves by strangulation, or of strangling others by way of sacrifice, or of compelling the dead man's horse to be sacrificed, or of burying valuables in the grave in honour of the dead, or of cutting off the hair, and stabbing the thighs and pronouncing an eulogy on the dead (while in this condition). Let all such old customs be entirely discontinued.

⁸¹ A certain book says:—'No gold or silver, no silk brocades, and no coloured stuffs are to be buried.' Again it is said:—'From the Ministers of all ranks down to the common people, it is not allowed to use gold or silver.'

⁸² Should there be any cases of this decree being disregarded and these prohibitions infringed, the relations shall surely receive punishment.

⁸³ Again, there are many cases of persons who, having seen, say that they have not seen, or who, having not seen, say that they have seen, or who, having heard, say that they have not heard, or who, having not heard, say that they have heard, being deliberate liars, and devoid of truth in words and in sight.

⁸⁴ Again, there have been many cases in which slaves, both male and femme, false to their masters in their poverty, betake themselves of their own accord to influential houses in quest of a livelihood, which influential houses forcibly detain and purchase them, and do not send them to their original owners.

⁸⁵ Again, there have been very many cases in which wives or concubines, when dismissed by their husbands, have, after the lapse of years, married other husbands, as ordinary morality allows. Then their former husbands, after three or four years, have made greedy demands on the second husband's property, seeking their own gain.

⁸⁶ Again, there have been very many cases in which men, relying on their power, have rudely demanded people's daughters in marriage. In the interval, however, before going to his house, the girl has, of her own accord, married another, and the rude suitor has angrily made demands of the property of both families for his own gain.

⁸⁷ Again, there have been numerous cases of this kind. Sometimes a wife who has lost her husband marries another man after the lapse of ten or twenty years and becomes his spouse, or an unmarried girl is married for the first time. Upon this, people, out of envy of the married pair, have made them perform purgation.

⁸⁸ Again, there are cases in which women, who have become men's wives and who, being put away owing to their husbands' dislike of them, have, in their mortification at this injury, compelled themselves to become blemished slaves.

⁸⁹ Again, there are cases in which the husband, having frequent occasion to be jealous of his wife's illicit intercourse with others, voluntarily appeals to the authorities to decide the matter. Let such persons not lay their information until they have obtained, let us say, three credible witnesses to join with them in making a declaration. Why should they bring forward ill-considered complaints.

⁹⁰ Again, there have been cases of men employed on forced labour in border lands who, when the work was over and they were returning to their village, have fallen suddenly ill and lain down to die by the roadside. Upon this the (inmates of the) houses by the roadside say:—'Why should people be allowed to die on our road?' And they have accordingly detained the companions of the deceased and compelled them to do purgation. For this reason it often happens that even if an elder brother lies down and dies on the road, his younger brother will refuse to take up his body (for burial).

⁹¹ Again, there are cases of peasants being drowned in a river. The bystanders say:—'Why should we be made to have anything to do with drowned men?' They accordingly detain the drowned man's

companions and compel them to do purgation. For this reason it often happens that even when an elder brother is drowned in a river his younger brother will not render assistance.

⁹² Again, there are cases of people who, when employed on forced labour, cook their rice by the roadside. Upon this the (inmates of the) houses by the roadside say:—'Why should people cook rice at their own pleasure on our road?' and have compelled them to do purgation.

⁹³ Again, there are cases when people have applied to others for the loan of pots in which to boil their rice, and the pots have knocked against something and have been upset. Upon this the owner of the pot compels purgation to be made.

⁹⁴ All such practices are habitual among the unenlightened vulgar. Let them now be discontinued without exception, and not permitted again.

⁹⁵ Again, there are cases in which peasants, when they are about to proceed to the capital, apprehensive lest their riding horses should be worn out and unable to go, give two fathoms of cloth and two bundles of hemp to men of the two provinces of Mikaha or Wohari, to hire them to feed their horses. After they have been to the capital and are on their way home, they make them a present of a spade, and then find that the men of Mikaha, etc., have not only failed to feed their horses properly, but have allowed them to die of starvation. In the case of horses of a superior class, they conceive covetous desires, and invent lying tales of their having been stolen, while in the case of mares which become pregnant in their house, they cause purgation to be made, and in the end make a plunder of the beast.

⁹⁶ Such things having come to our ears, We therefore now establish the following regulation:—

⁹⁷ Whenever horses are left at livery in any of the provinces along the highway, let the owner take with him the man whom he engages for this purpose, and make a full statement to the village elder, handing over (to the latter) at the same time the articles given as remuneration. It is unnecessary for him to make any further payment when he returns home. If he has caused the horse to suffer harm, he should get nothing.

⁹⁸ If anyone disobeys this edict, a severe penalty shall be imposed.

⁹⁹ The dues payable to Market Commissioners, for main roads, and to ferrymen; are abolished and lands are granted instead.

¹⁰⁰ Beginning with the Home provinces, and embracing the provinces in all four quarters, during the agricultural months, let everyone apply himself early to the cultivation of the rice-land. It is not meet at such a time to let them eat dainty food or drink sake. Let faithful messengers be appointed to intimate this to the Home provinces. And let the Kuni no Miyakko of the provinces in every quarter choose good messengers to urge (the peasants to work) in accordance with the edict."

¹⁰¹ Autumn, 8th month, 14th day. An edict was issued, saying:—

¹⁰² "Going back to the origin of things, we find that it is Heaven and Earth with the male and female principles of nature, which guard the four seasons from mutual confusion. We find, moreover, that it is this Heaven and Earth which produces the ten thousand things. Amongst these ten thousand things Man is the most miraculously gifted. Among the most miraculously gifted beings, the sage takes the position of ruler. Therefore the Sage Rulers, viz. the Emperors, take Heaven as their exemplar in ruling the World, and never for a moment dismiss from their breasts the thought of how men shall gain their fit place.

¹⁰³ Now as to the names of the early Princes, the Omi, Muraji, Tomo no Miyakko and Kuni no Miyakko have divided their various Be and allotted them severally to their various titles (or surnames). They afterwards took the various Be of the people, and made them reside in the provinces and districts, one mixed up with another. The consequence has been to make father and child to bear different surnames, and brothers to be reckoned of distinct families, while husbands and wives have names different from one another. One family is divided into five or split up into six, and both Court and country are therefore filled with contentious suits. No settlement has been come to, and the mutual confusion grows worse and worse. Let the various Be, therefore, beginning with those of the reigning Emperor and including those in the possession of the Omi, Muraji, etc., be, without exception, abolished, and let them become subjects of the State. Those who have become Tomo no Miyakko by borrowing the names of princes, and those who have become Omi or Muraji on the strength of the names of ancestors, may not fully apprehend our purport, and might think, if they heard this announcement without warning, that the names borrowed by their ancestors would become extinct. We therefore make this announcement beforehand, so that they may understand what are our intentions.

¹⁰⁴ The children of rulers succeed one another in the government of the Empire, and it is well known that the names of the actual Emperor and of his Imperial ancestors will not be forgotten by the world. But the names of sovereigns are lightly given to rivers and plains, or common people are called by them. This is a truly fearful state of things. The appellations of sovereigns, like the sun and moon, will float afar: the names of those of the Imperial line will last for ever, like unto Heaven and Earth. Such being our opinion, we announce as follows:—'Do ye all, from those of the Imperial line down to the Ministers, the Daibu, Omi, Muraji, and Tomo no Miyakko, who do Us service, (in short) all persons of whatever Uji [One book has 'royal subjects of whatever name'], give ear to what We say. With regard to the form of your service, We now abolish the former offices and constitute afresh the hundred bureaus. We shall, moreover, grant grades of rank and confer official dignities.

¹⁰⁵ Let the local Governors who are now being despatched, and also the Kuni no Miyakko of the same provinces, give ear to what we say. In regard to the method of administration notified last year to the Court Assembly, let the previous arrangement be followed, and let the rice-lands which are received and measured be granted equally to the people, without distinction of persons. In granting rice-lands the peasants' houses should adjoin the land. Those whose houses lie near the lands must therefore have the preference. In this sense receive Our injunctions.

¹⁰⁶ In regard to commuted taxes, they should be collected from males (only).

¹⁰⁷ Labourers should be supplied at the rate of one for every fifty houses. The boundaries of the provinces should be examined and a description or map prepared, which should be brought here and produced for Our inspection. The names of the provinces and districts will be settled when you come.

¹⁰⁸ With respect to the places where embankments are to be constructed, or canals dug, and the extent of rice-land to be brought under cultivation, in the various provinces, uniform provision will be made for causing such work to be executed.'

¹⁰⁹ Give ear to and understand these injunctions."

¹¹⁰ 9th month. The Shōtoko, Kuromaro, Takamuko no Hakase, was sent to Silla to cause them to send a hostage. Ultimately the tribute from Imna was discontinued.

¹¹¹ In this month the Emperor occupied the temporary Palace of Kahadzu. [Some books have "detached Palace."]

¹¹² In this year the rats of the province of Koshi drew together in troops by night and day, and took their departure towards the East.

¹¹³ 3rd year, Spring, 1st month, 15th day. There was archery at the Court.

¹¹⁴ On this day Koryö and Silla sent messengers together to offer tribute.

¹¹⁵ Summer, 4th month, 29th day. An edict was issued as follows:—

¹¹⁶ "The Empire was entrusted (by the Sun-Goddess to her descendants, with the words) 'My children, in their capacity of Deities, shall rule it.' [The phrase 惟神 means to follow the way of the Gods, or again to possess in oneself the way of the Gods.] For this reason, this country, since Heaven and Earth began, has been a monarchy. From the time that Our Imperial ancestor first ruled the land, there has been great concord in the Empire, and there has never been any factiousness. In recent times, however, the names, first of the Gods, and then of the Emperors, have in some cases been separated (from their proper application) and converted into the Uji of Omi or Muraji, or they have been separated and made the qualifications of Miyakko, etc. In consequence of this, the minds of the people of the whole country take a strong partisan bias, and conceiving a deep sense of the me and thee, hold firmly each to their names. Moreover the feeble and incompetent Omi, Muraji, Tomo no Miyakko and Kuni no Miyakko make of such names their family names; and so the names of Gods and the names of sovereigns are applied to persons and places in an unauthorized manner, in accordance with the bent of their own feelings. Now, by using the names of Gods and the names of sovereigns as bribes, they draw to themselves the slaves of others, and so bring dishonour upon unspotted names. The consequence is that the minds of the people have become unsettled and the government of the country cannot be carried on. The duty has therefore now devolved on Us in Our capacity as Celestial Divinity, to regulate and settle these things. In order to make them understood, and thereby to order the State and to order the people, We shall issue, one after another, a succession of edicts, one earlier, another later, one to-day and another to-morrow. But the people, who have always trusted in the civilizing influence exercised by the Emperors, and who are used to old customs, will certainly find it hard to wait until these edicts are made. We shall therefore remit to all, from Princes and Ministers down to the common people of all classes, the tax in lieu of service."

¹¹⁷ In this year Wogohori was pulled down and a Palace built.

¹¹⁸ The Emperor, having taken up his residence in the Palace of Wogohori, established a Law for Ceremonies, the regulations of which were as follows:—

¹¹⁹ All persons holding official rank must draw up in lines to right and left outside the south gate at the hour of the Tiger, and wait there until the first appearance of the sun. They shall then enter the Court, and having made their obeisances, shall attend in the Hall. Those who come late will not be permitted to enter and take up their attendance. When the hour of the Horse arrives, they shall retire when they hear the sound of the bell. The officer whose business it is to strike the bell shall wear a red apron. The bell-stand shall be set up in the Middle Court.

¹²⁰ The engineer of the rank of Daisen, Aratawi no Hirafu, Yamato no Aya no Atahe, mistakenly dug a canal which he led to Naniha and thereby distressed the people. Upon this some one presented a memorial of remonstrance, and the Emperor made a decree, saying:—"We unwisely gave ear to

Hirafu's misrepresentations, and so dug this canal to no purpose. It is We who are to blame." That same day the work was discontinued.

¹²¹ Winter, 10th month, 11th day. The Emperor made a progress to the hot baths of Arima. He was accompanied by the Oho-omi of the Right and Left, and by the other Ministers and Daibu.

¹²² 12th month, last day. The Emperor returned from the hot baths and stayed in the temporary Palace of Muko.

¹²³ On this day the Palace of the Prince Imperial took fire, to the great marvel of the people of that time.

¹²⁴ In this year there were instituted caps of seven kinds and thirteen grades.

¹²⁵ The first was called Shoku-kwan. Of this there were two grades, the greater and the lesser. It was made of woven stuff, and embroidered on the borders. The colour of the clothing was in both cases dark purple.

¹²⁶ The second was called Shu-kwan. Of this there were two grades, the greater and the lesser. It was made of embroidered stuff. The border of the cap and the colour of the clothing was the same as for the Shoku-kwan.

¹²⁷ The third was called Shi-kwan. Of this there were two grades, the greater and the lesser. It was made of purple material, with a border of woven stuff. The colour of the clothing was light purple.

¹²⁸ The fourth was called Kin-kwan. Of this there were two grades, the greater and the lesser. The greater Kin-kwan was made of Dai-haku-sen brocade, and had the cap-border of woven stuff: the lesser Kin-kwan was made of Shō-haku-sen brocade, and had the cap-border of Dai-haku-sen brocade. The colour of the clothing was in both cases true dark red.

¹²⁹ The fifth was called Sei-kwan, and was made of blue silk. Of this there were two grades, the greater and the lesser. The greater Sei-kwan had a border of Dai-haku-sen brocade. The colour of the clothing was in both cases deep violet.

¹³⁰ The sixth was called Kok-kwan, and was made of black silk. Of this there were two grades, the greater and the lesser. The greater Kok-kwan had a border of wheel-pattern brocade. The lesser Kok-kwan had a border of diamond-pattern brocade. The colour of the clothing was in both cases green.

¹³¹ The seventh was called Kambu [the initial (or lowest) rank. It was also called Risshin]. It was made of black silk and had a border of dark violet.

¹³² In addition to the above there were Tō-kwan, made of black silk. These caps had varnished gauze stretched behind.

¹³³ Distinctions of rank were indicated by the border and the hair ornaments. The latter were in shape like a cicada. The hair ornaments of the grades from the Lesser Kin-kwan upwards were of a combination of gold and silver: the hair ornaments of the Greater and Lesser Seikwan were made of silver: the hair ornaments of the Greater and Lesser Kok-kwan were made of copper. The Kambu caps had no hair ornaments.

¹³⁴ These caps were worn at Grand Assemblies, when foreign guests were entertained, and at the (Buddhist) maigre feasts of the fourth month and seventh month.

¹³⁵ Silla sent Kim Chhyun-chhyu, a Superior Minister, of the rank of Greater Ason, and others to accompany the Hakase, Takamuko no Kuromaro, of Shōtoko rank, and Oshikuma, Nakatomi no

Muraji, of middle Shōsen rank, and bring a present to the Emperor of a peacock and a parrot. Chhyun-chhyu was made a hostage. He was a handsome man, who talked and smiled agreeably.

¹³⁶ The Nutari barrier was constructed, and a barrier-settlement established. Old men talked to one another, saying:—"The migration of the rats towards the East some years ago prefigured the making of this barrier."

¹³⁷ 4th year. Spring, 1st month, 1st day. The ceremony of New Year's congratulations took place.

¹³⁸ In the evening the Emperor proceeded to the Palace of Toyosaki in Naniha.

¹³⁹ 2nd month, 1st day. Student priests were sent to Korea.

¹⁴⁰ 8th day. The Oho-omi Abe invited the four classes to the Temple of Shitenōji, where, having brought in four images of Buddha, he had them enshrined within the pagoda. He constructed a figure of the wondrous Vulture Mountain, which he made by piling up drums on one another.

¹⁴¹ Summer, 4th month, 1st day. The old caps were discontinued. The Oho-omi of the Left and Right, however, continued to wear the old caps.

¹⁴² This year Silla sent envoys bearing tribute.

¹⁴³ The barrier of Ihabune was put to rights as a precaution against the Yemishi. Eventually subjects from the provinces of Koshi and Shinano were selected, and a barrier-settlement for the first time established.

¹⁴⁴ 5th year. Spring, 1st month, 1st day. The New Year's congratulations took place.

¹⁴⁵ 2nd month. Nineteen cap grades were instituted, as follows:—

¹⁴⁶ First

¹⁴⁷ Dai-shiki

¹⁴⁸ (greater-woven-stuff)

¹⁴⁹ Second

¹⁵⁰ Shō-shiki

¹⁵¹ (lesser-woven-stuff)

¹⁵² Third

¹⁵³ Dai-shū

¹⁵⁴ (greater embroidery)

¹⁵⁵ Fourth

¹⁵⁶ Shō-shū

¹⁵⁷ (lesser embroiderydo.)

¹⁵⁸ Fifth

¹⁵⁹ Dai-shi

¹⁶⁰ (greater purple)

¹⁶¹ Sixth

¹⁶² Shō-shi

¹⁶³ (lesser purpledo.)

- 164 Seventh
165 Upper Dai-kwa
166 (greater flower)
167 Eighth
168 Lower Dai-kwa
169 (greater flowerdo.)
170 Ninth
171 Upper Shō-kwa
172 (lesser flower)
173 Tenth
174 Lower Shō-kwa
175 (lesser flowerdo.)
176 Eleventh
177 Upper Dai-sen
178 (greater mountain)
179 Twelfth
180 Lower Dai-sen
181 (greater mountaindo.)
182 Thirteenth
183 Upper Shō-sen
184 (lesser mountain)
185 Fourteenth
186 Lower Shō-sen
187 (lesser mountaindo.)
188 Fifteenth
189 Upper Dai-otsu
190 Sixteenth
191 Lower Dai-otsu
192 Seventeenth
193 Upper Shō-otsu
194 Eighteenth
195 Lower Shō-otsu
196 Nineteenth
197 Risshin
198 (Promotion or advancement)

¹⁹⁹ In this month an order was given to the Hakase, Takamuko no Kuromaro, and the Buddhist Priest Bin to establish Eight Departments of State and one hundred bureaus.

²⁰⁰ 3rd month, 17th day. Abe no Oho-omi died. The Emperor proceeded to the Shujaku gate, where he raised up lamentations for him and showed much emotion. The Empress Dowager, the Prince Imperial, and the other Princes, together with the Ministers of every rank, all, following his example, mourned and lamented.

²⁰¹ 24th day. Hiuga, Soga no Omi [styled Musashi] slandered the Oho-omi Kurayamada to the Prince Imperial, saying:—"Maro, thy servant's elder brother by a different mother, is watching the opportunity of the Prince Imperial making an excursion to the seaside, in order to do him a mischief. He will ere long commit treason." The Prince Imperial believed this. The Emperor sent Ohotomo no Komano Muraji, Mikuni no Maro no Kimi, and Hodzumi no Kurafu no Omi to the Oho-omi, Kurayamada no Maro, and questioned him as to the truth of the charge of treason. The Oho-omi answered and said:—"I will have a personal interview with the Emperor, and shall then answer to the charge brought against me." The Emperor again sent Mikuni no Maro no Kimi and Hodzumi, Kurafu no Omi, to investigate the circumstances of the treason. The Oho-omi, Maro, again answered as before. The Emperor was therefore about to raise an armed force and surround therewith the Oho-omi's house, when the Oho-omi, taking with him his two sons, Hōshi and Akagoma [also called Mawosu], fled by way of Chinu towards the boundary of the province of Yamato. Before this, Koshi, the Oho-omi's eldest son, was already staying in Yamato, where he was building the Temple. [This means that he was staying in the Yamada house.] Now being suddenly apprised that his father was coming thither in flight, he went out to meet him at the great Tsuki tree in Imaki. Having approached, he took the lead and entered the Temple. Then he looked back to the Oho-omi and said:—"Koshi desires to advance straight on in person, and oppose the army which is coming." But the Oho-omi would not allow it. That night Koshi conceived the idea of burning the Palace [the Palace of Woharida is meant], and went on assembling troops.

²⁰² 25th day. The Oho-omi addressed his eldest son Koshi, saying:—"Dost thou love thy life?" Koshi answered and said:—"I love it not." The Oho-omi thereupon harangued the priests of the Yamada Temple, his eldest son Koshi and some tens of other persons, saying:—"Shall one who is in the position of vassal contrive treason against his Lord? Shall the duty of a son to a father be brought to nothing? This temple was originally built, not for me personally, but under a vow for the sake of the Emperor. I have now been slandered by Musashi, and I fear that I shall be unjustly put to death. With so near a prospect of the yellow springs, I would withdraw (from life) still cherishing fidelity in my bosom, and the object of my coming to this Temple is that my last moments may be made easier."

²⁰³ When he had done speaking, he opened the door of the Buddha Hall and uttered a vow, saying:—"In all future births and existences, let me not have resentment against my sovereign!" When he had made this vow, he strangled himself and died. His wife and children, to the number of eight persons, sacrificed themselves with him.

²⁰⁴ On this day, Oho-tomo no Koma no Muraji and Soga no Hiuga no Omi were sent as Generals in command of a body of troops to pursue the Oho-omi. General Ohotomo no Muraji and his colleague had gone as far as Kuroyama when Mu, Hashi no Muraji, and Omimaro, Uneme no Omi, came running from the Yamada Temple, and brought information that the Oho-omi Soga, with his three

sons and one daughter, had already committed suicide together by strangulation. The Generals therefore returned from Tajihi no Saka.

²⁰⁵ 26th day. The wife, children, and personal attendants of the Oho-omi Yamada, who committed suicide by strangulation, were many. Kurafu, Hodzumi no Omi, arrested in a body the Oho-omi's people, viz. Tsukushi, Taguchi no Omi, and others, placed cangues round their necks, and tied their hands behind their backs. That night, Maro, Ki no Omi, Hiuga, Soga no Omi, and Kurafu, Hodzumi no Omi, having surrounded the Temple with an armed force, called Shiho, Mononobe no Futsuta no Miyakko, and ordered him to cut off the Oho-omi's head. Upon this Futsuta no Shiho drew his sword, raised up the body on its point, yelled and reviled, and then cut it off.

²⁰⁶ 30th day. There were executed, as implicated with the Oho-omi, Soga no Yamada, Tsukushi, Taguchi no Omi, Miminashi no Dōtoko, Takada no Shikowo, Nukadabe no Yumasu no Muraji, Hada no Adera and others, fourteen persons in all. Nine were strangled, and fifteen banished.

²⁰⁷ In this month, messengers were sent to take over the property of the Oho-omi, Yamada. Among his property was a beautiful book with the inscription "Book belonging to the Prince Imperial," and a valuable object inscribed "Property of the Prince Imperial." When the messengers returned and reported the circumstances of their having taken over the property, the Prince Imperial recognized for the first time that the heart of the Oho-omi had remained pure and unspotted. He was seized with shame and remorse for the past, and bewailed his fate incessantly. Hiuga no Omi was accordingly appointed Viceroy of Tsukushi. The people of the time said to one another, "Is not this a disguised banishment?"

²⁰⁸ When Soga no Miyakko hime, consort of the Prince Imperial, heard that her father the Oho-omi had been decapitated by Shiho, she took it deeply to heart, and grieved bitterly. She detested hearing Shiho's name mentioned, and so her personal attendants, whenever they had occasion to speak of salt (shiho), altered the word and called it Kitashi. At last Miyakko hime died of a broken heart. When the Prince Imperial heard that she had passed away, he was grieved and deeply shocked, and bewailed her loss exceedingly. Upon this Mitsu, Nunaka Kahara no Fubito, came forward and presented verses of poetry as follows:—

²⁰⁹ This was the first verse.

²¹⁰ This was the second verse.

²¹¹ The Prince Imperial, with a sigh of deep despair, praised the verses, saying:—"How beautiful! how pathetic!" So he gave him his lute and made him sing them. He also presented him with four hiki of silk, twenty tan of cloth, and two bags of floss silk.

²¹² Summer, 4th month, 20th day. Kose no Tokodako no Omi, of Shōshi rank, was granted the rank of Daishi, and was made Oho-omi of the Left.

²¹³ Ohotomo no Nagatoko no Muraji [styled Mūmakahi] of Shōshi rank, was granted the rank of Daishi, and was made Oho-omi of the Right.

²¹⁴ 5th month, 1st day. Shikofu, Miwa no Kimi, of Lower Shōkwa rank, Tsunomaro, Harahibe no Muraji of Upper Daisen rank, and others were sent to Silla.

²¹⁵ This year, the Queen of Silla sent Kim Ta-sya, Sa-son of Sa-tōk-pu, as hostage. He had a suite of thirty persons.

²¹⁶ One Buddhist priest, two Si-rang, one Assistant, one Usher, five Chung-kēk, ten Artists, one Interpreter, and sixteen servants of various kinds—in all thirty-seven persons.

²¹⁷ Hakuchi, 1st year, Spring, 1st month, 1st day. The Imperial chariot proceeded to the Palace of Ajifu, where the Emperor viewed the ceremonies of the New Year's congratulations.

²¹⁸ On this day the Imperial chariot returned to the Palace.

²¹⁹ 2nd month, 9th day. Shikofu, Kusakabe no Muraji, Governor of the Province of Anato, presented to the Emperor a white pheasant, saying:—"Nihe, a relation of Obito, the Kuni no Miyakko, caught it on the 9th day of the first month on Mount Wonoyama." Upon this inquiry was made of the Lords of Pèkché, who said:—"In the eleventh year of Yung-p'ing, in the reign of Ming Ti of the Later Han dynasty, white pheasants were seen in a certain place." Further, inquiry was made of the Buddhist priests, who answered and said:—"With our ears we have not heard, nor with our eyes have we seen such. May it please Your Majesty to order a general amnesty; and so give joy to the hearts of the people."

²²⁰ The Priest Dōtō said:—"At one time Koryō desired to build a Buddhist Temple. There was no place which was not examined for this purpose. Then in a certain place a white deer was seen quietly moving, and eventually a Temple was built on this spot. It was called the Temple of the park of the white deer, and the practice of the Buddhist Law was there permanently established. Again, a white sparrow was seen at the farmstead of a certain Temple. The people of the country all said that it was a good omen. Moreover, Envoys sent to Great Thang brought back a dead crow with three legs. The people of the country again said that this was a good omen. Though these things are trifles, yet they are deemed of favourable omen. Much more is this so in the case of a white pheasant."

²²¹ The Priest Bin said:—"This is to be deemed a lucky omen, and it may reasonably be accounted a rare object. I have respectfully heard that when a Ruler extends his influence to all four quarters, then will white pheasants be seen. They appear, moreover, when a Ruler's sacrifices are not in mutual disaccord, and when his banquets and costumes are in due measure. Again, when a Ruler is of frugal habits, white pheasants are made to come forth on the hills. Again, they appear when the Ruler is sage and humane. In the time of the Emperor Ch'êng Wang of the Chou Dynasty, the Yüeh-shang family brought and presented to the Emperor a white pheasant, saying:—"We were told by the old men of our country:—"What a long time it has been since there have been any exceptional storms or long-continued rains, and that the great rivers and the sea have not surged up over the land! Three years have now elapsed. We think that in the Central Land there is a Sage. Would it not be well to go and pay your respects at his Court?" We have therefore come, having tripled our interpreters.' Again, in the first year of Hien-ning in the reign of Wu-ti of the Tsin Dynasty, one was seen in Sung-tsze. This is accordingly a favourable omen. A general amnesty ought to be granted."

²²² Upon this the white pheasant was let loose in the garden.

²²³ 15th day. The array of guards at Court was like that on the occasion of a New Year's reception. The Oho-omi of the Right and Left and all the functionaries formed four lines outside of the purple gate. Ihimushi, Ahata no Omi, and three others were made to take the pheasant's litter and move off ahead, while the Oho-omi of the Right and Left at the head of all the functionaries and Phung-chyang, Lord of Pèkché, his younger brother Sē-syōng, Chhyung-seung, the physician to the King of Koryō, by name Mo-chhi, the scholar attached to the Court of Silla, and others, advanced into the Central Court. These four men, viz. Maro, Mikuni no Kimi, Takami, Wina no Kimi, Mikaho, Miwa

no Kimi, and Maro Kida, Ki no Omi, taking up the pheasant's litter in turn, advanced in front of the Hall. Then the Oho-omi of the Right and Left approached and held the litter by the forward end. The Prince of Ise, Maro, Mikuni no Kimi, and Woguso, Kura no Omi, took hold of the hinder end of the litter and placed it before the Imperial throne. The Emperor straightway called the Prince Imperial, and they took it and examined it together. The Prince Imperial having retired, made repeated obeisances, and caused the Oho-omi Kose to offer a congratulatory address, saying:—"The Ministers and functionaries offer their congratulations. Inasmuch as Your Majesty governs the Empire with serene virtue, there is here a white pheasant, produced in the western region. This is a sign that Your Majesty will continue for a thousand autumns and ten thousand years peacefully to govern the Great-eight-islands of the four quarters. It is the prayer of the Ministers, functionaries, and people that they may serve Your Majesty with the utmost zeal and fidelity."

²²⁴ Having finished this congratulatory speech, he made repeated obeisances. The Emperor said:—

²²⁵ "When a sage Ruler appears in the world and rules the Empire, Heaven is responsive to him, and manifests favourable omens. In ancient times, during the reign of Ch'êng-wang of the Chou Dynasty, a ruler of the Western land, and again in the time of Ming Ti of the Han Dynasty, white pheasants were seen. In this our Land of Japan, during the reign of the Emperor Homuda, a white crow made its nest in the Palace. In the time of the Emperor Oho-sazaki, a Dragon-horse appeared in the West. This shows that from ancient times until now, there have been many cases of auspicious omens appearing in response to virtuous rulers. What we call phœnixes, unicorns, white pheasants, white crows, and such like birds and beasts, even including herbs and trees, in short all things having the property of significant response, are favourable omens and auspicious signs produced by Heaven and Earth. Now that wise and enlightened sovereigns should obtain such auspicious omens is meet and proper. But why should We, who are so empty and shallow, have this good fortune? It is no doubt wholly due to our Assistants, the Ministers, Omi, Muraji, Tomo no Miyakko and Kuni no Miyakko, each of whom, with the utmost loyalty, conforms to the regulations that are made. For this reason, let all, from the Ministers down to the functionaries, with pure hearts reverence the Gods of Heaven and Earth, and one and all accepting the glad omen, make the Empire to flourish."

²²⁶ Again he commanded, saying:—

²²⁷ "The provinces and districts in the four quarters having been placed in our charge by Heaven, We exercise supreme rule over the Empire. Now in the province of Anato, ruled over by Our divine ancestors, this auspicious omen has appeared. For this reason We proclaim a general amnesty throughout the Empire, and begin a new year-period, to be called Haku-chi. Moreover we prohibit the flying of falcons within the limits of the province of Anato."

²²⁸ Presents were made to the Ministers, Daibu and officials of lower rank down to the clerks, varying in value according to their rank. Hereupon the local Governor, Shikofu, Kusakabe no Muraji, was commended and granted the rank of Daisen, together with liberal presents. The commuted taxes and corvées of Anato were remitted for three years.

²²⁹ Summer, 4th month. Silla sent Envoys to offer tribute.

²³⁰ One book says:—"In the reign of this Emperor the three countries of Koryô, Pèkché and Silla sent Envoys bearing tribute every year."

- ²³¹ Winter, 10th month. In respect of the tombs which had been demolished in order to include the ground in a site for a Palace, and of the people who had been made to remove for the same purpose, presents were given, varying in value. This having been done, the chief builder Hirafu, Aratawi no Atahe, was sent to set up the boundary posts of the Palace.
- ²³² In this month the construction was begun of an embroidery figure of Buddha sixteen feet in height with its attendant Bosatsu, and of figures of beings of the eight classes—forty-six figures in all.
- ²³³ In this year, Ohoguchi, Aya no Yamaguchi no Atahe, in obedience to an Imperial order, carved one thousand images of Buddha.
- ²³⁴ Agata, Yamato no Aya no Atahe, Abumi, Shiragabe no Muraji, and Agura, Naniha no Kishi, were sent to the province of Aki to build two Pèkché ships.
- ²³⁵ 2nd year, Spring, 3rd month, 14th day. The sixteen feet high embroidery figure of Buddha and the others were finished.
- ²³⁶ 15th day. The Empress Dowager invited the ten Buddhist professors and prepared a maigre entertainment for them.
- ²³⁷ 6th month. Pèkché and Silla sent Envoys to bring tribute and to offer presents.
- ²³⁸ Winter, 12th month, last day. More than 2100 priests and nuns were invited to the Palace of Ajifu, and made to read the Issaikyō.
- ²³⁹ That night over 2700 lights were lit in the courtyard of the Palace, and there were caused to be read the Antaku and Dosoku Sutras, etc. Upon this, the Emperor removed his residence from Oho-gohori to the new Palace. It received the name of the Palace of Naniha no Nagara no Toyosaki.
- ²⁴⁰ This year the Silla tribute-envoys, Chi-man, of Sa-son rank, and his companions anchored at Tsukushi, wearing garments of the Thang country. The Government, disgusted at this wanton change of habit, reproved them and drove them back again. At this time Kose no Oho-omi addressed the Emperor, saying:—"If we do not give a blow to Silla at this present time, we shall certainly have to regret it afterwards. Now as to the manner of giving a blow to Silla, we can do so without raising a sword. From the port of Naniha as far as Tsukushi let the surface of the sea be covered with ships, one touching another. Then if Silla be summoned and called to an account for her offences, it will be easy for us to gain our object."
- ²⁴¹ 3rd year, Spring, 1st month, 1st day. When the New Year's ceremonies were over, the Imperial chariot proceeded to the Palace of Oho-gohori.
- ²⁴² From the 1st month to the 2nd month the distribution of rice-lands had been brought to a close. As to the length of the rice-fields, thirty paces made a tan, and ten tan a chō.
- ²⁴³ The tax-rice was one sheaf and a half per tan, or fifteen sheaves per chō.
- ²⁴⁴ 3rd month, 9th day. The Imperial chariot returned to the Palace.
- ²⁴⁵ Summer, 4th month, 15th day. The Shamon, Ye-un, was invited to the interior of the Palace and made to explain the Muryōjiu Sutra, the Shamon Ye-ji was made lecturer and 1000 Shamon were constituted the audience.

²⁴⁶ 20th day. The explanations (of the Sutras) was discontinued. From this day forward rain began to fall continually, lasting for nine days. It demolished buildings, and destroyed the young rice-plants in the fields. Many men, horses and oxen were drowned.

²⁴⁷ In this month the registers of population were prepared. Fifty houses were made a township, and for each township there was appointed an elder. The senior member of the family was always made the head of the household. The houses were all associated in groups of five for mutual protection, with one elder to supervise them one with another.

²⁴⁸ Silla and Pèkché sent Envoys to bring tribute and offer presents.

²⁴⁹ Autumn, 9th month. The building of the Palace was completed. It is impossible adequately to describe the appearance of the Palace Halls.

²⁵⁰ Winter, 12th month, last day. The priests and nuns of the Empire were invited to the interior of the Palace and entertained with meagre fare. Plentiful alms were given, and lights kindled.

²⁵¹ 4th year, Summer, 5th month, 12th day. There were sent to Great Thang, as Chief Ambassador, Kishi no Nagani, of Upper Shōsen rank, as Associate Ambassador, Kishi no Koma [also called Ito] of Upper Shō-otsu rank, as Student Priests, Dōgen, Dōtsū, Dōkwō, Yese, Gakushū, Benshō, Yeshō, Sōnin, Chisō, Dōshō, Jōye [Jōye was the eldest son of the Oho-omi of the Middle], Adachi [Adachi was the son of Nakatomi no Kome no Muraji] and Dōkwan [Dōkwan was the son of

²⁵² Kudara, Kasuga no Ahata no Omi] as students, Kusuri, Kose no Omi [son of Toyotari no Omi], and Okina, Hi no Muraji [son of Madama. Another book adds the student priests Chiben and Gitoku and the student Ihatsumi, Sakahibe no Muraji], in all 121 persons, who sailed together in the same ship. Mita, Nunobara no Obito, was appointed as envoy to accompany them. Again, the Chief Ambassador Nemaro [also called Yatsukahagi], Takada no Obito, of Lower Daisen rank, and the Associate Ambassador Womaro, Kamori no Muraji, of Upper Shō-otsu rank, with the student priests Dōfuku and Gikō, in all 120 persons, sailed together in one ship. Yatsute, Hashi no Muraji, was appointed as Envoy to escort them.

²⁵³ In this month the Emperor visited the chamber of the priest Bin, inquired after his illness, and at length from his own mouth delivered his gracious commands.

²⁵⁴ One book says:—"In the 7th month of the 5th year, the priest Bin took ill in the Temple of Adzumi. Thereupon the Emperor paid him a visit of inquiry, and taking him by the hand, said:—"If your Reverence dies to-day, We shall follow you in death to-morrow."

²⁵⁵ 6th month. Pèkché and Silla sent Envoys bearing tribute and offering presents.

²⁵⁶ The highways of various places were repaired.

²⁵⁷ The Emperor was informed of the death of the priest Bin, and sent a messenger of condolence and also numerous presents.

²⁵⁸ The Empress Dowager, the Prince Imperial, etc., all sent messengers to offer condolences on the death of the priest Bin. Eventually the Emperor commanded Komaro, Koma no Tachibe, a painter, with Funado no Atahe and others to make a large number of figures of Buddha and Bosatsu, to be placed in the Temple of Kahara [one book says they are in the Temple of Yamada].

²⁵⁹ Autumn, 7th month. Takada no Nemaro and his colleagues, the Ambassadors sent to Great Thang, were drowned by the sinking of their ship in the Gate of Takashima, off the coast of Satsuma.

Only five men who lashed themselves to a plank, floated ashore on the island of Takashima. They knew not what to do, until one of the five, named Kadobe no Kogane, gathered bamboos and made of them a raft, with which they anchored at the island of Shitoji-shima. These five men passed six days and six nights without any food whatever. Thereupon Kogane was complimented (by the Emperor), advanced in rank, and presents given him.

²⁶⁰ This year the Prince Imperial petitioned the Emperor, saying:—"I wish the Imperial residence were removed to the Yamato capital." The Emperor refused to grant his request. Upon this the Prince Imperial took with him the Empress Dowager, the Empress Hashibito, and the younger Imperial Princes, and went to live in the temporary Palace of Asuka no Kahabe in Yamato. At this time the Ministers and Daibu, with the various functionaries, all followed and changed their residence. The Emperor resented this, and wished to cast away the national Dignity. He had a palace built in Yamazaki and sent a song to the Empress Hashibito, saying:—

²⁶¹ 5th year, Spring, 1st month, 1st day. In the night the rats migrated towards the Yamato capital.

²⁶² Nakatomi no Kamatari no Muraji was granted the Shikwan, and his fief increased by a number of houses.

²⁶³ 2nd month. The Controlling Envoys sent to Great Thang, namely, Kuromaro, Takamuku no Obito, of Upper Daikin rank [one book says:—"Summer, 5th month. There were sent to Great Thang the Controlling Envoy Takamuku no Kuromaro, of Lower Daikwa rank"], the Chief Ambassador Maro, Kahabe no Omi, of Lower Shōkin rank, the Associate Ambassador Kusushi Yenichi, of Lower Daisen rank, the two Hangwan, Maro Fumi no Atahe, of Upper Daiotsu rank, and Miyaji no Amida [one book says:—"The Hangwan, Maro, Fumi no Atahe, of Lower Shōsen rank"], Yoroshi, Oka no Kimi, of Upper Shō-otsu rank, Daihaku, Okizome no Muraji, Oyu, Nakatomi no Hashibito no Muraji, of Lower Shō-otsu rank, Tori, Tabe no Fubito, and others. They embarked separately on two ships. Having delayed for several months, they proceeded by way of Silla, and anchored at Laichou. At last they reached the capital, where they had an audience of the Emperor. Thereupon Kuo Wēn-chū, superintendent of the guards of the Prince Imperial's Palace, inquired particularly of them regarding the geography of the Land of Japan, and the names of the Gods of the beginning of the country. To all which inquiries suitable answers were given.

²⁶⁴ The Controlling Envoy Takamuku no Kuromaro died in Great Thang.

²⁶⁵ Yuki no Hakatoko says:—"The student-priest Yemyō died in Thang; Chisō died at sea; Chikoku died at sea; Chisō returned in a Silla ship in the year Kanoye Tora; Gakushō died in Thang; Gitsū died at sea; Jōye returned in the year Kinoto Ushi in the ship of Liu Teh-kao; Myōi, Hōshō and the students Okina, Hi no Muraji and Kō Wō-gon, twelve persons in all, with Kan Chikō and Cho Gempō, of foreign Japanese birth, came back this year along with the envoys."

²⁶⁶ Summer, 4th month. Two men and two women of the Land of Tukhāra and one woman of S'râvastî were driven by a storm to Hiuga.

²⁶⁷ Autumn, 7th month, 24th day. Kishi no Nagani and his colleagues, who had gone as Envoys to the Western Sea, anchored in Tsukushi with Escorting Envoys from Silla and Pèkché. This month the Emperor commended the Envoys to the Western Sea for having had a personal audience of the Emperor of the Thang country, and for having obtained numerous books and precious objects. He bestowed on the Chief Ambassador Kishi no Nagani, of Upper Shōsen rank, the lower grade of

Shōkwa rank, and granted him a fief of 200 houses with the name of the Kure House. On the Associate Ambassador, Kishi no Koma, of Lower Shō-otsu rank, there was bestowed the upper grade of the Shōsen rank.

²⁶⁸ Winter, 10th month, 1st day. The Prince Imperial, being informed that the Emperor had taken ill, proceeded to the Naniha Palace with the Empress Dowager, the Empress Hashibito, and also accompanied by the younger Imperial Princes and the Ministers.

²⁶⁹ 10th day. The Emperor died in the State Bedchamber. He was temporarily interred in the southern courtyard. Dōtoko, Mozu no Hashi no Muraji, of Upper Shōsen rank, superintended the business of the Palace of Temporary Interment.

²⁷⁰ 12th month, 8th day. He was buried in the misasagi of Shinaga at Ohosaka.

²⁷¹ On this day, the Prince Imperial, accompanied by the Empress Dowager, changed his residence to the Temporary Palace of Kahabe in Yamato. Old people said:—"The migration of the rats to the Yamato capital was an omen of the transference of the capital thither."

²⁷² In this year, Koryō, Pèkché and Silla sent ambassadors of condolence.

Nihon Shoki, Book XXVI

The Empress Ame-toyo-takara Ikashi-hi Tarashi-hime, (Saimei Tennō)

¹ The Empress Ame-toyo-takara ikashi-hi tarashi-hime first married the Emperor Tachibana no toyohi's grandson, Prince Takamuku, and bore to him the Imperial Prince Aya. She was afterwards married to the Emperor Oki-naga tarashi-hi hiro-nuka, to whom she bore two sons and one daughter. In his second year she was raised to the rank of Empress-consort, as may be seen in the history of the Emperor Oki-naga tarashi-hi hiro-nuka. In the thirteenth year of his reign, Winter, the tenth month, the Emperor Oki-naga tarashi-hi hiro-nuka died. In the first month of the following year the Empress assumed the Imperial Dignity. In the sixth month of the fourth year of the new reign, she resigned the Dignity to the Emperor Ame-yorodzu-toyo-hi, and was entitled Empress Dowager. The Emperor Ame-yorodzu-toyohi died in the tenth month of the later fifth year.

² 1st year, Spring, 1st month, 3rd day. The Empress Dowager assumed the Imperial Dignity in the Palace of Asuka no Itabuki.

³ Summer, 5th month, 1st day. In the midst of the Void there was seen one riding on a dragon, who resembled a man of Thang in appearance. He had on a broad hat of green oiled stuff. He rode fast from the peak of Katsuraki and disappeared on Mount Ikoma. When it became noon, he galloped off over the firs of Sumiyoshi in a westerly direction.

⁴ Autumn, 7th month, 11th day. There were entertained at the Court of Naniha of the Northern Yemishi ninety-nine persons, and of the Eastern Yemishi ninety-five persons. At the same time entertainment was provided for 150 persons who came as tribute envoys from Pèkché. Caps of honour, of two grades in each case, were bestowed on nine Yemishi of Kikafu and on six Yemishi of Tsugaru.

⁵ 8th month, 1st day. Maro, Kahabe no Omi, and others returned from Great Thang.

⁶ Winter, 10th month, 13th day. There was a Palace in course of construction at Woharida which it was intended to roof with tiles. But in the recesses of the mountains and on the broad valleys, much of the timber with which it was proposed to erect the Palace buildings rotted. In the end the work was put a stop to, and no building was erected.

⁷ This winter the Palace of Asuka no Itabuki was burnt, and the Empress therefore removed her residence to the Palace of Asuka no Kahara.

⁸ This year Koryō, Pèkché and Silla sent Envoys together to offer tribute.

⁹ The Pèkché Chief Ambassador was Talsol of the Western division, by name Yō-wi-syu; the Associate Ambassador was an Eunsol of the Eastern division, by name Tyo-sin-in. There were over one hundred persons altogether.

¹⁰ Yemishi and Hayato, attended by a large number of followers, offered homage and came to Court with presents for the Empress.

- ¹¹ Silla sent specially Mi-mu of Keup-son rank as a hostage, and twelve men as skilled workmen.
- ¹² Mi-mu fell ill and died.
- ¹³ This year was the year Kinoto U (52nd) of the Cycle.
- ¹⁴ 2nd year, Autumn, 8th month, 8th day. Koryō sent Tal-sa and others to offer tribute. [The Chief Ambassador was Talsa, and the Associate Ambassador I-li-chi. There were eighty-one persons in all.]
- ¹⁵ 9th month. There were sent to Koryō, as Chief Ambassador, Hatsumi, Kashihade no Omi, and as Associate Ambassador Ihasuki, Sakahibe no Muraji, as Senior Hangwan, Shiromaro, Inugami no Kimi, as Second Class Hangwan, Kahachi no Fumi no Obito, and as Junior Hangwan, Maro, Ohokura no Kinunuhi no Miyakko.
- ¹⁶ In this year a fresh site for a Palace was fixed upon at Asuka no Wokamoto.
- ¹⁷ At this time, Koryō, Pèkché and Silla together sent envoys to offer tribute. Dark purple curtains were drawn round this Palace site for them, and they were entertained there. At last the Palace buildings were erected, and the Empress removed into them. This Palace was called the later Palace of Asuka no Wokamoto.
- ¹⁸ Tamu Peak was crowned with a circular enclosure. Moreover on the summit of the Peak, close by where two tsuki trees grew, a lofty building was erected to which the name was given of the Palace of Futa-tsuki. It was also called Amatsu miya.
- ¹⁹ At this time public works were in favour. Navvies were employed to dig a canal from the western end of Mount Kagu yama as far as the Mountain of Iso no kami. Two hundred barges were loaded with stones from the Iso no Kami Mountain and hauled with the current to the mountain on the east of the Palace, where the stones were piled up to form a wall. The people of that day reviled the work, saying:—"This mad canal, which has wasted the labour of over 30,000 men! This wall-building, which has wasted the labour of over 70,000 men! And the timber for the Palace which has rotted! And the top of the mountain which has collapsed!"
- ²⁰ Again they reviled, saying:—"May the mound built at Iso no kami break down of itself as fast as it is built!" [This abuse was probably uttered while the work was incomplete.]
- ²¹ A Palace was also built at Yoshino.
- ²² The Ambassadors to the Western Sea, Takunaha, Saheki no Muraji, and Kunikatsu, Naniha no Kishi, of Lower Shōsen rank, with their companions returned from Pèkché and presented the Empress with a parrot.
- ²³ The Palace of Wokamoto took fire.
- ²⁴ 3rd year, Autumn, 7th month, 3rd day. Two men and four women of the Land of Tukhāra who had drifted to Tsukushi, said:—"We first of all drifted to the island of Amami." So they were sent for by post-horses.
- ²⁵ 15th day. A model of Mount Sumi was constructed to the west of the Temple of Asuka-dera. Moreover the festival of All Souls was held. In the evening the people from Tukhāra were entertained. [One book says, "the people of Tora."]
- ²⁶ 9th month. The Imperial Prince Arima was of a deceitful disposition, and pretended insanity, etc., etc. He went to the hot baths of Muro, under the pretence of treatment of disease. On his return he

praised the quality of the country, saying:—"Scarce had I seen that region, when my complaint disappeared of itself," etc., etc. The Empress, hearing this, was rejoiced, and wished to go and visit it.

²⁷ This year envoys were sent to Silla with the following message:—"We wish to send to Great Thang under the charge of your country's envoys the Buddhist priest Chitatsu, Mimūmaya, Hashibito no Muraji, and Wakugo, Yozami no Muraji." Silla refused to grant such escort, and therefore the Buddhist priest Chitatsu and his colleagues returned.

²⁸ The Ambassadors to the Western Sea, Tsuratari, Adzumi no Muraji, of Lower Shō-kwa rank, and Kutsuma, Tsu no Omi, of Lower Shōsen rank, returned from Pèkché. They brought presents for the Empress of one camel and two asses.

²⁹ The people of Ihami said that a white fox had been seen.

³⁰ 4th year, Spring, 1st month, 13th day. Kose no Tokuda no Omi, Oho-omi of the Left, died.

³¹ Summer, 4th month. Abe no Omi went on an expedition against the Yemishi in command of a fleet of 180 ships. The Yemishi of the two districts of Aita and Nushiro were struck with fear, and tendered their submission. Hereupon the ships were drawn up in order of battle in the bay of Aita. A Yemishi of Aita named Omuka came forward and made an oath, saying:—"It is not by reason of the arrival of the Imperial forces that we slaves carry bows and arrows, but because it is our nature to live upon animal food. If we have provided bows and arrows against the Imperial forces, may the Gods of the bay of Aita take note of it! We will serve the Government with pure hearts."

³² Omuka was accordingly granted the rank of Upper Shō-otsu, and local governors were established in the two districts of Nushiro and Tsugaru. Ultimately the Yemishi of Watari no Shima were summoned together at the shore of Arima and a great feast provided them, after which they were dismissed home.

³³ 5th month. A grandson of the Empress named Prince Takeru died. He was eight years of age. His remains were deposited in a temporary tomb which was raised for him over the Imaki valley. The Empress had always esteemed her grandson highly for his obedient conduct. She was therefore beside herself with grief, and her emotion was exceeding great. Sending for the Ministers, she said:

—

³⁴ "After ten thousand years and a thousand autumns he must be interred along with us in our own misasagi."

³⁵ So she made songs, saying:—

³⁶ This was the first song.

³⁷ This was the second song.

³⁸ This was the third song.

³⁹ The Empress sang these songs from time to time, and lamented bitterly.

⁴⁰ Autumn, 7th month, 4th day. More than two hundred Yemishi came to Court with presents for the Empress. The entertainment and largess to them was on a more liberal scale than usual. Two Yemishi of Kikafu received one grade of rank. Saniguna, the Senior Governor of the district of Nushiro, was made Lower Shō-otsu [one book says was granted two steps in rank and given the superintendence of the population (register)], the Junior Governor Ubasa received the rank of Kembu, and two brave men received one grade of rank. In addition there were given to Saniguna and the others twenty

cuttle-fish flags, two drums, two sets of bows and arrows, and two suits of armour. Mamu, the Senior Governor of the district of Tsugaru, was granted the rank of Upper Dai-otsu, Awohiru, the Junior Governor, the rank of Lower Shō-otsu, and two brave men received a step in rank. In addition there were granted to Mamu and the others twenty cuttle-fish flags, two drums, two sets of bows and arrows, and two suits of armour. Two grades of rank were conferred on the Miyakko of the barrier of Tsukisara, and one grade on the Hangwan. Inadzumi Ohotomo no Kimi, Miyakko of the barrier of Nutari, received the rank of Lower Shō-otsu. Moreover Sanaguna, Senior Governor of the district of Nushiro, was commanded by the Empress to investigate the Yemishi population and the captive population.

⁴¹ In this month, the Buddhist priests Chitsū and Chitatsu went by the Empress's command to Great Thang on board a Silla ship, where they received instruction from the teacher of religion, Hsüan-ts'ang, on the philosophy of things without life and living beings.

⁴² Winter, 10th month, 15th day. The Empress visited the hot baths of Ki. The Empress, remembering her Imperial grandson, Prince Takeru, grieved and lamented. She exclaimed, saying:—

⁴³ She commanded Mari, Hada no Oho-kura no Miyakko, saying:—"Let these verses be handed down and let them not be forgotten by the world."

⁴⁴ 11th month, 3rd day. Soga no Akaye no Omi, the official who had charge during the Empress's absence, addressed the Imperial Prince Arima, saying:—"There are three faults in the Empress's administration of the affairs of Government. The first is that she builds treasuries on a great scale, wherein she collects the riches of the people. The second is that she wastes the public grain revenue in digging long canals. The third is that she loads barges with stones and transports them to be piled up into a hill." The Imperial Prince Arima, recognizing Akaye's friendly disposition towards himself, was gratified, and replied, saying:—"I have only now come to an age when I am fit to bear arms."

⁴⁵ 5th day. The Imperial Prince Arima proceeded to the house of Akaye, where he went up into an upper storey, and conspired with him. A leg-rest broke of itself. They both recognized Kyōsoku that this was a bad omen, and swore to one another to proceed no further. The Imperial Prince returned home, where he was staying for the night, when at midnight Akaye sent Shibi, Mononobe no Yenowī no Muraji, in command of the labourers engaged in building the Palace, to surround the Imperial Prince Arima in his house at Ichifu, and straightway despatched a mounted courier to inform the Empress.

⁴⁶ 9th day. The Imperial Prince Arima, with Oho-ishi, Mori no Kimi, Kusuri, Sakahibe no Muraji, and Konoshiro, Shihoya no Muraji, were arrested, and sent to the hot springs of Ki. His toneri Yonemaro, Nihitabe no Muraji, followed him.

⁴⁷ Thereupon the Prince Imperial in person questioned the Imperial Prince Arima, saying:—"Why didst thou plot treason?" He answered and said:—"Heaven and Akaye know. I do not at all understand."

⁴⁸ 11th day. Kuniso, Tajihi no Wosaha no Muraji, was sent to strangle the Imperial Prince Arima at the Fujishiro acclivity. On this day Konoshiro, Shihoya no Muraji, and the toneri Yonemaro, Nihitabe no Muraji, were executed at the Fujishiro acclivity. When Konoshiro, Shihoya no Muraji, was about to be executed, he said:—"I request that my right hand may be made a national treasure." Oho-ishi,

Mori no Kimi, was banished to the province of Kamitsukenu, and Kusuri, Sakahibe no Muraji, to the province of Wohari.

⁴⁹ One book says:—"The Imperial Prince Arima, with Akaye, Soga no Omi, Konoshiro, Shihoya no Muraji, Oho-ishi, Mori no Kimi, and Kusuri, Sakahibe no Muraji, divined the future of their treasonous conspiracy by drawing slips of paper." One book says:—"The Imperial Prince Arima said:—'First of all we will burn the Palace. Then with five hundred men for a day and two nights we will waylay (the Empress) at the harbour of Muro, and speedily with a fleet cutting off the Land of Ahaji, make as it were a prison. This can be easily accomplished.' Some one objected, saying:—'It cannot be so. For all your plans, the faculty (of carrying them out) is wanting. At the present time, Your Imperial Highness is only nineteen years of age, and has not yet attained to manhood. You must first reach manhood and then you will gain the faculty.'" Another book says:—"When the Imperial Prince Arima was plotting treason along with a judicial officer, the leg of the Imperial Prince's arm-rest broke of itself without cause, but he did not cease from conspiring, and was eventually executed."

⁵⁰ In this year, Hirafu, Abe no Hikida no Omi, Warden of the Land of Koshi, went on an expedition against the Su-shēn. He presented to the Emperor two live white bears.

⁵¹ The Buddhist priest Chiyu made a south-pointing chariot.

⁵² South-pointing Chariot. It was reported from the province of Idzumo:—"On the shore of the northern sea the fish are dying in heaps three feet in depth. In size they resemble the globe-fish. They have the beaks of sparrows and thorny scales several inches long. The common people say that they are sparrows which have gone into the sea and become changed into fish, and give them the name of 'sparrow-fish.'"

⁵³ One book says:—"In the seventh month of the sixth year, Pèkché sent Envoys with the following message to the Empress:—"Great Thang and Silla have joined their powers for an attack upon us. They have taken away as prisoners King Wichă, his Queen, and the Heir to the Throne. Our Government has therefore stationed troops on the north-western frontier and repaired the fortifications as an indication that the mountains and rivers are blocked."

⁵⁴ Moreover Tsuratari, Adzumi no Muraji, of Lower Shōkwa rank, who had gone as Envoy to the Western Sea, returned from Pèkché and reported that Pèkché had returned after a successful expedition against Silla. At this time a horse of his own accord went round the Golden Hall of a temple night and day without ceasing, and only stopping to graze.

⁵⁵ One book says:—"This was an echo of its destruction by the enemy in the year Kanoye Saru."

⁵⁶ 5th year, Spring, 1st month, 3rd day. The Empress arrived from the hot springs of Ki.

⁵⁷ 3rd month, 1st day. The Empress visited Yoshino and held a banquet there.

⁵⁸ 3rd day. The Empress visited Hira-ura in Afumi.

⁵⁹ 10th day. The man of Tikhāra with his wife, a woman of S'rāvastî, arrived.

⁶⁰ 17th day. A Mount Sumi was constructed on the river-bank east of Amakashi no Oka, and the Yemishi of Michinoku and Koshi were entertained.

⁶¹ In this month, Abe no Omi was sent in command of 180 ships on an expedition against the Yemishi country. Abe no Omi assembled a selection of the Yemishi of the two districts of Akita and Nushiro to the number of 241 persons with 31 of their captives, 112 Yemishi of the district of

Tsugaru with 4 captives, and 20 Yemishi of Ifurisahe, in one place, feasted them and gave them presents.

⁶² Accordingly he made an offering to the Gods of that Land of a boat and silk stuffs of various colours, and proceeded to Shishiriko. Then two Yemishi of Tohiu, named Ikashima and Uhona, came forward and said:—"You ought to make Shiribeshi your seat of Government." In accordance with the advice of Ikashima and his companion, a district-governor was ultimately established there, after which he (Abe no Omi) returned. The provincial governors of Michinoku and Koshi were each granted two grades of rank, while the district-governors and administrators received each one degree.

⁶³ One book says:—"Hirafu, Abe no Hikida no Omi, fought with the Su-shēn, and on his return presented to the Empress forty-nine captives."

⁶⁴ Autumn, 7th month, 3rd day. Ihashiki, Sakahibe no Muraji, of Lower Shōkin rank, and Kiza, Tsumori no Muraji, of Lower Daisen rank, were sent on a mission to the Land of Thang. They took with them a Yemishi man and woman of Michinoku to show to the Thang Emperor.

⁶⁵ In the writing of Hakatoko, Yuki no Muraji, it is stated:—"In the reign of this Empress, Sakahibe no Ihashiki no Muraji, of Lower Shōkin rank, Tsumori no Kiza no Muraji, of Lower Daisen rank, and others, in two ships, received orders to go on a mission to Thang of Wu. In the year Tsuchinoto Hitsuji (659), the 7th month, and the 3rd day of the month, they started from the Bay of Mitsu in Naniha. On the 11th day of the 8th month, they left the Bay of Ohotsu in Tsukushi. On the 13th day of the 9th month, they arrived at an island on the southern border of Pèkché. The name of the island is not known. At four a.m. on the 14th, the two ships put out to sea in company. On the 15th day, at sunset, the ship of Ihashiki no Muraji met crosswise with a contrary wind and was driven to an island in the Southern Sea, named Erh-kia-wei, where it was destroyed by the islanders. Arima, Yamato no Aya no Wosa no Atahe, with Inadzumi, Sakahibe no Muraji, and three others, stole a ship belonging to the islanders, and embarking in it, escaped to Kwa-chow. The officials of this district sent them under escort to the capital, Loh-yang. At midnight on the 16th day, the ship of Kiza no Muraji arrived at Mount Hsu-an near Kuei-chi in the Yueh district, when a north-east wind sprang up and blew with such violence that on the 23rd they reached the district of Yü-yao. The great ship on which they were embarked, with all its gear, was left behind at this place, and on the 1st day of the 11th intercalary month, they arrived at the seat of Government of the Yueh district. On the 15th they entered the capital, riding on post-horses. On the 29th, travelling with all speed, they reached the Eastern capital, where the Emperor had then his residence. On the 30th they had an audience of the Emperor, who inquired of them, saying:—"Is the Empress of your country in good health?" The Envoys answered respectfully:—"Her virtue is in harmony with Heaven and Earth, and she therefore naturally enjoys good health." The Emperor inquired of them:—"And the Ministers in charge of affairs—is it well with them?" The Envoys answered respectfully:—"As they enjoy the favour and esteem of our Empress, it is well with them also." The Emperor inquired of them, saying:—"Is there peace within your country or not?" The Envoys answered respectfully, saying:—"The Government accords with Heaven and Earth, and therefore there is nothing untoward among the multitude." The Emperor inquired of them, saying:—"In what quarter is the Land of these Yemishi situated?" The Envoys answered respectfully, saying:—"It lies to the north-east." The Emperor inquired of them, saying:—"How many tribes of Yemishi are there?" The Envoys answered respectfully, saying:—"There are three kinds. The most distant are called Tsugaru, the next Ara-Yemishi, and the nearest Nigi-Yemishi.

These now here are Nigi-Yemishi—they bring tribute yearly to our country's Court." The Emperor inquired of them, saying:—"In their country are there the five kinds of grain?" The Envoys answered respectfully, saying:—"No, they sustain life by eating flesh?" The Emperor inquired of them, saying:—"Have they houses in their country?" The Envoys answered respectfully, saying:—"No, they have their dwelling under trees in the recesses of the mountains." The Emperor went on to say:—"When We look at the unusual bodily appearance of these Yemishi, it is strange in the extreme. You Envoys must have suffered greatly on your long voyage hither. Now retire and abide in your official residence. We shall meet again." On the 1st day of the 11th month the festival of the Winter Solstice was celebrated at Court. On the festival day, they again saw the Emperor. Amongst the various frontier states who attended the Court, the Japanese visitors were the most distinguished. Thereafter, by reason of the confusion caused by a conflagration, the matter was neglected and not further attended to. On the 3rd day of the 12th month, Kahachi no Aya no Ohomaro, a servant of Han Chi-hung, slandered our visitors, who were found guilty by the Court of Thang, and were already condemned to banishment. Previously Chi-hung was banished to a distance of 3000 li. Among the visitors was one, Hakatoko, Yuki no Muraji, who made representations to the Emperor in consequence of which their punishment was remitted. When everything was concluded, the Emperor decreed as follows:—"This Government has determined next year to take administrative measures in regard to the lands east of the sea, and you, the visitors from Wa, may not return to the east." In the end they were detained in the Western capital. They were placed in separate seclusion, their door was closed and prohibited, and they had no liberty of movement. In such misery they passed the year. The writing of Wobito, Naniha no Kishi, says:—"The Chief Envoy to Great Thang struck on an island and was overturned. The Associate Envoy had a personal audience of the Emperor and showed him some Yemishi. Upon this the Yemishi presented to the Emperor a white deer-skin, three bows, and eighty arrows."

⁶⁶ 15th day. By a decree to the Ministers, the Empress had the Urabon Sutra expounded in all the Temples of the capital, and requital made to the ancestors for seven generations.

⁶⁷ In this year, the Kuni no Miyakko of Idzumo was commanded to repair the shrine of the Itsuki God.

⁶⁸ A fox bit off the end of a creeper which a labourer of the district of Oü held in his hand, and went off with it. Moreover a dog brought in his mouth a dead man's hand and forearm and laid it in the Ifuya shrine. [Signs that the Empress was about to die.]

⁶⁹ Again, the Koryö Envoys had a bear-skin on which they put a price of sixty pounds of floss silk. The market commissioner laughed and went away.

⁷⁰ A Koryö painter, named Komaro, on the day on which he entertained guests of his own surname in his private house, borrowed seventy official Polar bear-skins for them to sit upon. The guests were ashamed and astonished and went away.

⁷¹ 6th year, Spring, 1st month, 1st day. The Koryö Envoys, the Eul-syang, Ha Chhyu-mun, and his suite, numbering over one hundred persons, anchored in Tsukushi.

⁷² 3rd month. Abe no Omi was sent on an expedition with a fleet of 200 ships against the land of Su-shên. Abe no Omi made some Yemishi of Michinoku embark on board his own ship. They arrived close to a great river. Upon this over a thousand Yemishi of Watari-shima assembled on the seashore and made a camp facing the river. Two men of this camp came forward and called out hurriedly,

saying:—"The Su-shēn fleet has arrived in great force and threatens to slay us. We pray, therefore, to be allowed to cross the river and to serve the Government." Abe no Omi sent a boat to go and fetch these two Yemishi, and inquired from them where the enemy were concealed and the number of their ships. The two Yemishi accordingly pointed out the place of their concealment, saying:—"There are over twenty ships." Thereupon he sent messengers to summon them, but they refused to come. Abe no Omi accordingly heaped up on the beach coloured silk stuffs, weapons, iron, etc., to excite their cupidity. The Su-shēn people thereupon drew up their fleet in order, and tying feathers to poles, raised them aloft by way of flags. They approached with equal oars and came to a pause in a shallow place. Then from one of the ships they sent forth two old men who went round the coloured silk stuffs and other articles which had been piled up, examining them closely. They then changed the single garments they had on, and each taking up one piece of cloth in his hand, went on board their ship and departed. Presently the old men came back again, took off the exchanged garments, and laying them down along with the cloth they had taken away, went on board their ship and departed. Abe no Omi sent several ships to fetch them, but they refused to come, and returned to the island of Herobe. [Herobe is a separate part of Watari-shima.] After some time they asked for peace, but Abe no Omi refused altogether to listen to them. So they betook themselves to their own palisades and fought. At this time Mamukatsu, Noto no Omi, was slain by the enemy. While the battle was still going on, and was not yet fought out, the enemy, finding that they were being beaten, put to death their own wives and children.

⁷³ Summer, 5th month, 8th day. The Koryō Envoy, the Eul-syang, Ha Chhyu-mun, and his suite arrived at the official residence of Naniha.

⁷⁴ In this month, the officials, by order of the Empress, prepared one hundred raised seats and one hundred Nōkesa, and held a Ninwo Hanya meeting.

⁷⁵ Moreover, the Prince Imperial for the first time made a clepsydra, by which he caused the people to know the hours.

⁷⁶ Again, Abe no Hikida no Omi presented to the Empress more than fifty savages.

⁷⁷ Again, a Mount Sumi was built near the pond of Iso no Kami, as high as a pagoda. On this occasion forty-seven men of Su-shēn were entertained.

⁷⁸ Again, the people of the whole country carried arms without reason when passing to and fro on the highways. The old people of the country said:—"This perhaps denotes the destruction of the Land of Pèkché."

⁷⁹ Autumn, 7th month, 16th day. The Koryō Envoy, the Eul-syang, Ha Chhyu-mun, and his suite took their departure.

⁸⁰ Again, the man of Tukhāra, Kendzhashi Tatsua, desired to return to his native country, and asked for an escort officer, saying:—"I intend later to pay my respects to the Court of the Great Country, and therefore, in token of this, I leave my wife behind." Accordingly, he took the way of the Western Sea with several tens of men.

⁸¹ In the "Record of the reigns of Japan," written by the Koryō priest To-hyōn, it is said:—"In the seventh month, etc., Chhyun-chhyu-chi, by the aid of the General-in-Chief, Su Ting-fang, caused Pèkché to be invaded and destroyed." One account says:—"Pèkché brought ruin upon itself, owing to the feminine want of principle of the Royal Consort, who arbitrarily usurped the helm of Government

and slew the wise and good, thus inviting the calamity which came upon them. Ought one not to be watchful? Ought one not to be watchful?" In a note it is stated:—"Chhyun-chhyu-chi, of Silla, was unable to accomplish his wishes by the Minister Kè-kim. Therefore he again served Thang, and, putting off the national garb, made a fawning appeal to the Son of Heaven, with the object of bringing disaster on a neighbouring kingdom and preparing the accomplishment of his ends."

⁸² The writing of Hakatoko, Yuki no Muraji, says:—"In the year Kanoye Saru, the 8th month, Pèkché was reduced to submission. After this, on the 12th day of the 9th month, the visitors were dismissed to their own country. On the 19th day they started from the Western capital. On the 16th day of the 10th month, they arrived back at the Eastern capital, and then for the first time met Arima and his four companions. On the 1st day of the 11th month, the thirteen royal persons captured by General Su Ting-fang and his men, from the King of Pèkché down to the Crown Prince Nyung and others, with the Prime Minister Sa-chhèk, Chhyön-pok-kuk, Pyön-syöng, and others of lower rank, thirty-seven persons, making in all fifty persons, were delivered up to the Government. They were at once led before the Emperor, who spoke kindly to them and released them on the spot. On the 19th the Emperor bestowed presents, and on the 24th we started from the Eastern capital."

⁸³ 9th month, 5th day. Pèkché sent a Talsol, the Buddhist novice, Kak-chyong, and others with the following message to the Empress [one book says, "They escaped hither and gave information of their hard case"]:"In the 7th month of this year, Silla, relying on its strength and assuming a blustering attitude, picked a quarrel with its neighbour, and drawing the Thang people into it, overturned Pèkché. Sovereign and Ministers were all captured, and scarce a living soul was left."

⁸⁴ In one book it is said:—"On the 10th day of the 7th month of the present year, Su Ting-fang, of Great Thang, drew up the fleet under his command in the harbour of Michă, while Chhyun-chhyu-chi, King of Silla, with his horse and foot occupied Mount No-syu-ri, and so they attacked Pèkché from both sides. The fighting went on for three days. Our Royal city was taken. On the 13th day of the same month, they began to demolish the Royal city. Mount No-syu-ri is on the eastern border of Pèkché."

⁸⁵ Upon this Kwisil Pok-sin, Eunsol of the Western Division, was mightily enraged, and betook himself to Mount Im-sya-ki [one book says, "Northern Mount Im-köm-li"], while Yö Chă-chin, Eunsol of the Central Division, occupied the walled city of Kumanori [one book says, "Mount To-to-ki-nyu"]. They each formed a camp and assembled the scattered troops. Their weapons had become exhausted in the previous campaign, and therefore they fought with flails. The Silla army was beaten, and Pèkché made booty of their arms, so that the Pèkché weapons were as efficient as ever, and Thang did not dare to come in. Pok-sin and the others at length got together their countrymen, and with them held the Royal city. The people of the land paid honour to them, saying:—"The Minister Pok-sin! The Minister Chă-chin!" It was only Pok-sin who, by the admirable military expedients which he invented, raised up the country, which was already ruined.

⁸⁶ Winter, 10th month. Kwisil Pok-sin, Minister of Pèkché, sent the Minister Kwi-chi and others with a present to the Empress of over one hundred Thang prisoners. These are now the men of Thang of the two districts of Fuha and Kata-agata in the province of Mino. They also asked for troops and requested assistance. At the same time they prayed that the Prince Yö Phung-chyang might be given back [one book says:—"Minister Kwi-chi is the Talsol, Chyöng-chin"], saying:—"The men of

Thang, leading after them our maggot-pests, came and wasted and harassed our territory. They overturned our Government and took prisoners our Sovereign and his Ministers.

⁸⁷ King Wichă, of Pèkché, his wife Eun-ko, his son Nyung, etc., and his Ministers, viz. the Prime Minister, Chhyön Pok-kuk, Pyön-syöng, Son-teung, and others, over fifty persons in all, were captured by General Su on the 13th day of the 7th month, autumn, and sent away to the Land of Thang. This was perhaps what was denoted by the causeless bearing of arms.

⁸⁸ Now the people of the Land of Pèkché, putting their trust afar off in the Emperor's protecting care, have assembled together anew, and formed a kingdom. We now humbly beg that we may be allowed to wait upon the Prince Phung-chyang, who was sent by Pèkché to be in attendance at the Celestial Court, and to make him the Ruler of the Country, etc., etc."

⁸⁹ The Empress made an order, saying:—"We learn that in ancient times there have been cases of troops being asked for and assistance requested: to render help in emergencies, and to restore that which has been interrupted, is a manifestation of ordinary principles of right. The Land of Pèkché, in its extremity, has come to us and placed itself in our hands. Their own country having been brought to ruin, having nowhere to betake themselves for help and none to apply to, making spears their pillows, tasting gall, and holding firmly to the hope of aid, they have come from afar and made a memorial to us. Our resolution in this matter is unshakeable. We shall give separate orders to Our generals to advance at the same time by a hundred routes, and then, like gathering clouds with thunderous commotion, meeting together at Satök, to massacre the monsters, and afford relief to the sufferers. Let the proper officials supply them with everything they require, and let them be dismissed with all due ceremony, etc., etc."

⁹⁰ Prince Phung-chyang, with his wife and children, and his uncle, Chhyung-seung, etc., were dismissed home. The actual time of their being sent off may be seen in Year VII. One book says:—"The Empress established Phung-chyang as King, and made Sè-syang his assistant. They were sent off with all due ceremony."

⁹¹ 12th month, 24th day. The Empress proceeded to the Palace of Naniha. The Empress, in order to comply with the request of Pok-sin, thought of going to Tsukushi and thence despatching a force in aid, and she therefore went there in the first place and made provision of weapons of all kinds.

⁹² This year, with a view to the invasion of Silla in the interest of Pèkché, an order was given to the province of Suruga to build a ship. When it was finished, and had been hauled as far as Womino, that ship, during the night, without cause, changed its bow for its stern. By this people knew that in the end there would be defeat.

⁹³ It was reported from the province of Shinano:—"A swarm of flies has flown in a westerly direction, crossing the Ohosaka hill. It was ten fathoms in thickness, and in height reached the azure sky." Some people gathered that this portended the defeat of the army of relief. There was a popular song which said:—

⁹⁴ 7th year, Spring, 1st month, 6th day. The Imperial ship first put to sea for the expedition against the West.

⁹⁵ 8th day. The Imperial ship arrived at the sea of Ohoku. At this time the Imperial Princess Ohotahime gave birth to a daughter, to whom accordingly the name was given of the Imperial Princess Ohoku.

⁹⁶ 14th day. The Imperial ship came to an anchor at the temporary Palace of Nigitatsu no Ishiyu in the province of Iyo.

⁹⁷ 3rd month, 25th day. The Imperial ship returned to Una no Ohotsu, where the Empress occupied the temporary Palace of Ihase, the name of which the Empress altered to Nagatsu.

⁹⁸ Summer, 4th month. Pok-sin, of Pèkché, sent an Envoy to present a memorial requesting permission to wait upon (and bring away) their Prince Kyu-hè.

⁹⁹ In the "Record of the reigns of Japan," written by the Priest To-hyōn, it is said:—"Pok-sin, of Pèkché, presented a writing in which he begged the Eastern Court to give up his Lord Kyu-hè." One book says:—"In the fourth month the Empress transferred the capital to the Palace of Asakura."

¹⁰⁰ 5th month, 9th day. The Empress removed her residence to the Palace of Asakura no Tachibana no Hironiha.

¹⁰¹ At this time trees belonging to the Shrine of Asakura were cut down and cleared away in order to build this Palace. Therefore the Gods were angry and demolished the building. Some were also struck, and in consequence the Grand Treasurer and many of those in waiting took ill and died.

¹⁰² 23rd day. Tamna, for the first time, sent Prince A-pha-ki and others with tribute.

¹⁰³ In the writing of Hakatoko, Yuki no Muraji, it is stated:—"On the 25th day of the 1st month of the year Kanoto Tori (A.D. 661), we arrived at Yueh-chow on our return journey. On the 1st day of the 4th month, leaving Yueh-chow, we proceeded homewards in an easterly direction, and on the 7th arrived south of Mount Ch'êng-an-shan. On the 8th day at cock-crow we put out to sea with a south-west wind in our favour, but in mid-ocean we lost our way and tossed about, undergoing much suffering. On the 9th day at nightfall we reached the island of Tamna with great difficulty. There we induced Prince A-pha-ki and eight other natives of the island to embark with us in the Guest-ship to the end that we might present them to the Imperial Court. On the 23rd day of the 5th month, we presented them to the Imperial Court at Asakura. This was the first time that Tamna was received at Court. Moreover, the Envoys, who had been slandered by Tarushima, Yamato no Aya no Atahe, a follower of Chihung, received no gracious command. These Envoys were wroth, and their anger penetrated to the Gods of High Heaven, who with a thunderbolt killed Tarushima." The men of that day said of this:—"The divine vengeance of Yamato is near."

¹⁰⁴ 6th month. Prince Ise died.

¹⁰⁵ Autumn, 7th month, 24th day. The Empress died in the Palace of Asakura.

¹⁰⁶ 8th month, 1st day. The Prince Imperial, in attendance on the Empress's remains, returned as far as the Palace of Ihase. That evening, on the top of Mount Asakura, there was a demon wearing a great hat, who looked down on the funeral proceedings. All the people uttered exclamations of wonder.

¹⁰⁷ Winter, 10th month, 7th day. The Empress's funeral train returning, put to sea. Hereupon the Prince Imperial, having come to an anchor in the same place, was filled with grief and longing for the Empress. So he sung to himself, saying:—

¹⁰⁸ 23rd day. The funeral of the Empress, returning, anchored at Naniha.

¹⁰⁹ 11th month, 7th day. The Empress's remains were temporarily interred at Asuka-gahara.

¹¹⁰ Mourning began on this day, and lasted for nine days.

¹¹¹ The "Record of the reigns of Japan" says:—"The men of Thang, Hsü Shou-yen and others, who were taken prisoners by Pok-sin, arrived in Tsukushi." One book says:—"In the year Kanoto Tori (A.D. 661), the one hundred and six Thang prisoners presented by Pok-sin, Minister of Pèkché, took up their abode at Harita in the province of Afumi. Under the year Kanoye Saru (A.D. 660), it is already stated that Pok-sin presented Thang prisoners. Therefore it is now explained what was done with them."

Nihon Shoki, Book XXVII

The Empreror Ame Mikoto Hirakasu Wake, (Tenchi Tennō)

¹ The Emperor Ame mikoto hirakasu wake was the eldest son of the Emperor Okinaga tarashi-hi hiro-nuka. His mother was called the Empress Ame toyo-takara ikashi-hi tarashi-hime. In the fourth year of her reign, the Empress Ame toyo-takara ikashi-hi tarashi-hime resigned the Dignity to the Emperor Ame-yorodzu toyo-hi, and established the Emperor as Prince Imperial. The Emperor Ame-yorodzu toyo-hi died in the tenth month of his later fifth year. In the following year the Empress Dowager assumed the Imperial Dignity. She died in the seventh year of her reign, on the 24th day of the 7th month. The Prince Imperial, clad in white garments, discharged the functions of government.

² In this month General Su, the Turkic Prince Ch'ipichiali and others proceeded by two routes—land and sea—as far as the Koryō walled city.

³ The Prince Imperial removed his residence to the Palace of Nagatsu, where by degrees he attended to the organization of the foreign war.

⁴ In the 8th month he sent the generals of the Front Division, Adzumi no Hirafu no Muraji, of Lower Daikwa rank, and Kahabe no Momoye no Omi, of Lower Shōkwa rank, and the generals of the Rear Division, Abe no Hikeda no Hirafu no Omi, of Lower Daikwa rank, Kuma, Mononobe no Muraji, of Upper Daisen rank, and Oho-ishi, Mori no Kimi, of Upper Daisen rank, to the assistance of Pèkché. He also sent arms and grain.

⁵ Another book adds here:—"He sent separately Ajimasa, Sawi no Muraji, of Lower Daisen rank, and Takutsu, Hada no Miyakko, of Lower Shōsen rank, for the protection of Pèkché."

⁶ 9th month. The Prince Imperial, while having his Court at the Palace of Nagatsu, conferred a cap of woven stuff on Phung-chhyang, the Pèkché Prince. Moreover he gave him to wife the younger sister of Komoshiki, Oho no Omi. He accordingly sent Ajimasa, Sawi no Muraji, of Lower Daisen rank, and Takutsu, Hada no Miyakko, in command of a force of more than five thousand men to escort him to his own country. Cloud-chariot. Now when Phung-chhyang arrived in his country, Poksin came to meet him, and bowing his head to the ground, delivered to him the government of the land, entrusting to him everything without exception.

⁷ 12th month. Information was received from Koryō that in this 12th month the cold in that country was so intense that the River Phè-kang was frozen. Therefore the Thang army made an uproar with drums and gongs, cloud-chariots and battering-engines. The Koryō troops were brave and stalwart, and therefore re-took two of the Thang forts. There were only two left, which they prepared to take by a night attack. The Thang soldiers, nursing their knees, wept aloud. But their (the Koryō men's?) arms were blunted and their strength exhausted, so that they were unable to take them. If this is not a case of navel-biting disgrace, what is?

⁸ The priest To-hyön says:—"To describe the intentions of Chhyun-chhyu—He was really about to begin with Battering-engine.Koryö, and he first made it known to Pèkché. The close attack of Pèkché was exceedingly urgent and distressing, therefore it is so stated."

⁹ In this year Maro, Kishida no Omi, Governor of the province of Harima, and others, presented a precious sword, saying:—"It was found in a hole in the millet-field of a man of the district of Saya."

¹⁰ Moreover, when the generals for assisting Koryö cast anchor at the beach of Kaphari in Pèkché, they lit a fire. The ashes became changed and formed a hole, from which there issued a thin noise like that of a sounding arrow. Some said that this was an omen of the ultimate downfall of Koryö and Pèkché.

¹¹ 1st year, Spring, 1st month, 27th day. A grant was made to the Kwisil Pok-sin, Minister of Pèkché, of 100,000 arrows, 500 kin of raw silk, 1000 kin of floss silk, 1000 tan of cloth, 1000 hides of leather, and 3000 koku of seed-rice.

¹² 3rd month, 4th day. The Emperor presented to the King of Pèkché 300 tan of cloth.

¹³ In this month the men of Thang and the men of Silla invaded Koryö. Koryö asked aid from our Government, and generals were sent, who occupied the walled city of Sonyu. Owing to this, the men of Thang were unable to conquer the southern territory, while Silla was prevented from overthrowing the fortresses to the west.

¹⁴ Summer, 4th month. A rat brought forth young in a horse's tail. The Buddhist priest Tohyön divined, saying:—"The men of the North are about to attach themselves to the Southern Country." Perhaps (he meant) that Koryö, being beaten, would become a vassal of Japan.

¹⁵ 5th month. The General-in-Chief, Adzumi no Hirafu no Muraji, of Lower Daikin rank, and others, in command of a fleet of 170 ships, escorted Phung-chhyang and his people to the Land of Pèkché, where, by an Imperial edict, he was made to take up the succession to the (royal) Dignity. Moreover a golden tablet was conferred on Pok-sin, his back was stroked, and he was praised and an honorary grant made to him. At this time Phung-chhyang and his people, and also Pok-sin, received the Imperial decree with their heads bowed to the ground, so that everybody shed tears.

¹⁶ 6th month, 28th day. Pèkché sent the Talsol, Manchi, and others to offer tribute and bring presents.

¹⁷ Winter, 12th month, 1st day. Phung-chhyang of Pèkché, his Minister Pok-sin, and others held counsel with Sawi no Muraji and Yechi no Takutsu, saying:—"This Chyu-yu is far away from cultivated lands. The soil is unfertile, and there is no land suitable for agriculture or for the mulberry tree. It is simply a stronghold for defensive warfare. If we were to remain here long, the people would starve. We should remove to Phi-syöng. Phi-syöng is girt on the north and west by the Rivers Ko-nyön and Tan-kyöng, while on the south and east it is protected by deep mud and high earthworks. It is encompassed on all sides by rice-fields, to which the rain-water is drawn down by cutting canals. Its produce of flowers and fruit is the fairest of all the three Kingdoms of Corea. A source of food and clothing, it is a choice situation favoured by the two first principles. It may be said that it lies low, but why should this prevent us from removing thither?" Upon this Yechi no Takutsu alone stood forward and objected, saying:—"The distance between Phi-syöng and the position occupied by the enemy can be covered in one night's march. This is extremely near. Should a surprise take place, regrets would be useless. Now starvation is a secondary matter; destruction demands our first attention. The reason why the enemy do not now rashly approach is that Chyu-yu

has taken advantage of a scarped hill by which it is thoroughly well fortified. The cliffs are high and the ravines narrow. This makes it easy to defend and difficult to attack. But if we occupied the low ground, how should the country have remained undisturbed up to this day?" In the end, they refused to listen to his remonstrances and made Phi-syöng the capital.

¹⁸ This year, in order to assist Pèkché, arms were put in order, ships fitted out, and stores of army provisions prepared.

¹⁹ This year was the year Midzunoye Inu (59th) of the Cycle.

²⁰ 2nd year, Spring, 2nd month, 2nd day. Pèkché sent the Talsol, Kim-syu, and others to offer tribute. Silla men wasted by fire four districts of the southern border of Pèkché. They also captured Antök and other strong positions. This being so, the enemy were not far from Phi-syöng, and this position became therefore untenable, so they came back again and occupied Chyu-yu, in accordance with Takutsu's policy.

²¹ In this month, the Minister Pok-sin sent up (to the Emperor) Hsü Shou-yen and other Thang prisoners.

²² 3rd month. Wakugo, Kamitsukenu no Kimi, and Ohobuta, Hashibito no Muraji, Generals of the Front Division, Wosa, Kose no Kamusaki no Omi, and Nemaro, Miwa no Kimi, generals of the Middle Division, and Hirafu, Abe no Hikedada no Omi, and Kamatsuka, Ohoyake no Omi, Generals of the Rear Division, were sent in command of 27,000 men to invade Silla.

²³ Summer, 5th month, 1st day. Inugami no Kimi, who had hurried to Koryö to give information of warlike matters, on his way back saw Kyu-hè at the walled city of Syök-syöng. Kyu-hè accordingly told him of Pok-sin's guilt.

²⁴ 6th month. Wakugo, Kamitsukenu no Kimi, General of the Front Division, and the others, took two cities of Silla named Sapi and Kinokang. Phung-chhyang, King of Pèkché, suspecting Pok-sin of harbouring treasonous intentions, bound him with a leathern strap passed through his palms. But he was unable to come to a decision of himself, and did not know what to do. So he inquired of his Ministers, saying:—"Pok-sin's guilt has been so and so. Shall he be beheaded, or not?" Upon this, the Talsol, Tök Chip-tök, said:—"This traitor ought not to be let off." Pok-sin forthwith spat upon Chip-tök and said:—"Thou worthless dog! Thou idiotic slave!" The King compelled his stout fellows to execute him and to put his head in pickle.

²⁵ Autumn, 8th month, 13th day. Silla, taking advantage of the King of Pèkché having put to death his own good general, laid plans to enter that country direct, and first of all to capture Chyu-yu. Now Pèkché learnt the enemy's plan, and addressed his generals, saying:—"I now hear that Omi, Ihohara no Kimi, the auxiliary general of the Land of Great Japan, in command of more than 10,000 stout fellows, is on the point of arriving hither by sea. I hope that you, my generals, will take such measures as are suitable in advance. I intend myself to proceed to Pèkchon and give him seasonable entertainment."

²⁶ 17th day. The hostile generals arrived before Chyu-yu and encompassed the Royal city. The Thang generals, in command of 170 fighting ships, drew up in line of battle in the Pèkchon river. The Japanese warships which first arrived engaged the Thang fleet, but had not the advantage, and therefore retired. Great Thang stood on its guard in strict order of battle.

²⁷ 27th day. The Japanese generals and the Pèkché King, regardless of the aspect of affairs, said to one another:—"If we struggle which shall get first, they will naturally retire of themselves." So they again led forward the routed Japanese ranks, and the troops of the Middle Division of their force, to attack the Great Thang fleet. But Thang closed upon their vessels from right and left, and engaged them from all sides. In a short space of time the Imperial force was defeated, and many fell into the water and were drowned. The ships were unable to manœuvre either astern or ahead. Yechi no Takutsu looked up to heaven and made oaths; he gnashed his teeth, and in his rage slew several tens of men. He then fell fighting. At this time King Phung-chhyang of Pèkché with a number of others, embarked in a ship and fled to Koryö.

²⁸ 9th month, 7th day. Not until now did the Pèkché city of Chyu-yu surrender to Thang. Then the people of that country said to one another:—"Chyu-yu has fallen; there is nothing more to be done; this day the name of Pèkché has become extinct. Shall we ever visit again the place where the tombs (of our ancestors) are? Let us, however, repair to the city of Ho-nyé, and meet there with the Japanese generals, so as to concert with them the measures required by the circumstances." In the end the wives and children, who had from the first remained in the walled town of Chhim-pok-ki, were informed of their intention to quit the country.

²⁹ 11th day. They set out for Muho.

³⁰ 13th day. They arrived at Ho-nyé.

³¹ 24th day. The Japanese fleet, with the (Pèkché) Minister Yö Chă-sin, and the Talsol, Mok-so Kwi-chă, Kong-na Chin-syu, and Öng-nyé Pong-nyu, along with the people of the country, arrived at the city of Ho-nyé. The next day they set sail, and at length bent their course towards Japan.

³² 3rd year, Spring, 2nd month, 9th day. The Emperor, by orders to the Prince Imperial, his younger brother, announced an augmentation and revision of the caps denoting official rank, and also an increase in the designations of the grades, as well as matters relating to the senior members of families, their vassals and domestic retainers.

³³ There were twenty-six grades of caps, viz.:—

³⁴ Dai-shiki

³⁵ (greater woven stuff)

³⁶ Shō-shiki

³⁷ (lesser woven stuffdo.)

³⁸ Dai-shu

³⁹ (greater embroidery)

⁴⁰ Shō-shu

⁴¹ (lesser embroiderydo.)

⁴² Dai-shi

⁴³ (greater purple)

⁴⁴ Shō-shi

⁴⁵ (lesser purpledo.)

⁴⁶ Upper Dai-kin

- 47 (greater brocade)
- 48 Middle Dai-kin
- 49 (greater brocadedo.)
- 50 Lower Dai-kin
- 51 (greater brocadedo.)
- 52 Upper Shō-kin
- 53 (lesser brocade)
- 54 Middle Shō-kin
- 55 (lesser brocadedo.)
- 56 Lower Shō-kin
- 57 (lesser brocadedo.)
- 58 Upper Dai-sen
- 59 (greater mountain)
- 60 Middle Dai-sen
- 61 (greater mountaindo.)
- 62 Lower Dai-sen
- 63 (greater mountaindo.)
- 64 Upper Dai-otsu
- 65 (greater kingfisher)
- 66 Middle Dai-otsu
- 67 (greater kingfisherdo.)
- 68 Lower Dai-otsu
- 69 (greater kingfisherdo.)
- 70 Upper Shō-otsu
- 71 (lesser kingfisher)
- 72 Middle Shō-otsu
- 73 (lesser kingfisherdo.)
- 74 Lower Shō-otsu
- 75 (lesser kingfisherdo.)
- 76 Dai-ken
- 77 (greater ken)
- 78 Shō-ken
- 79 (lesser ken)

80 These made in all twenty-six grades. The former kwa (flower) was changed to kin (brocade), and six grades were added, beginning with Kin and ending with Otsu. There was also an augmentation

and alteration by which the single grade of initial rank was changed to the two grades of Daiken and Shōken. These were made different, but in all other respects the former rule was followed.

⁸¹ To the senior members of the great families long swords were granted, and to the senior members of lesser families short swords were granted, while to the senior members of the Tomo no Miyakko, etc., shields and bows and arrows were given. Moreover, their vassals and domestic retainers were settled.

⁸² 3rd month. Prince Syōn-kwang of Pèkché and his people were given a residence at Naniha.

⁸³ There was a star which fell north of the capital.

⁸⁴ This spring there was an earthquake.

⁸⁵ Summer, 5th month, 17th day. Liu Jên-yüan, the (Chinese) general for Pèkché, sent the Chao-san-ta-fu Kuo Wu-ts'ung to present a letter-box and gifts.

⁸⁶ In this month the Oho-omi, Soga no Muraji, of Tai-shi rank, died.

⁸⁷ One book says:—"The Oho-omi died in the intercalary fifth month."

⁸⁸ 6th month. The Empress Dowager Shima died.

⁸⁹ Winter, 10th month, 4th day. Kuo Wu-ts'ung and his companions were dismissed home. On this day the Emperor ordered Nakatomi no Naijin to send the Buddhist priest Chi-sho with presents for Kuo Wu-ts'ung.

⁹⁰ 4th day. An entertainment was given to Kuo Wu-ts'ung and his suite.

⁹¹ In this month Kè-kim, Prime Minister of Koryō, died in that country. He left dying injunctions to his children, saying:—"Ye brethren, live together in harmony, as a fish and water, and do not compete with one another for rank. If you do not so, you will surely become a laughing-stock to your neighbours."

⁹² 12th month, 12th day. Kuo Wu-ts'ung and his suite took their departure.

⁹³ In this month it was reported from the province of Ahaji, saying:—"In the water of a pig-trough belonging to Mu, Shinuta no Fumibito, a man of the district of Sakata, rice grew all of a sudden. Mu gathered it and put it by. Every day his wealth increased. There is a man called Oho, Ihaki no Sukuri, of the district of Kurimoto, at the head of whose bride's mattress rice grew up during her first night's stay with him and formed an ear. In the morning it bent down and ripened. The following night another ear was formed. She went out into the courtyard, when two keys fell down from heaven before her. She took them up and gave them to Oho, who from this time began to be a wealthy man."

⁹⁴ In this year guards and beacon-fires were placed in the islands of Tsushima and Iki and in the Land of Tsukushi. Moreover in Tsukushi a great embankment was constructed, and water collected. This was called a minoki or water-castle.

⁹⁵ 4th year, Spring, 2nd month, 25th day. The Empress Dowager Hashibito died.

⁹⁶ In this month, after a comparison of the Pèkché degrees of official rank, there was granted to the Kwi-sil, Chipsă, in consideration of the eminent services of the Minister Pok-sin, the rank of Lower Shōkin. [His original rank was that of Talsol.] Moreover Pèkché common people, men and women to the number of more than 400, were given residences in the district of Kanzaki, in the province of Afumi.

⁹⁷ 3rd month, 1st day. For the sake of the Empress Dowager Hashibito, 330 persons entered religion.

- ⁹⁸ In this month rice-lands were granted to the Pèkché people of Kanzaki.
- ⁹⁹ Autumn, 8th month. The Talsol, Tap Pon-chhyun, was sent to build a castle in the province of Nagato.
- ¹⁰⁰ The Talsol, Öng-nyö Pong-nyu, and the Talsol, Să-pi Pok-pu, were sent to the Land of Tsukushi, where they built the two castles of Ohono and Woyogi.
- ¹⁰¹ Tamna sent ambassadors to the Court.
- ¹⁰² 9th month, 23rd day. The Land of Thang sent Liu Tè-kao Chao-san-ta-fu, Sub-prefect of Ichou, and Shang-chu-kuo and others.
- ¹⁰³ By others is meant a General of the Right Division of the Guards, of the rank of Shang-chu-kuo, a General for Pèkché, who was a Chao-ta-fu of Chu-kuo rank, by name Kuo Wu-Ts'ung, and others, 254 persons in all. 7th month, 28th day. They arrived at Tsushima. 9th month, 20th day. They arrived at Tsukushi. 22nd day. They forwarded a letter-case.
- ¹⁰⁴ Winter, 10th month, 11th day. A great review was held at Uji.
- ¹⁰⁵ 11th month, 13th day. A banquet was given to Liu Tê-kao and the others.
- ¹⁰⁶ 12th month, 14th day. Presents were made to Liu Tê-kao and the rest.
- ¹⁰⁷ In this month Liu Tê-kao and his people took their departure.
- ¹⁰⁸ In this year Oho-ishi, Mori no Kimi, of Shōkin rank, and others were sent to Great Thang. etc., etc.
- ¹⁰⁹ By others is meant Ihashiki, Sakahibe no Muraji, of Shōsen rank, and Harima, Kimi no Kishi, of Daiotsu rank. They no doubt went to escort the Thang Envoys.
- ¹¹⁰ 5th year, Spring, 1st month, 11th day. Koryō sent Neung-nu, of the Former Division, and others to offer tribute.
- ¹¹¹ On this day Tamna sent Prince Si-yō and others to offer presents.
- ¹¹² 3rd month. The Prince Imperial went in person to the house of Saheki no Komaro no Muraji to inquire of his illness. He lamented him on account of his loyal service from the beginning.
- ¹¹³ Summer, 6th month, 4th day. Neung-nu of Koryō, of the Former Division, and his people took their departure.
- ¹¹⁴ Autumn, 7th month. There were great floods.
- ¹¹⁵ This autumn the land-tax and commuted taxes were remitted.
- ¹¹⁶ Winter, 10th month, 26th day. Koryō sent the Minister Eul-syang Öm-chhu and others to offer tribute.
- ¹¹⁷ The Chief Envoy, the Minister Eulsyang Öm-chhu, the Associate Envoy Tun, of the rank of Talsyang, Ya-kwang, Hyön-mu, of the Second Rank, and others.
- ¹¹⁸ This winter the rats of the capital migrated towards Afumi.
- ¹¹⁹ Over 2000 Pèkché people, men and women, were settled in the East country. Without distinction of black and white, they were all maintained at Government expense for three years beginning with the year Midzunoto I.
- ¹²⁰ Chiyu, a Buddhist priest of the Yamato no Aya, presented to the Emperor a south-pointing chariot.

- ¹²¹ 6th Year, Spring, 2nd month, 27th day. The Empress Ame toyo-takara ikashi-hi tarashi-hime and the Imperial Princess Hashibito were buried together in the misasagi on the Hill of Wochi. On this day the Imperial granddaughter the Imperial Princess Ohota was buried in a tomb in front of the misasagi.
- ¹²² Koryō, Pèkché and Silla all made mourning along the Imperial highway.
- ¹²³ The Prince Imperial addressed the Ministers, saying:—"In obedience to the commands of the Empress Dowager and the Empress, I have compassion on the myriad people, and therefore have not undertaken the work of constructing a stone sarcophagus. I trust that this may be taken as a mirror and a lesson for all time."
- ¹²⁴ 3rd month, 19th day. The capital was removed to Afumi. At this time the common people of the Empire did not desire the removal of the capital. Many made satirical remonstrance, and there were also many popular songs. Every day and every night there were numerous conflagrations.
- ¹²⁵ 6th month. The district of Kadono presented to the Emperor a white swallow.
- ¹²⁶ Autumn, 7th month, 11th day. Tamna sent the Minister Chōn-ma and others to offer presents.
- ¹²⁷ 8th month. The Prince Imperial proceeded to the Yamato capital.
- ¹²⁸ Winter, 10th month. Namsēng, of Koryō, the elder brother, left the city for a tour in the provinces. Upon this, his two younger brothers, who remained in the city, listening to the evil speeches of the gentry and nobles associated with them, opposed him and would not allow him to enter. Hereupon Namsēng ran away to Great Thang and laid plans for the destruction of his country.
- ¹²⁹ 11th month, 9th day. Liu Jèn-yüan, the (Chinese) General for Pèkché, sent the Prefect of Ungsan, in the Governorship of Ungchin, Szema Fats'ung, of Shang-chu-kuo rank, and others to escort Ihashiki, Sakahibe no Muraji, of Lower Daisen rank, and his companions to the Governor-General's residence in Tsukushi.
- ¹³⁰ 13th day. Szema Fats'ung and his companions took their departure homewards. Hakatoko, Yuki no Muraji, of Lower Shōsen rank, and Moroshi, Kasa no Omi, of Lower Daiotsu rank, were made Escort Envoys.
- ¹³¹ In this month there were built the castle of Takayasu in the province of Yamato, the castle of Yashima in the district of Yamada in the province of Sanuki, and the castle of Kanada in the province of Tsushima.
- ¹³² Intercalary 11th month, 11th day.
- ¹³³ Chōnma and his companions received presents of 14 hiki of brocade, 19 hiki of yuhada, 24 hiki of dark red stuff, 24 tan of violet cloth, 58 tan of peach-dyed stuff, 26 axes, 64 sickles, and 61 swords.
- ¹³⁴ 7th year, Spring, 1st month, 3rd day. The Prince Imperial assumed the Imperial Dignity.
- ¹³⁵ One book says that he assumed the Dignity in the 3rd month of the 6th year—the year Hinoto U of the Cycle.
- ¹³⁶ 7th day. A banquet was given to the Ministers within the Palace.
- ¹³⁷ 23rd day. The Escort Envoys Hakatoko and his colleagues reported their mission.
- ¹³⁸ 2nd month, 23rd day. Princess Yamato bime, daughter of the Imperial Prince Furubito no Ohoye, was appointed Empress-consort. In the end four concubines were provided. One was the daughter of

the Oho-omi, Soga no Yamada no Ishikaha Maro, by name Wochi no Iratsume. [Some books call her Minodzuko hime.] She bore one son and two daughters. The first was called the Imperial Princess Ohota; the second was called the Imperial Princess Uno. When she possessed the Empire she dwelt in the Palace of Kiyomibara in Asuka. She afterwards removed the Palace to Fujihara. The third was called the Imperial Prince Takeru. He was dumb and could not speak.

¹³⁹ One book says:—"Wochi no Iratsume had one son and two daughters. The first was called the Imperial Prince Takeru; the second was called the Imperial Princess Ohota; the third was called the Imperial Princess Uno." One book says:—"The daughter of the Oho-omi, Soga no Yamada no Maro, was named Chinu no Iratsume. She bore the Imperial Princess Ohota and the Imperial Princess Sarara."

¹⁴⁰ Next there was the younger sister of Wochi no Iratsume, named Mehi no Iratsume. She gave birth to the Imperial Princess Minabe and the Imperial Princess Abe. When the Imperial Princess Abe possessed the Empire, she dwelt in the Palace of Fujihara. She afterwards removed the capital to Nara.

¹⁴¹ One book says:—"The name Sakurawi no Iratsume was given to Mehi no Iratsume."

¹⁴² Next there was the daughter of the Oho-omi, Abe no Kurahashi Maro, named Tachibana no Iratsume. She gave birth to the Imperial Princess Asuka, and the Imperial Princess Nittabe.

¹⁴³ Next there was the daughter of the Oho-omi, Soga no Akaye, named Hitachi no Iratsume. She gave birth to the Imperial Princess Yamabe.

¹⁴⁴ There were also four Palace women who bore (to the Emperor) sons and daughters. One was the daughter of Wotatsu, Woshiumi no Miyakko, named Shikobuko no Iratsume. She had one son and two daughters. The first was called the Imperial Princess Ohoye; the second was called the Imperial Prince Kahajima; the third was called the Imperial Princess Idzumi.

¹⁴⁵ Further there was the daughter of Tokoma, Kurikuma no Obito, named Kurohime no Iratsume. She gave birth to the Imperial Princess Momutori.

¹⁴⁶ Further there was Michi no Kimi Iratsume, who was the mother of the Imperial Prince Shiki.

¹⁴⁷ Further there was Yakako, Iga no Uneme, who was the mother of the Imperial Prince Iga. He subsequently received the cognomen of the Imperial Prince Ohotomo.

¹⁴⁸ Summer, 4th month, 6th day. Pèkché sent Mi-to-să-pu and others to offer tribute.

¹⁴⁹ 16th day. Mi-to-să-pu and his companions took their departure.

¹⁵⁰ 5th month, 5th day. The Emperor hunted on the Moor of Kamaifu. At this time the Prince Imperial, being the Emperor's younger brother, all the Princes, the Inner Minister and the other Ministers were all without exception in his train.

¹⁵¹ 6th month. The Prince of Ise and the Prince his younger brother died on consecutive days. Their official rank is not clear.

¹⁵² Autumn, 7th month. Koryô sent Envoys by way of Koshi to offer tribute. The winds and waves were high, and they were therefore unable to return.

¹⁵³ Prince Kurikuma was appointed Governor of Tsukushi.

¹⁵⁴ At this time the province of Afumi practised military exercises.

¹⁵⁵ Again, pasture farms were largely provided, and horses were let loose there.

- ¹⁵⁶ Again, the province of Koshi presented to the Emperor burning earth and burning water.
- ¹⁵⁷ Again, by the shore-pavilion, fish of various kinds came, covering the water.
- ¹⁵⁸ Again, the Yemishi were entertained.
- ¹⁵⁹ Again, the Toneri, by Imperial command, held banquets in various places.
- ¹⁶⁰ The people of that time said:—"Is the Emperor's life drawing to a close?"
- ¹⁶¹ 9th month, 12th day. Silla sent Kim Tong-wön, of the rank of Sason, and others to offer tribute.
- ¹⁶² 26th day. Nakatomi no Naijin sent the Buddhist priests Hōben and Shimpitsu to present a ship to the Tè-kak-u Yu-sin, Prime Minister of Silla. It was delivered to Tong-wön and his companions.
- ¹⁶³ 29th day. Mimimaro, Fuse no Omi, was sent with a present for the King of Silla of a ship for the conveyance of tribute. It was delivered to Tong-wön and his companions.
- ¹⁶⁴ Winter, 10th month. The Duke of Ying, the Thang Commander-in-Chief, destroyed Koryō. When King Chyung-mu of Koryō first established that kingdom, he wished his government to last for a thousand years. His mother said:—"If thou governest the country well, thou mayst accomplish this. However, it will last for just 700 years." The downfall of this kingdom at this time took place just at the end of its existence for 700 years.
- ¹⁶⁵ 11th month, 1st day. There were presented to the King of Silla 50 pieces of fine silk, 500 kin of floss silk, and 100 hides of leather. These were delivered to Tong-wön and his companions.
- ¹⁶⁶ Presents were given to Tong-wön and his companions, the value of which varied in each case.
- ¹⁶⁷ 5th day. Maro, Chimori no Omi, of Lower Shōsen rank, and Kishi no Woshihi were sent to Silla. On this day, Kim Tong-wön and his people took their departure.
- ¹⁶⁸ In this year the Buddhist priest Dōgiō stole the Kusanagi sword and escaped with it, making for Silla. But wind and rain so perplexed him on his way, that he came back again.
- ¹⁶⁹ 8th year, Spring, 1st month, 9th day. Soga no Akaye no Omi was appointed Governor of Tsukushi.
- ¹⁷⁰ 3rd month, 11th day. Tamna sent Prince Kumaki and others with tribute.
- ¹⁷¹ 18th day. A present of seed-grain was made to the King of Tamna. On this day Prince Kumaki and his people took their departure.
- ¹⁷² Summer, 5th month, 5th day. The Emperor went hunting on the plain of Yamashina. The Prince Imperial, who was the Emperor's younger brother, Fujihara no Naidaijin, and all the Ministers without exception followed in his train.
- ¹⁷³ Autumn, 8th month, 3rd day. The Emperor ascended the peak of Takayasu. He took counsel as to a project of repairing the castle there, but in pity for the labour which it would entail on the people, he abandoned this idea, and did not go on with the work. The people of that time appreciated this, and exclaimed, saying:—"This is the virtue of loving-kindness. Is it not generous?" etc., etc.
- ¹⁷⁴ This autumn it thundered in the house of Fujihara no Naidaijin.
- ¹⁷⁵ 9th month, 11th day. Silla sent the Sason, Tok-yu, and others with tribute.
- ¹⁷⁶ Winter, 10th month, 10th day. The Emperor paid a visit to the house of the Naidaijin Fujihara, and made personal inquiry after his illness. His grief was exceedingly great. Accordingly he said:—"It is surely no vain saying that the way of Heaven helps goodness: nor is the principle that the

accumulation of good actions redounds to happiness of no effect. If there is anything which can be done, you will inform me of it." He answered and said:—"Thy servant has been wanting in cleverness: what more is to be said? Only I trust that for my burial simple arrangements may be made. While alive I did no service for my country at war; why, then, should I impose a heavy burden on it when I am dead?" etc., etc. The wise men of that day, hearing of this, were filled with admiration, and said:—"We would humbly compare this one saying with the wise maxims of ancient sages: shall the General of the Great Tree's refusal of rewards be related in the same year with it?"

¹⁷⁷ 15th day. The Emperor sent his younger brother, the Prince Imperial, of the Eastern Palace, to the house of the Naidaijin Fujihara, to confer on him the cap of "Great Woven Stuff" and the rank of Oho-omi. He also granted him a surname, and made him the House of Fujihara. From this time forward he was generally known as Fujihara no Daijin.

¹⁷⁸ 16th day. Fujihara no Naidaijin died.

¹⁷⁹ The "Nihon Seiki" says:—"The Naidaijin died at the age of fifty in his private residence. He was removed for temporary burial to the south of the mountain. Oh! cruel Heaven! that could not bring itself to leave this aged man! Alas! what sorrow!" The inscription on his tomb says that he died at the age of fifty-six.

¹⁸⁰ 19th day. The Emperor went to the house of Fujihara no Naidaijin, where he gave orders to Soga no Akaye no Omi, of Upper Daikin rank, and declared to him his gracious will. He accordingly bestowed on him a golden incense-burner.

¹⁸¹ 12th month. There was a fire in the Treasury. This winter the Castle of Takayasu was repaired. The Land-tax of the home provinces was collected. At this time the Temple of Ikaruga was burnt.

¹⁸² This year Kujira, Kahachi no Atahe, of Middle Shōkin rank, and others were sent on a mission to the Land of Great Thang.

¹⁸³ Moreover, the Minister Yō Chă-sin, the Minister Kwisil Chip-să, and others, men and women, to the number of over 700 persons, were removed and settled in the district of Kamafu in the province of Afumi.

¹⁸⁴ Moreover, Great Thang sent Kuo Ya-ts'ung and others, more than 2000 men.

¹⁸⁵ 9th year, Spring, 1st month, 7th day. The Emperor, by command to the gentry and Daibu, held a great archery meeting within the Palace Gate.

¹⁸⁶ 14th day. The Emperor promulgated Court ceremonial regulations, and rules for people to give way to each other when passing along the roads. He also prohibited heedless slanders and foul falsehoods.

¹⁸⁷ 2nd month. Registers of population were prepared. Robbers and vagabonds were suppressed.

¹⁸⁸ At this time the Emperor visited the plain of Himo in the district of Kamafu, and inspected a site for a Palace.

¹⁸⁹ Moreover, the Castle of Takayasu was repaired, and stores of grain and salt collected.

¹⁹⁰ Moreover, one castle was built in Nagato, and two in Tsukushi.

¹⁹¹ 3rd month, 9th day. Close to Miwi, on the mountain, Shintō places of worship were laid out, and offerings of cloth distributed to them. The litany was pronounced by Nakatomi no Kane no Muraji.

- ¹⁹² Summer, 4th month, 30th day. After midnight a fire broke out in Hōriuji. Not a single building was left.
- ¹⁹³ There was great rain, with thunder.
- ¹⁹⁴ 5th month. There was a popular ditty, as follows:—
- ¹⁹⁵ 6th month. Within the capital a tortoise was caught. On its back was written the character for Saru. It was yellow above and black beneath, and was about six inches in length.
- ¹⁹⁶ Autumn, 9th month, 1st day. Tsuratari, Adzumi no Muraji, was sent to Silla.
- ¹⁹⁷ In this year water-mills were made; and therewith iron smelted.
- ¹⁹⁸ 10th year, Spring, 1st month, 2nd day. Soga no Akaye no Omi, of Upper Daikin rank, and Kose no Hito no Omi, of Lower Daikin rank, advanced in front of the Palace and offered their congratulations on the New Year.
- ¹⁹⁹ 5th day. Nakatomi no Kane no Muraji, of Upper Daikin rank, made an announcement of Kami matters.
- ²⁰⁰ On this day the Imperial Prince Ohotomo was appointed Dajōdaijin, Soga no Akaye no Omi was made Prime Minister of the Left; Nakatomi no Kane no Muraji was made Prime Minister of the Right. Soga no Hatayasu no Omi, Kose no Hito no Omi, and Ki no Ushi no Omi were made Daibu of the Censorate.
- ²⁰¹ The Giōshi were perhaps what are now called Dainagon.
- ²⁰² 6th day. The Emperor's younger brother, the Prince Imperial, promulgated on his behalf the regulations for giving effect to the institution of cap-rank. [One book says:—"The Imperial Prince Ohotomo announced."] There was a general amnesty to the Empire.
- ²⁰³ The ceremonial and the names of the cap-ranks are fully described in the Shin-ritsu-ryō.
- ²⁰⁴ 9th day. Koryō sent Ka-ru, Tè-syang of the Upper Division, and others with tribute.
- ²⁰⁵ 13th day. Liu Jên-yüan, the (Chinese) general for Pèkché, sent Li Shou-chên and others to present a memorial.
- ²⁰⁶ In this month the rank of Upper Daikin was conferred on the (Pèkché) Minister Yō Chă-sin and on Sathèk Syo-myōng [second official of the Department of Ceremonies], the rank of Lower Shōkin on Kwisil Chip-să [Chief of the Department of Education], the rank of Lower Daisen on the Talsol Kong-na Chin-syu [he had a military training], Mok-so Kwi-chă [he had a military training], Öng-nyé Pong-nyu [had a military training], Tap-pon Chhyun-chho [had a military training], Pon-il Pi-chă, Chhan Pha-ra, Kim-na, Kim-syu, [acquainted with medicine] and Kwisil Chipsin [acquainted with medicine]. The rank of Upper Shōsen was conferred on the Talsol, Tök Chyōng-syang, Kil Tè-syang [acquainted with medicine], Hō Chol-mo [thoroughly understood the five classics] and Tak Pong-mu [skilled in the Yin and Yang]. The rank of Lower Shōsen was conferred on the other Talsol, more than fifty persons in all.
- ²⁰⁷ There was a popular ditty, as follows:—
- ²⁰⁸ 2nd month, 22nd day. Pèkché sent Tè-ku Yong-syōn and others with tribute.
- ²⁰⁹ 3rd month, 3rd day. Honjitsu, Kibumi no Miyakko, presented to the Emperor a water-level.

²¹⁰ 17th day. The province of Hitachi presented as tribute Nakatomibe no Wakako. He was one foot six inches in height, and was born in the year Hinoye Tatsu (656), so that he was in this year sixteen years of age.

²¹¹ Summer, 4th month, 25th day. A clepsydra was placed in the new pavilion, and for the first time the hours were struck, and bells and drums sounded. For the first time the clepsydra was used. This clepsydra was the one first constructed by the Emperor himself when he was Prince Imperial, etc., etc.

²¹² In this month Tsukushi reported that a deer had been born with eight legs, but that it had died immediately.

²¹³ 5th month, 5th day. The Emperor occupied the Little Western Palace. The Prince Imperial and all the Ministers attended on him at a banquet. On this occasion, rustic dances were twice performed before him.

²¹⁴ 6th month, 4th day. An announcement was made in regard to the military measures requested by the messengers from the three departments of Pèkché.

²¹⁵ 15th day. Pèkché sent Yé Chin-chă and others to bring tribute.

²¹⁶ In this month Prince Kurikuma was made Governor of Tsukushi.

²¹⁷ Silla sent Envoys bearing tribute.

²¹⁸ In addition they presented to the Emperor a water buffalo and a copper pheasant.

²¹⁹ Autumn, 7th month, 11th day. Li Shou-chên of Thang and his companions and the Pèkché Envoys took their departure together.

²²⁰ 8th month, 3rd day. Karu, Tè-syang of the Upper Division of Koryô, and his people took their departure.

²²¹ 18th day. An entertainment was given to the Yemishi. The Emperor took to his bed and was ill. [One book says:—"In the 8th month the Emperor took ill."]

²²² Winter, 10th month, 7th day. Silla sent the Sason, Kim Manmol and others to bring tribute.

²²³ 8th day. The ceremony of opening the eyes of 100 Buddhas took place in the interior of the Palace.

²²⁴ In this month, the Emperor sent messengers to offer to the Buddha of Hôkôji a kesa, a golden begging-bowl, a tusk of ivory, aloes wood, sandal wood and various objects of value.

²²⁵ 17th day. The Emperor's disease became more grave. He sent for the Prince Imperial to come into the chamber where he was lying and addressed him, saying:—"Our condition is desperate: what remains after belongs to thee," etc., etc. Hereupon the Prince Imperial with repeated obeisances declined firmly to receive (the succession), giving ill-health as his reason. He said:—"I pray thee let the mighty task be entrusted to the Empress, and let Prince Ohotomo undertake the promulgation of measures of Government. It is thy servant's request, for the Emperor's sake, to renounce the world and practise religion." The Emperor gave his consent, and the Heir to the Throne got up and bowed repeatedly. He straightway proceeded to the south of the Buddhist Hall in the interior of the Palace, and sitting upon a chair, shaved off his hair and became a priest. Upon this the Emperor sent him a present of a kesa by Sugita no Ikuiha.

²²⁶ 19th day. The Prince Imperial visited the Emperor and asked leave to go to Yoshino and practise the religion of Buddha. The Emperor granted him permission to do so. The Prince Imperial accordingly went to Yoshino. The Oho-omi and others escorted him as far as Uji, and then returned.

²²⁷ 11th month, 10th day. The Governor of the province of Tsushima sent a messenger to the Viceroy of Tsukushi, saying:—"On the day after the moon's birth these four persons, viz., the Buddhist priest Dōku, Satsuyama, Tsukushi no Kimi, Sasa, Karashima no Suguri, and Iha, Nunoshi no Obito, arrived from Thang and reported that the Thang Envoys, Kuo Ya-ts'ung and his suite, numbering 600 persons, escorting Sa-thèk Son-teung and his companions, who numbered 1400 persons, the total number being 2000, had embarked in forty-seven ships which came to an anchor together at the island of Hijishima, where they said to one another:—"The ships of our people are numerous, and if they suddenly arrived thither, it is to be feared that their guards would be alarmed, and engage us in a battle of archery.' So they have sent on Dōbun and others to give some notice in advance of their intention of proceeding to the court."

²²⁸ 23rd day. The Imperial Prince Ohotomo took his place in front of the embroidery figure of Buddha in the Western Hall of the inner precinct, with Soga no Akaye no Omi, the Prime Minister of the Left, Nakatomi no Kane no Muraji, the Prime Minister of the Right, Soga no Hatayasu no Omi, Kose no Hito no Omi and Ki no Ushi no Omi in attendance on him. He then took in his hands an incense-burner, and standing up first, made a vow, saying:—"We six men, with like minds, will obey the Emperor's commands. If any of us disregard them, surely he will incur punishment from Heaven," etc., etc. Upon this, Soga no Akaye no Omi, the Prime Minister of the Left, and the others took the incense-burner in their hands, and standing up in order, one after another, made a vow with tears of blood, saying:—"We, your five servants, will follow Your Highness's example and obey the Emperor's commands. If any of us should disregard them, let the Four Heavenly Kings smite him, and let the Gods of Heaven and Earth moreover punish his offence. Let the thirty-three Devas bear witness to this. May his line become extinct and his house come to certain ruin," etc., etc.

²²⁹ 24th day. Fire broke out in the Palace of Afumi. It began from the third storehouse of the Treasury.

²³⁰ 29th day. The five Ministers, in respectful attendance on the Imperial Prince Ohotomo, made oath in presence of the Emperor.

²³¹ On this day, a present was made to the King of Silla of 50 hiki of fine silk, 50 hiki of coarse silk, 1000 kin of floss silk, and 100 hides of leather.

²³² 12th month, 3rd day. The Emperor died in the Palace of Afumi.

²³³ 11th day. He was temporarily interred at the New Palace.

²³⁴ At this time there was a popular song, as follows:—

²³⁵ 7th day. The Sason, Kim Manmol, and his companions, the tribute-envoys sent by Silla, took their departure.

²³⁶ This year, in the house of a man of the district of Yamada, in the province of Sanuki, there was a chicken with four legs.

²³⁷ Moreover, in the Imperial kitchen, there were eight pots which gave out a sound. Sometimes one pot sounded, sometimes two, and sometimes three together. Sometimes all eight sounded together.

Nihon Shoki, Book XXVIII

The Empreror Ama No Nunahara Oki No Mabito.—part I, (Temmu Tennō)

¹ The Emperor Ama no Nunahara oki no mabito was the younger brother by the same mother of the Emperor Ame mikoto hirakasu wake. In his childhood he was called the Imperial Prince Oho-ama. From his birth he had a majestic and intelligent appearance: when he grew to manhood, he was virile and martial. He was skilled in astronomy and the art of becoming invisible. He took to him the Imperial Princess Uno, daughter of the Emperor Ame mikoto hirakasu wake, and made her his wife. In the first year of the Emperor Ame mikoto hirakasu wake, he was made Heir Apparent. In the fourth year of his reign, winter, the tenth month, and the seventeenth day, the Emperor took to his sick-bed. His sufferings were very severe. Upon this he sent Yasumaro Soga no Omi to fetch the Heir Apparent, and to introduce him to the Great Hall. Now Yasumaro had been always a favourite of the Heir Apparent, and secretly taking thought for him, said:—"Think before you speak." Upon this the Heir Apparent suspected a secret plot and was cautious. When the Emperor gave him his commands and bestowed on him the vast undertaking, he declined, saying:—"Thy servant has unfortunately always had bad health: how could he maintain the State? I beseech Your Majesty, bestow the entire Empire on the Empress-consort, and let the Imperial Prince Ohotomo be established as successor to the throne. I will to-day renounce the world, and it is my desire for Your Majesty's sake to perform acts of merit." The Emperor gave his consent, and on the same day he renounced the world and put on the priestly garb. He accordingly collected his private weapons and deposited them every one in the Department.

² 19th day. He went to the Palace of Yoshino. At this time, Soga no Akaye no Omi, Prime Minister of the Left, Nakatomi no Kane no Muraji, Prime Minister of the Right, and Soga no Hatayasu no Omi, the Dainagon, etc., escorted him. They returned from Uji. Some one said:—"Give a tiger wings and let him go." This evening he occupied the Palace of Shima.

³ 20th day. He arrived at Yoshino and took up his abode there.

⁴ At this time he assembled his toneri, and addressed them, saying:—"I am now entering religion, and will carry out its practices. Let those therefore who wish to follow my example and practise religion remain here. If any of you wish by serving the Government to gain a name, let them return and do so." But there were none who would go away.

⁵ He again assembled the toneri and addressed them as before. Upon this one half of the toneri stayed with him, and one half withdrew.

⁶ 12th month. The Emperor Ame mikoto hirakasu wake died.

⁷ 1st year, Spring, 3rd month, 18th day. Inashiki, Adzumi no Muraji, of Inner Lesser seventh rank, was sent to Tsukushi to announce the mourning for the Emperor to Kuo Ya-ts'ung and the others.

Upon this Kuo Ya-ts'ung and his people all put on mourning and raised lament for him three times, turning towards the East and bowing their heads to the ground.

⁸ 21st day. Kuo Ya-ts'ung and the others with repeated obeisances offered a box with a letter and presents in token of goodwill.

⁹ Summer, 5th month, 12th day. Armour and bows and arrows were presented to Kuo Ya-ts'ung and his companions. Other presents were made to them on this day, amounting altogether to 1673 hiki of coarse silk, 2852 tan of cloth, and 666 kin of floss silk.

¹⁰ 28th day. Koryō sent Pu Ka-pyōn, of the Former Division, and others with tribute.

¹¹ 30th day. Kuo Ya-ts'ung and his people took their departure.

¹² In this month, Wogimi, Yenowi no Muraji, addressed the Emperor, saying:—"Thy servant went alone to Mino on private business. At this time the Government instructed the Governors of the two provinces of Afumi and Wohari, saying:—'Let labourers be designated in advance for the construction of a misasagi.' Accordingly each man was provided with a weapon. Thy servant is of opinion that this is not on account of a misasagi, but that there surely will be trouble. If thou dost not speedily get out of the way there may be danger."

¹³ Another man said to the Emperor:—"Pickets have been stationed at various places along the way from the Afumi capital to the Yamato capital. Moreover orders have been given to the guards of the Uji bridge to intercept the conveyance of private supplies of provisions by the officers of the Household of the Heir Apparent, the Emperor's younger brother." The Emperor was displeased at this, and accordingly gave orders to make investigation. Having ascertained that it was a fact, he made order, as follows:—

¹⁴ "The reason why We renounced the Dignity and retired from the world was simply in order to heal Our disease, and make whole Our body so that We might live for a hundred years. But now, if, owing to circumstances over which We have no control, We are to be exposed to calamity, why should We quietly allow the destruction of Our person?"

¹⁵ 6th month, 22nd day. The Emperor gave orders to Woyori, Murakuni no Muraji, Kimide, Wanibe no Omi, and Hiro, Muketsu no Kimi, saying:—"We are now informed that the Ministers of the Court of Afumi are plotting mischief against Us. Do ye three therefore hasten to the province of Mino and give information to Honji, Oho no Omi, the Governor of the hot baths of the district of Yasuhama. Explain to him the necessities of the position of affairs. Let him first of all levy the soldiers of his own district, and then by means of the Governors of provinces set on foot the troops of all kinds and quickly beset the Fuha road. We are now starting."

¹⁶ 24th day. He was about to proceed to the East when one of his Ministers made representation to him, saying:—"Can the Afumi Ministers have no intention of conspiring? If they have, they will certainly notify it to the Empire, and the roads will in consequence become impassable. Why should we proceed to the East unarmed, without a single soldier? (If we do,) thy servant fears that our enterprise will fail of success." The Emperor followed this advice. He wished to summon back to him Woyori and the others, and therefore despatched Yesaka, Ohokida no Kimi, Ohotomo, Kibumi no Muraji, and Shima, Afu no Omi, to Prince Takasaka, who had charge in his absence, directing them to apply to him for posting bells. Accordingly he said to Yesaka and the others:—"If you cannot get the bells, let Shima come back and report to me. Let Yesaka hasten to Afumi, and summon the

Imperial Princes Takechi and Ohotsu to meet me in Ise." Yesaka and his companions then went to the official charged with the care of the Palace in the Emperor's absence, and putting forward the orders of the Heir Apparent, asked Prince Takasaka for posting-bells, which were refused. Then Yesaka went to Afumi, and Shima returned and reported to the Emperor, saying:—"We did not get the bells."

¹⁷ On this day, they started on their journey to the East Country. So great was the urgency that the Emperor did not wait to ride, but went on foot. Suddenly he fell in with a saddle-horse belonging to Ohotomo, Agata no Inukahi no Muraji. The Emperor accordingly mounted him. The Empress-consort followed in a palanquin. It was not until they had gone as far as the River Tsufuri that the Emperor's carriage came up, so he got into it. The original followers of the Emperor at this time were the Imperial Princes Kusakabe and Osakabe, with the toneri Wogimi, Yenowi no Muraji, Ohotomo Agata no Inukahi no Muraji, Ohome, Saheki no Muraji, Tomokuni, Ohotomo no Muraji, Ihose, Waka-zakura-be no Omi, Nemaro, Fumi no Obito, Chitoko, Fumi no Atahe, Wobayashi, Yamashiro no Atahe, Yamashirobe no Woda, Chitoko, Ato no Muraji, Afumi, Mitsugi no Obito, and the like, more than twenty persons in all. There were more than ten women. The same day they arrived at Aki in Uda, where they were overtaken by Makuda, Ohotomo no Muraji, and Ohotomo, Kibumi no Muraji, from the Palace of Yoshino. At this time Mate, Hashi no Muraji, a toneri of the Department of the official rice-fields, supplied food to those who followed the Imperial carriage. Passing the village of Kammura, there were there more than twenty hunters, with Ohokuni, Yenomoto no Muraji, at their head. These were all summoned to follow the Imperial carriage. Moreover, Prince Mino was called. He forthwith came and joined the Emperor's suite. At the Town Hall of the district of Uda they were met by fifty pack-horses of the province of Ise which were carrying the rice of the hot-baths. All the rice was thrown away, and thus mounts were provided for those who were going afoot. When they reached Ohono, the sun went down, the mountains were dark, and they were unable to proceed. Accordingly they pulled down the fences of the houses of that village, by which they provided lights and so reached the district of Nabari at midnight. They set fire to the posting-station of Nabari, and made proclamation to the people of that village, saying:—"The Emperor is on his way to the East Country. Therefore let all the people flock to join him." However, not a single man would come. When they were just arriving at the River Yokogaha, a dark cloud overspread the sky to the breadth of more than ten rods. Now the Emperor wondering at this, forthwith kindled a light, and holding in his own hand the Rule, divined, saying:—"This is an omen of the division of the Empire into two parts. However, in the end We shall probably acquire the Empire. So they hastened onwards and arrived at the district of Iga, where they set fire to the posting-station. Going round to Nakayama in Iga, they were joined by the district governors of that province in command of a body of several hundred men. At dawn they reached the plain of Tara, where a short halt was made and food partaken of. On arriving at Yamaguchi in Tsumuye they were joined by the Imperial Prince Takechi, who came across by way of Kafuka. He was followed by Ohohi, Tami no Atahe, Tokotari, Akazome no Miyakko, Hiro-sumi, Ohokura no Atahe, Kunimaro, Sakanohe no Atahe, Furuichi no Kuromaro, Takeda no Ohotoko, and Abe, Ikago no Omi. They crossed Mount Miyama and arrived at Suzuka in Ise. Here Ihatoko, Miyake no Muraji, Governor of the province, with the Vice-Governor, Kobuto, Miwa no Kimi, Tarumaro, Tanaka no Omi, magistrate of the hot-baths, Nihinomi, Takata no Obito, and others joined the Emperor at the district of Suzuka. So in the morning a body of 500 troops were despatched to block the road over the mountain of Suzuka. When they arrived at the foot of the Hill of Kahawa the sun went down, and as the Empress-consort was fatigued, her palanquin was stayed

for a while until she rested. But the night closed in gloomily, and it threatened rain, so that a prolonged halt was impossible, and they proceeded on their way. Hereupon it became cold, and there was a violent thunder-storm, with rain, so that the clothing of those in the Emperor's train was drenched and they could not bear the cold. When they arrived at the Town Hall of the district of Mihe, they set fire to one of the buildings and so warmed the shivering men. That night, at midnight, the Warden of the Barrier of Suzuka sent a messenger to the Emperor to inform him that Prince Yamabe and Prince Ishikaha had come to proffer their allegiance, and that he had therefore kept them at the Barrier. The Emperor accordingly sent Masubito, Michi no Atahe, to fetch them.

¹⁸ 26th day. In the morning, on the bank of the River Tohogaha, in the district of Asake, he worshipped towards the Goddess Amaterasu no Ohokami. At this time Masubito arrived and informed the Emperor that the men who were kept at the Barrier were not Prince Yamabe and Prince Ishikaha, but the Imperial Prince Ohotsu, who had accordingly come to join the Emperor, along with Masubito. He was followed by Yesaka, Ohokida no Kimi, Mitsuna, Naniha no Kishi, Oshibito, Komada no Sukuri, Yasumaro, Yamabe no Kimi, Wite, Woharida no Omi, Hasetsukabe no Shiki, Wakami, Ohokida no Kimi, Kanemi, Ne no Muraji, Urushibe no Tomose and their people. The Emperor was greatly rejoiced. When they were just arriving at the Town Hall, Woyori came riding post, and informed the Emperor, saying:—"Three thousand Mino troops, which were despatched for the purpose, have succeeded in blocking the Fuha road." Upon this the Emperor commended Woyori's zeal. As soon as he reached the Town Hall, he sent the Imperial Prince Takechi in advance to Fuha to attend to military matters there, and sent Yamashirobe no Woda and Akafu, Ato no Muraji, to mobilize the troops of the Tōkaidō provinces. Moreover he sent Ihose, Wakasakurabe no Omi, and Mate, Hashi no Muraji, to mobilize the Tōsandō army. This day the Emperor lodged at the Town Hall of Kuhana. He stayed here, and did not proceed further.

¹⁹ At this time the Afumi Court heard that the Prince Imperial, the (late) Emperor's younger brother, had gone to the East Country. All the Ministers were alarmed, and the capital was in commotion. Some made their escape, with the intention of proceeding to the East Country, and others withdrew in order to conceal themselves in the mountains and marshes. Upon this, the Imperial Prince Ohotomo addressed the Ministers, saying:—"What measures shall we take?" One of the Ministers stood forward and said:—"If we are slow to take measures, we shall certainly be too late. The best plan is with all speed to assemble our choice cavalry and to pursue in their track."

²⁰ The Imperial Prince did not take this advice, but sent Ihasuki, Ina no Kimi, Kusuri, Fumi no Atahe, and Ohomaro, Wosaka no Atahe, to the East Country, and Momotari, Hodzumi no Omi, with his younger brother, Ihoye, and Hiuga, Mononobe no Obito, to the Yamato capital. Moreover, he sent Wotoko, Saheki no Muraji, to Tsukushi, and Ihate, Kusu no Omi, to the province of Kibi, all of them with orders to levy troops. He said further to Wotoko and Ihate:—"These two, viz. Prince Kurikuma, Viceroy of Tsukushi, and Hiroshima, Tahema no Kimi, Governor of the province of Kibi, were originally dependants of the Imperial younger brother the Heir Apparent, and I suspect them of treason. If there is any sign of disobedience, slay them forthwith." Now when Ihate arrived at the province of Kibi, on the day on which he presented his token of authority, he deceived Hiroshima, and got him to ungird his sword. Ihate then drew his sword and slew him.

²¹ When Wotoko reached Tsukushi, Prince Kurikuma received his token of authority, and said to him in reply:—"The province of Tsukushi has always been a defence against the calamity of foreign

raids. Were these lofty battlements and deep moats overlooking the sea meant as a protection from an internal enemy? If, in awe of this command, I should now despatch troops, this province would be left unprotected, and if troubles were suddenly to arrive unexpectedly, the State would soon be overturned. What good would it then do to put me to death a hundred times? How can I dare to disregard my duty? This is my reason for refusing to set the troops in movement hastily."

²² Now the two sons of Prince Kurikuma, Prince Mino and Prince Takebe, stood beside him, girt with their swords, and did not withdraw. Hereupon Wotoko grasped his sword as about to rush forward. But he feared lest on the contrary he might himself see destruction, and being therefore unable to accomplish his purpose, went away empty.

²³ Ihasuki and his companions, the couriers to the East, were approaching Fuha when Ihasuki alone, suspecting that there were troops among the mountains, fell behind, and went on at a leisurely pace. Then some ambushed soldiers came out from the mountain and intercepted Kusuri and the others. Ihasuki, seeing this, felt sure that Kusuri and his companions would be captured, so he turned and fled, barely succeeding in making his escape.

²⁴ Just at this time Makuda, Ohotomo no Muraji, and Wofukehi, Ohotomo no Muraji, both saw that the time was unfavourable, so they pretended illness, and withdrew to their house in Yamato. Learning, however, that the successor to the throne was certainly the Prince Imperial, the (late) Emperor's younger brother, resident at Yoshino, Makuda first followed the Emperor. But Wofukehi remained behind, saying:—"I will establish my fame all at once, and it is my purpose to allay calamity." So he called to him one or two families of relations, and all the stout fellows he could find, but could only get a few tens of men.

²⁵ 27th day. The Imperial Prince Takechi sent a messenger to the Town Hall of Kuhana with a message for the Emperor, saying:—"It is inconvenient to carry on the Government with Your Majesty residing at a distance: I would advise that some nearer place should be occupied." That same day the Emperor proceeded to Fuha, leaving the Empress-consort behind. By the time he reached the Town Hall, Sabichi, Chihisakobe no Muraji, Governor of the province of Wohari, joined him with a force of 20,000 men. The Emperor forthwith commended him. These troops were divided, and beset the roads to various places. When he arrived at Nogami, the Imperial Prince Takechi came to meet him from Wasami, and forthwith addressed the Emperor, saying:—"Last night couriers came in haste from the Court of Afumi. I therefore laid an ambush and captured them. They are Kusuri, Fumi no Atahe, and Ohomaro, Wosaka no Atahe. When I asked them where they were going, they answered and said that they belonged to the suite of Ihasuki, Wina no Kimi, who was sent on behalf of the Prince Imperial, the Emperor's younger brother, resident at Yoshino, to mobilize the army of the East Country. Ihasuki, however, seeing the troops burst out, had run away back again.

²⁶ After this the Emperor addressed the Imperial Prince Takechi, saying:—"At the Court of Afumi there are the Oho-omi of the Right and Left, and a body of shrewd Ministers, with whom to conclude counsel. Now We have no one to advise with except young children. What is to be done?" The Imperial Prince having bared his arms and grasped his sword, addressed the Emperor, saying:—"However numerous the Afumi Ministers may be, how shall they dare to oppose the Emperor's divine spirit? Though thou, the Emperor, art but one, thy servant Takechi, in reliance on the spiritual help of the Gods of Heaven and Earth, and requesting the Imperial orders, will put himself at the head of all the generals, and will inflict chastisement on them. Shall he meet with any resistance?"

The Emperor commended him. He took him by the hand and stroked his back, saying:—"Be prudent, and not neglectful." He accordingly presented to him a saddle-horse, and delivered to him the entire conduct of military matters. The Imperial Prince straightway returned to Wasami. Upon this the Emperor established his temporary Palace at Nogami and took up his residence there. That night there was a violent storm of thunder, lightning and rain. The Emperor put up a prayer, saying:—"Ye Gods of Heaven and Earth, if ye will help Us, make the thunder and rain to cease." As soon as he had done speaking, the thunder and rain stopped.

²⁷ 28th day. The Emperor went to Wasami. He returned after having inspected the military arrangements.

²⁸ 29th day. The Emperor went to Wasami and issued his commands to the troops through the Imperial Prince Takechi. The Emperor then went back again to Nogami, and abode there.

²⁹ On this day Wofukehi, Ohotomo no Muraji, had secret conference with Kumage, Sakanohe no Atahe, the officer in charge during absence. Addressing himself to one or two of the Aya no Atahe, he said:—"I shall pretend that I am the Imperial Prince Takechi, and at the head of some tens of cavalry soldiers, will issue forth and approach the camp from the road north of the Temple of Asukadera. So do you co-operate with me secretly." Having done so, he marshalled his troops at the house of Kudara and issued forth from the South Gate. In the first place he caused Kuma, Hada no Miyakko, in his waist-cloth, to mount a horse and gallop into the camp west of the Temple and say to them:—"The Imperial Prince Takechi has arrived from Fuha, followed by a numerous armed force." Hereupon Prince Takazaka, who had charge of the Palace in (the Emperor's) absence, Momotari, Hodzumi no Omi, who had been sent as a messenger to levy troops, and others repaired to the tsuki tree west of the Temple of Asukadera and encamped there. But Momotari remained at the arsenal of Woharida, where he transported arms to Afumi. Now when the soldiery in camp heard Kuma's outcry, they every one dispersed and ran away, and Wofukehi, Ohotomo no Muraji, with some tens of mounted troops arrived in hot haste. Kumage and the Atahe fraternized with him, and the soldiers also followed. So, saying that it was by command of the Imperial Prince Takechi, they sent to the arsenal of Woharida and summoned Momotari, Hodzumi no Omi. Upon this Momotari mounted his horse and came in a leisurely way. When he reached the tsuki tree west of the temple of Asukadera, there was a man who said:—"Get down from your horse." Momotari was slow in doing so, and the man took hold of his collar, dragged him to the ground, and shot him with an arrow. Then he drew his sword and smote him, so that he died. Then Ihoye, Hodzumi no Omi, and Hiuga, Mononobe no Obito, were bound, but presently released and placed amongst the troops. Prince Takazaka and Prince Wakasa were sent for and made to follow the army. When this was done, Yasumaro, Ohotomo no Muraji, Woyu, Sakanohe no Atahe, Sukunamaro, Sami no Kimi, and others were sent to the Palace of Fuha to report to the Emperor what had taken place. The Emperor was greatly rejoiced, and accordingly appointed Wofukehi general.

³⁰ At this time Takechimaro, Miwa no Kimi, Yemishi, Kamo no Kimi, and others, together with a body of valiant men, all joined the general's standard like an echo. A plan was drawn up for invading Afumi, and the bravest among the troops were selected and made lieutenants, generals, and judges. First of all they marched towards Nara.

³¹ Autumn, 7th month, 2nd day. The Emperor sent Abemaro, Ki no Omi, Honji, Oho no Omi, Ko-ōdo, Miwa no Kimi, and Usagi, Okizome no Muraji, in command of several tens of thousands of

men, to cross over to Yamato by way of Mount Miyama in Ise. Moreover he sent Woyori, Murakuni no Muraji, Nemaro, Fumi no Obito, Kimite, Wanibe no Omi, and Abe, Ikago no Omi, in command of several tens of thousands of men, with orders to set forth from Fuha and to proceed direct to Afumi. Fearing that these troops might be difficult to distinguish from the army of Afumi, he placed a red (mark) on their clothing. When this was done, he gave separate orders to Honji, Oho no Omi, to take 3000 men and encamp on the plain of Tara. Tarumaro, Tanaka no Omi, was sent with instructions to guard the road to Kurafu.

³² Now Afumi ordered Prince Yamabe, Hatayasu, Soga no Omi, and Hito, Kose no Omi, to take command of several tens of thousands of men and proceed to attack Fuha. They encamped on the bank of the River Inugami. Here Prince Yamabe was killed by Hatayasu, Soga no Omi, and Hito, Kose no Omi. The troubles which ensued prevented the army from advancing, and Hatayasu, Soga no Omi, returned from Inugami and stabbed himself in the throat so that he died. At this time, Yakuni, Hata no Kimi, an Afumi general, with his son Ushi and others, came and surrendered with their people. Accordingly he was granted the battle axe and halberd, and was appointed general. Forthwith he proceeded northwards to Koshi. Before this time, Afumi had sent picked troops to make a sudden incursion to the village of Tamakurabe, so Koma, Idzumo no Omi, was sent to attack them and drive them off.

³³ 3rd day. General Wofukehi encamped on the top of Mount Narayama. Now Akamaro, Aredawo no Atahe, addressed the general, saying:—"The old capital is our headquarters. Let it be well guarded." The general took this advice and accordingly sent Akamaro and Kobito, Imbe no Obito, to guard the ancient capital. Upon this, Akamaro and the others went to the ancient capital. They removed the planks of the bridges on the roads and made of them breastworks, which they set up on the highways in the neighbourhood of the capital, and so kept guard.

³⁴ 4th day. General Wofukehi fought a battle with Hatayasu, Ohono no Kimi, the Afumi general, at Mount Narayama. He was defeated by Hatayasu, and his men all ran away. General Wofukehi barely escaped with his life. Thereupon Hatayasu pursued him as far as Yada, where he went up and viewed the capital, but as there were breastworks set up on all the highways, he suspected an ambush, and by degrees withdrew and retreated.

³⁵ 5th day. Tanabe no Wosumi, a lieutenant-general of the Afumi party, crossed Mount Kafuka and marched to Kurafu with their flags rolled up and dragging their drums. At midnight, with gags in the soldiers' mouths, they broke through the fortifications and suddenly entered the encampment. Accordingly, fearing that it might be difficult to distinguish between his own men and those of Tarumaro, he gave each of them the watchword "Kane." Then they drew their swords and charged, when those who had not the watchword "Kane" were cut down without more ado. Upon this Tarumaro's troops were all thrown into confusion, and in this sudden emergency knew not what to do. Only Tarumaro cleverly noted the watchword, and he alone, by saying "Kane," effected his escape with difficulty.

³⁶ 6th day. Wosumi again advanced in order to attack the encampment on the plain of Tara. He arrived there unexpectedly. Hereupon General Honji, Oho no Omi, intercepted him, and pursuing him with picked troops, smote him. Wosumi alone made his escape and fled. He never came again afterwards.

³⁷ 7th day. Woyori and his men fought with the Afumi troops at the River Yokugaha in Okinaga and defeated them, killing their General Kusuri, Sakahibe no Muraji.

³⁸ 9th day. Woyori and his men attacked the Afumi general, Hada no Tomotari, at Mount Tokoyama, and slew him.

³⁹ On this day, Abemaro, Ki no Omi, and his colleagues, the generals for the Eastern provinces, hearing that Wofukehi, Ohotomo no Muraji, general for the Yamato capital, had been defeated by the Afumi men, divided their army and dispatched Usagi, Okizome no Muraji, at the head of more than one thousand cavalry in haste to the Yamato capital.

⁴⁰ 13th day. Woyori and his men fought a battle on the banks of the River Yasukaha, and suffered a great defeat. Ohoguchi, Kosobe no Omi, and Chishima, Hashi no Muraji, were taken prisoners.

⁴¹ 17th day. The Kurimoto army was attacked and repulsed.

⁴² 22nd day. Woyori and his men arrived at Seta. Now the Imperial Prince Ohotomo and his Ministers were encamped together west of the bridge, where they formed a great array. Their rear could not be seen. Their banners covered the plain, the dust reached to the sky: the sound of their drums and gongs could be heard for several tens of ri, their ranged crossbows were discharged confusedly, and the arrows fell like rain. Their General Chison defended it (the bridge) at the head of an advanced body of picked troops. He cut the bridge in the middle for a space of three rods, and over the gap he placed a long plank. If any one attempted to cross over by this plank, it could be pulled away, and he would fall. In this way it was impossible to advance to the attack. Now, there was one daring soldier, named Waka-omi, Ohokida no Kimi. He laid aside his long spear and, donning double armour, drew his sword, suddenly rushed across the plank, and cut the rope which was fastened to it. In spite of the arrows, he entered their array. The troops were all thrown into confusion and dispersed in flight. It was not possible to prevent them. General Chison drew his sword and cut down the fugitives, but he was unable to check the rout. Accordingly, he was himself slain near the bridge, while the Imperial Prince Ohotomo and the Oho-omi of the Right and Left narrowly escaped with their lives.

⁴³ Woyori and his troops forthwith marched to the foot of the Hill of Ahadzu. On this day Yakuni, Hata no Kimi, and Koma, Idzumo no Omi, besieged the Castle of Miwo in concert, and took it.

⁴⁴ 23rd day. Woyori and his men slew the Afumi generals Isokimi, Inukahi no Muraji, and Shihote, Hasama no Atahe, at the market-place of Ahadzu. Upon this the Imperial Prince Ohotomo fled, and not having anywhere to go to, turned and concealed himself at Yamazaki. There he strangled himself. At this time the Oho-omi of the Right and Left and all the other Ministers dispersed and were lost. There were left only Maro, Mononobe no Muraji, and one or two toneri who followed him.

⁴⁵ Before this time General Wofukehi marched towards Nara. On the day that he reached Hiyeda, he was told by a man that a numerous force was coming from Kahachi. He accordingly sent Takara, Sakamoto no Omi, Masumi, Nagawo no Atahe, Maro, Kuragaki no Atahe, Woshihi, Tami no Atahe, and Nemaro, Hasama no Atahe, at the head of 300 soldiers, to take up a defensive position at Tatsuta. Moreover, he sent Sukunamaro, Sami no Kimi, in command of several hundred men, to encamp at Ohosaka. Yemishi, Kamo no Kimi, was despatched with several hundred men to guard the Ihate road.

⁴⁶ On this day, Takara, Sakamoto no Omi, and his colleagues halted on the plain of Hiraishi. Hearing that the Afumi troops were occupying the Castle of Takayasu, they ascended thither. But the Afumi army, when they found that Takara and his colleagues were coming, burnt all the granaries of tax-rice, and then all dispersed and ran away. So they (Takara and his men) spent the night within the Castle. At daybreak they looked down towards the West, and saw a large army coming from the two directions of Ohotsu and Tajihi. Their flags were clearly visible. Somebody said:—"These are the troops of Karakuni, Iki no Fubito, the Afumi general. Takara and his colleagues descended from the Castle of Takayasu, and, crossing the River Yegagaha, gave battle to Karakuni on the west side of the river. But the troops of Takara and his colleagues were few, and they were unable to maintain the defence. Before this, Oho-oto, Ki no Omi, had been sent with orders to guard the Kashikozaka road. Upon this, Takara and his colleagues retreated to Kashikozaka, and took up their position in Oho-oto's camp. At this time Shihoko, Kume no Omi, Governor of Kahachi, intending to join himself to the Fuha Palace, had assembled an army. Now, when Karakuni arrived, he secretly discovered his plans, and was about to slay Shihoko. Shihoko, finding that the matter had leaked out, committed suicide.

⁴⁷ After the lapse of one day, the Afumi army arrived in great force by several roads. (Takara and Oho-oto), finding that with their joint force they were unable to meet them in battle, broke up their camp and retreated.

⁴⁸ On this day General Wofukehi was defeated by the Afumi troops and fled with only one or two mounted men. Coming to Sumizaka, he chanced to fall in with Usagi's division, which then came up. So he turned again and encamped at Kanatsunawi, where he rallied his dispersed troops. Thereupon, he heard that the Afumi army was coming by the Ohosaka road, and, leading his troops westward as far as Chimata in Tahema, gave battle to Karakuni, Iki no Fubito, by the pond of Ashi-ike. Now there was a brave soldier named Kume, who, with drawn sword, rushed straight into the midst of the (enemy's) army. The cavalry advanced close upon his heels, and so the Afumi troops all took to flight. They were pursued, and a very large number slain. Upon this, the general gave orders to his army, saying:—"This war was originally undertaken, not with the object of killing the common people, but against the ring-leaders. Therefore let there be no indiscriminate slaughter." Upon this, Karakuni got separated from his army and fled alone. The general saw him from a distance, and made Kume shoot an arrow at him, but he missed, and Karakuni succeeded at last in making his escape by flight. The general then went back again to his headquarters.

⁴⁹ Now the Eastern (Afumi) army was constantly approaching in force. So the army was divided, the divisions taking up positions respectively on the Upper, Middle, and Lower roads. But General Wofukehi took charge in person on the Middle road. Hereupon Isogimi, Inukahi no Muraji, the Afumi general, came up by the Middle road. He halted at Muraya, and despatched his Lieutenant-General Kujira, Ihoriwi no Miyakko, with 200 picked soldiers to attack the general's camp. At this time the troops under his standard were but few, and could offer no resistance. Now there was a slave of the Temple of Ohowidera, named Tokumaro, who, with four others, followed the army. Tokumaro and his companions, forming an advanced guard, went forward and shot their arrows, so that Kujira's army was unable to advance.

⁵⁰ On this day Takechimaro, Miwa no Kimi, and Usagi, Okizome no Muraji, who were stationed on the Upper road, fought with the Afumi army at the Hashi Misasagi, and greatly defeated them.

Following up their victory, they also cut off the retreat of Kujira's army, upon which Kujira's men all broke and fled. Many of the common soldiers were killed. Kujira made off, mounted on a white horse, but his horse tumbled into a muddy rice-field and could make no progress. Then General Wofukehi said to a brave soldier of Kahi:—"The man on the white horse is Ihoriwi no Kujira. Hasten after him and shoot him." Upon this the brave soldier of Kahi hurried in pursuit and came up to Kujira. Kujira whipped his horse vigorously, and it succeeded in extricating itself and getting out of the mud. Then he galloped off and made his escape. The general went back again a second time to headquarters, and encamped his men there. From this time forward the Afumi troops never came again.

⁵¹ Before this time, when the army was at Kanatsunawi, Kome, Takechi no Agata-nushi, Governor of the district of Takechi, suddenly had his mouth closed so that he could not speak. After three days, a divine inspiration came over him, and he said:—"I am the God who dwells in the Shrine of Takechi, and my name is Koto-shiro-nushi no Kami. Again, 'I am the God who dwells in the Shrine of Musa, and my name is Iku-ikadzuchi no Kami.' This was their revelation:—"Let offerings of horses and weapons of all kinds be made at the misasagi of the Emperor Kamu-yamato-ihare-biko. Further they said:—"We stood in front and rear of the Imperial descendant and escorted him to Fuha, whence we returned. We have now again taken our stand in the midst of the Imperial army for its protection.' Further they said:—"An army is about to arrive by the Western road. Be on your guard.'" When he had done speaking, he awoke (from his trance). For this reason, therefore, Kome was sent to worship at the Imperial misasagi and to make offerings of horses and weapons. He also made offerings of cloth and worshipped the gods of the Shrines of Takechi and Musa.

⁵² After this Karakuni, Iki no Fubito, arrived from Ohosaka. Therefore the people of that day said:—"The words of the instructions of the Gods of the two Shrines are in accordance with the fact."

⁵³ Moreover the Goddess of Muraya said by the mouth of a priest:—"An army is now about to arrive by the middle road of my shrine. Therefore let the middle road of my shrine be blocked." Accordingly, not many days after, the army of Kujira, Ihoriwi no Miyakko, arrived by the middle road. The men of that day said:—"So the words of the teaching of the god were right." When the war was over, the Generals reported the monitions of these three gods to the Emperor, who straightway commanded that the three gods should be raised in rank and worshipped accordingly.

⁵⁴ 22nd day. When General Wofukehi had subdued the land of Yamato, he crossed the great pass to Naniha, while the other lieutenant-generals, proceeding severally by three routes, marched to Yamazaki, where they encamped south of the river. General Wofukehi, at Wogohori in Naniha, sent for the Governors of all the Western provinces and made them deliver up their keys, their posting-bells, and posting-tallies.

⁵⁵ 23rd day. The generals, having all met at Sasanami, sought for and arrested the Prime Ministers of the Left and Right, as well as all the criminals.

⁵⁶ 25th day. The generals proceeded to the Palace of Fuha, and before the camp presented to the Emperor the head of the Imperial Prince Ohotomo.

⁵⁷ 8th month, 25th day. The Imperial Prince Takechi was commanded to announce the verdicts on the Afumi Ministers. Eight who were found guilty of heinous offences were condemned to suffer the extreme penalty. The Udaijin Kane, Nakatomi no Muraji, was accordingly executed at Tane in Asawi. On this day the Sadaijin, Akaye, Soga no Omi, the Dainagon, Hito, Kose no Omi, and their children

and grandchildren, with the children of Kane, Nakatomi no Muraji, and of Hatayasu, Soga no Omi, were all sent into banishment. The others without exception were pardoned.

⁵⁸ Before this time, Sabichi, Chihisakobe no Muraji, Governor of the province of Wohari, hid in the mountains and committed suicide. The Emperor said:—"Sabichi did good service. Why should he have committed suicide, not being guilty of any crime? Could he have been conspiring secretly?"

⁵⁹ 27th day. The Emperor gave his gracious commands to all those who had rendered good service, and bestowed on them public favour and reward.

⁶⁰ 9th month, 8th day. The Imperial car, on its return journey, stayed for the night at Kuhana in Ise.

⁶¹ 9th day. It stayed the night at Suzuka.

⁶² 10th day. It stayed the night at Abe.

⁶³ 11th day. It stayed the night at Nabari.

⁶⁴ 12th day. The Emperor proceeded to the Yamato capital and took up his residence in the Palace of Shima.

⁶⁵ 15th day. He removed his residence from the Palace of Shima to the Palace of Okamoto.

⁶⁶ In this year a Palace was erected south of the Palace of Okamoto, and the Emperor removed his residence thither that same winter. This was called the Palace of Kiyomibara in Asuka.

⁶⁷ Winter, 11th month, 24th day. Kim Ap-sil and other Silla guests were entertained in Tsukushi. The same day presents were made them, varying in the case of each.

⁶⁸ 12th month, 4th day. All those who had rendered good service were chosen out, and higher cap-ranks conferred on them, from that of Shōsen upwards, varying according to circumstances.

⁶⁹ 15th day. A ship was given to the Silla guests.

⁷⁰ 26th day. Kim Ap-sil and his companions took their departure.

⁷¹ In this month Takami, Wina no Kimi, of Daishi rank, died.

Nihon Shoki, Book XXIX

The Emperor Ama No Nuna-hara Oki No Mabito.—part II, (Temmu Tennō)

¹ 2nd year, Spring, 1st month, 7th day. The Ministers were entertained at a banquet at which sake was provided.

² 2nd month, 27th day. The Emperor commanded the functionaries to prepare an arena, in which he assumed the Imperial Dignity at the Palace of Kiyomibara in Asuka. He raised his wife to the rank of Empress-consort. She bore to him His Highness the Imperial Prince Kusakabe. Before this he had taken to him the Empress-consort's elder sister, the Imperial Princess Ohota, and made her his consort. She gave birth to the Imperial Princess Ohoki, and the Imperial Prince Ohotsu. His next consort was the Imperial Princess Ohoye. She gave birth to the Imperial Prince Naga, and the Imperial Prince Yuge. His next consort, the Imperial Princess Nittabe, gave birth to the Imperial Prince Toneri. Moreover the Lady Higami no Iratsume, daughter of the Oho-omi, Fujihara, bore to him the Imperial Princess Tajima. Another lady, named Ihohe no Iratsume, younger sister of Higami no Iratsume, bore to him the Imperial Prince Nittabe. Next the lady Ohonu no Iratsume, daughter of the Oho-omi Soga no Akaye, bore to him one son and two daughters. The first was called the Imperial Prince Hodzumi; the second was called the Imperial Princess Ki; the third was called the Imperial Princess Tagata. The Emperor before this had taken to him Princess Nukada no Iratsume, daughter of Prince Kagami, who gave birth to the Imperial Princess Towochi. Next he took to him Amako no Iratsume, daughter of Tokuse, Munagata no Kimi, who bore to him His Highness the Imperial Prince Takechi; next a daughter of Ohomaro, Shishibito no Omi, named Kaji-hime no Iratsume, who bore to him two sons and two daughters. The first was called the Imperial Prince Osakabe; the second was called the Imperial Prince Shiki; the third was called the Imperial Princess Hatsusebe; the fourth was called the Imperial Princess Taki.

³ 29th day. Cap-ranks were conferred on those who had rendered good service, varying according to circumstances.

⁴ 3rd month, 17th day. The Governor of the province of Bingo caught a white pheasant in the district of Kameshi and sent it as tribute. Accordingly the forced labour due from that district was entirely remitted, and a general amnesty granted throughout the Empire.

⁵ In this month scribes were brought together who began to copy out the "Issaikio" in the Temple of Kaharadera.

⁶ Summer, 4th month, 14th day. With the view of sending the Imperial Princess Ohoki to attend upon the Shrine of Ama-terasu no Oho-kami, she was made to dwell in the Abstinence-palace of Hatsuse. This was that she might first purify herself before she by-and-by approached the place where the Goddess was.

⁷ 5th month, 1st day. The Emperor gave command to the Ministers of State, the Daibu, as well as to the Omi and Muraji, and also the Tomo no Miyakko, saying:—"Let those who first take service (under Government) be at the outset employed by the Ohotoneri. Afterwards let them be allotted to suitable offices, selection being made according to their capacities. Moreover, let the waiting-women who offer their services be received freely, without respect of married and unmarried, or of old and young. In selecting them for particular duties let the rules of the (female) palace officials be followed."

⁸ 29th day. Sakamoto no Takara no Omi, of the Upper Daikin rank, died. In consideration of his services during the (war of) the year Midzunoye Saru, the posthumous rank of Shōshi was conferred on him.

⁹ Intercalary 6th month, 6th day. Sa-thèk Syo-myōng of Pèkché, of Lower Daikin rank, died. He was of a wise and intelligent nature, and in his day had a reputation for ability. The Emperor was shocked at his death, and by a special favour granted him the posthumous rank of Outer Shōshi. In addition to this he conferred on him the rank of Prime Minister in his own country.

¹⁰ 8th day. Tamna sent Princes Kumayè, Tora, Uma, etc., with tribute.

¹¹ 15th day. Silla sent Kim Seung-wōn, of Han Ason rank, Kim Chi-san, of the rank of Ason, the Tè-sya Sangsyōl and others to congratulate the Emperor on his accession to the throne. At the same time Kim Sal-yu, of Il-kil-son rank, Kim Chi-san, of Han Na-ma rank, and others were sent to offer condolence on the decease of the late Emperor. [One book says as Tribute-Envoys.] The Escort-Envoys Kwi U-po and Chin-mo escorted Seung-wōn and Sal-yu to Tsukushi.

¹² 24th day. Kwi U-po and the others were entertained at Tsukushi, and received presents varying in the case of each. They straightway returned to their country from Tsukushi.

¹³ Autumn, 8th month, 9th day. The Emperor made an order setting forth the good services rendered during the year Midzunoye Saru by Abemaro, Ki no Omi, and others, while stationed in the province of Iga, and publicly conferred on them favour and rewards.

¹⁴ 20th day. Koryō sent the Tè-hyōng Han-chă, Witu of the Upper Division, the Tè-hyōng Syōk-u of the Former Division, and others with tribute. Accordingly Silla sent Kim Ni-ik, of Han Na-ma rank, to escort the Koryō Envoys to Tsukushi.

¹⁵ 25th day. Kim Seung-wōn and the other Envoys sent to congratulate the Emperor on his accession—twenty-seven guests of middle and upper rank—were summoned to the capital. Accordingly the Emperor instructed the Viceroy (of Tsukushi) to declare his wishes to the Tamna Envoys, saying:—"The Emperor has newly reduced the Empire to peace, and has only just now assumed the Imperial Dignity. For this reason he does not invite to his Court any other Envoys than those who bring congratulations, as you yourselves have observed. Moreover the weather is cold, and the waves are mountainous. To detain you longer here would be rather distressing to you than otherwise. You would therefore do well to take your departure without delay." Accordingly the King resident in that country and his Envoys, Kumayé and his colleagues, were for the first time granted the cap-rank of Upper Dai-otsu, which moreover was adorned with brocade and embroidery, and corresponded to the rank of Cha-phyōng (Minister) in that country. So they returned home from Tsukushi.

¹⁶ 9th month, 28th day. Kim Seung-wōn and his colleagues were entertained at Naniha. There was a performance of music of all kinds, and they received presents varying in the case of each person.

- ¹⁷ Winter, 11th month, 1st day. Kim Seung-wön took his departure.
- ¹⁸ 21st day. Han-chă of Koryô, Sal-yu of Silla, and their people, were entertained at Oho-gohori in Tsukushi, and received presents varying in the case of each.
- ¹⁹ 12th month, 5th day. Presents were given to all those who were in attendance on the Emperor at the feast of first-fruits, viz. the Nakatomi and Imbe, with the officials of the Shintô department, the district governors of the two provinces of Harima and Tamba, and also to the labourers under them. A grade of cap-rank was accordingly conferred on each of the district governors.
- ²⁰ 17th day. Prince Mino, of Shôshi rank, and Katamaro, Ki no Omi, of Lower Shôkin rank, were appointed Commissioners for the erection of the great Temple of Takechi [now Ohomiya no Ohodera]. Now Fukurin, the priest appointed as superintendent, declined this office on account of age, but he was not allowed to refuse.
- ²¹ 27th day. The Buddhist Priest Gisei was made Junior Sôdzu. On this day there were conjoined two additional priests as clerks. It was at this time that the practice of having four clerks first began.
- ²² This year was the year Midzunoto Tori (10th) of the Cycle.
- ²³ 3rd year, Spring, 1st month, 10th day. Prince Chhyang-syông of Pêkché died. He was granted the rank of Outer Shôshi.
- ²⁴ 2nd month, 28th day. Abemaro, Ki no Omi, died. The Emperor was much grieved, and in consideration of his services in the campaign of the year Midzunoye Saru bestowed on him the rank of Daishi.
- ²⁵ 3rd month, 7th day. Ohokuni, Woshiumi no Miyakko, Governor of the province of Tsushima, reported that silver had been produced for the first time in that province, and sent some as tribute. Ohokuni was accordingly awarded the rank of Lower Shôkin. It was at this time that silver was first produced in Japan. Offerings were therefore made of it to all the Gods of Heaven and Earth, and presents of it were likewise given to the Daibu, etc., of the rank of Shôkin and above.
- ²⁶ Autumn, 8th month, 3rd day. The Imperial Prince Wosakabe was sent to the shrine of Isonokami to brighten up the Divine precious things with oil. On the same day, the Emperor decreed, saying:—"Let all the precious things originally deposited in the Sacred Treasuries by the various Houses be returned to their descendants."
- ²⁷ Winter, 10th month, 9th day. The Imperial Princess Ohoki left the Abstinence-palace of Hatsuse and proceeded to the shrine of Ise.
- ²⁸ 4th year, Spring, 1st month, 1st day. The various students of the Department of Education, the Department of the Yin and Yang, the Outer Apothecaries' Department, the woman of Śravastī, the woman of Tara, Prince Syôn-kwang of Pêkché, and the Silla labourers offered presents of drugs and rarities.
- ²⁹ 2nd day. From the Imperial Princes downwards all the public functionaries presented their respects to the Emperor.
- ³⁰ 3rd day. All the public functionaries, from the initial rank upwards, presented firewood.
- ³¹ 5th day. A platform was for the first time erected from which to divine by means of the stars.
- ³² 7th day. A banquet was given at Court to the Ministers.

- ³³ 17th day. The Ministers of State, Daibu, and all the public functionaries from the initial rank upwards had an archery meeting in the Court of the Western Gate.
- ³⁴ On this day, moreover, the province of Yamato presented an auspicious barn-door fowl, the Eastern provinces presented a white falcon, and the province of Afumi presented a white owl.
- ³⁵ 3rd day. Offerings (of cloth) were made at the various shrines.
- ³⁶ 2nd month, 9th day. The Emperor gave orders to the provinces of Yamato, Kahachi, Settsu, Yamashiro, Harima, Ahaji, Tamba, Tajima, Afumi, Wakasa, Ise, Mino, and Wohari, saying:—"Seek out in your jurisdiction men and women of the common people who can sing well, and also dwarfs and jugglers, etc., and send them as tribute."
- ³⁷ 13th day. The Imperial Princess Towochi and the Imperial Princess Abe proceeded to the shrine of Ise.
- ³⁸ 15th day. The Emperor decreed, saying:—"Let the serfs granted to the various Uji in the year Kinoye Ne be henceforward done away with. Moreover, let the mountains, marshes, islands, bays, woods, plains, and artificial ponds granted to Princes of the Blood, to Princes and to Ministers and Temples, be all done away with from first to last."
- ³⁹ 19th day. The Emperor issued an edict as follows:—"Ye Ministers, functionaries, and people of the Empire, avoid the commission of offences of all kinds. If there be any who disobey this, they shall be punished according to circumstances."
- ⁴⁰ 23rd day. The Emperor proceeded to the Castle of Takayasu.
- ⁴¹ In this month Silla sent Prince Chhyung-wön, the Tè-kam Keup-son Kim Chhaso, the Tè-kam Nama Kim Thyön-chhyung, the Tyé-kam Tè-ma, Pak Muma, and the Tyé-kam Tè-sya, Kim Naksyu, to offer tribute. Their Escort-Envoys, the Nama, Kim Phungna, and the Nama, Kim Hyopok, escorted Prince Chhyung-wön as far as Tsukushi.
- ⁴² 3rd month, 2nd day. The great God of Tosa presented a divine sword to the Emperor.
- ⁴³ 14th day. Kim Phungna and the others were entertained at Tsukushi. They forthwith returned home from Tsukushi.
- ⁴⁴ 16th day. Prince Kurikuma, of the fourth rank, was appointed Director of Military Affairs, and Miyuki, Ohotomo no Muraji, of Upper Shōkin rank, was made Tayu.
- ⁴⁵ In this month Koryō sent the Tè-hyōng Pok-kan, the Tè-hyōng Tamu and others with tribute. Silla sent the Keupson, Pak Keun-syu, and the Tè-na-ma, Kim Mika, to offer tribute.
- ⁴⁶ Summer, 4th month, 5th day. More than 2400 priests and nuns were invited to a great feast of vegetable fare.
- ⁴⁷ 8th day. Hiromaro, Tahema no Kimi, of Upper Shōkin rank, and Maro, Kunu no Omi, of Lower Shōkin rank, were forbidden by the Emperor to attend at Court.
- ⁴⁸ 9th day. The Emperor decreed as follows:—"In regard to lending out the tax-rice, henceforward let the circumstances of the peasants be clearly ascertained, and their condition as to poverty or wealth having been learned in advance, let them be arranged in three classes, to the lower two of which such loans may be made."
- ⁴⁹ 10th day. Prince Mino, of Shōshi rank, and Hirotari, Saheki no Muraji, of Lower Shōkin rank, were sent to offer prayers to the Wind-Gods at Tateno in Tatsuta. Ohobuta, Hashibito no Muraji, of

Middle Shōkin rank, and Karainu, Sone no Muraji, of Middle Daisen rank, were sent to worship the Oho-imi Deity at Kahawa in Hirose.

⁵⁰ 14th day. Maro, Kunu no Omi, of Lower Shōkin rank, was convicted of offering resistance to an Imperial messenger, and stripped of all his offices and dignities.

⁵¹ 17th day. The Emperor issued a decree to the provinces, saying:—"Henceforth the fishermen and hunters are to be restrained from making pitfalls or using spear-traps and such like contrivances. Moreover, from the 1st day of the 4th month until the 13th day of the 9th month, let no one set fish-traps, closing the space. Further, let no one eat the flesh of kine, horses, dogs, monkeys, or barn-door fowls. This prohibition does not extend to other kinds of meat. Offenders against this regulation will be punished."

⁵² 18th day. Prince Womi, of the third rank, was guilty of an offence and was banished to Inaba. One of his children was banished to the island of Idzu, and another to the island of Chika.

⁵³ 23rd day. A selection was made of persons possessed of accomplishments. They were granted presents, which varied in each case.

⁵⁴ In this month Prince Chhyung-Wōn of Silla arrived at Naniha.

⁵⁵ 6th month, 23rd day. Yesaka, Ohokida no Kimi, was ill, and was about to die. The Emperor was greatly shocked, and made an order, saying:—"Thou, Yesaka, hast devoted thyself to the public service, neglecting thy private affairs. Without sparing thy life, prompted by thy manly spirit, thou hast laboured in the great campaign. It has been my constant desire to show thee affection, and therefore, even when thou art gone, thy descendants will receive liberal rewards." He accordingly raised him to the rank of Outer Shōshi. Not many days after he died in his private dwelling.

⁵⁶ Autumn, 7th month, 7th day. Kunimaro, Ohotomo no Muraji, of Upper Shōkin rank, was sent to Silla in the capacity of Chief Envoy. Irishi, Miyake no Kishi, of Lower Shōkin rank, accompanied him as Associate Ambassador.

⁵⁷ 8th month, 1st day. Prince Kumaki, the tribute Envoy of Tamna, anchored at Tsukushi.

⁵⁸ 22nd day. There was a storm which made the sand to fly, and damaged houses.

⁵⁹ 25th day. Chhyung-wōn, the ceremonies being completed, took his departure. He set sail from Naniha.

⁶⁰ 28th day. The Tribute-Envoys of the two countries, Silla and Koryō, were entertained in Tsukushi, and given presents which varied in each case.

⁶¹ 9th month, 27th day. Prince Ko-yō of Tamna arrived at Naniha.

⁶² Winter, 10th month, 3rd day. Messengers were despatched in all directions to seek for the Issaikio.

⁶³ 10th day. The Ministers were entertained at a banquet with sake.

⁶⁴ 16th day. Thirty men of Thang were forwarded as tribute from Tsukushi. They were forthwith sent to the province of Tōtōmi and settled there.

⁶⁵ 20th day. The Emperor made an edict, saying:—"Let everyone, from the Princes down to those of initial rank, provide himself with weapons." On this day there was a report received from the province of Sagami that in the district of Takakura a woman had given birth to three male children.

⁶⁶ 11th month, 3rd day. A certain man ascended the hill east of the Palace, and having uttered words of evil omen, cut his throat and died. Those who were on duty on that night received everyone a step in rank. There was a great earthquake in this month.

⁶⁷ 5th year, Spring, 1st month, 1st day. The Ministers and public functionaries paid their respects at Court.

⁶⁸ 4th day. There were granted to all, from the Imperial Prince Takechi down to the Daibu of Shōkin rank, upper garments, trousers, lined garments, girdles, garters, staffs, and arm-rests. But to the three grades of Shōkin rank arm-rests were not granted.

⁶⁹ 7th day. Grants were made to the Daibu of Shōkin rank and upwards, varying in each case.

⁷⁰ 15th day. The functionaries from the initial rank upwards presented firewood. On the same day they all assembled in the Court, and were entertained at a banquet.

⁷¹ 16th day. Prizes were offered for archery in the Court of the Western Gate. Those who hit the target received prizes of values which varied according to circumstances.

⁷² On this day, the Emperor occupied the Palace of Shima, and gave a banquet there.

⁷³ 25th day. The Emperor made a decree, saying:—"In all cases of appointments as Governors of provinces, let men of not higher than Daisen rank be appointed. This rule does not apply to the Home provinces nor to the provinces of Michinoku and Nagato."

⁷⁴ 2nd month, 24th day. A ship was presented to the Tamna guests.

⁷⁵ In the course of this month, Kunimaro, Ohotomo no Muraji, and his colleagues arrived from Silla.

⁷⁶ Summer, 4th month, 4th day. Worship was paid to the Wind-Gods of Tatsuta and to the Oho-imi Deity of Hirose.

⁷⁷ Adzumi no Hoshi, of the district of Lower Sofu, in the province of Yamato, sent tribute of an auspicious cock which had a comb like the flower of a camellia.

⁷⁸ On this day a report was received from the district of Akunami, in the province of Yamato, that a hen had become changed into a cock.

⁷⁹ 14th day. A decree was issued to all the Princes and Ministers, saying:—"Let those who are in receipt of taxes from fiefs cease to receive them from the Western provinces, and let them be granted revenues from the Eastern provinces in exchange. Moreover, let all persons from the outer provinces who wish to enter our service be permitted to do so, whether they be the sons of Omi, Muraji, Tomo no Miyakko, or even the sons of Kuni no Miyakko. Further, let men of distinguished ability be allowed to do so, even though they are of the common people, of lower rank than the above."

⁸⁰ 22nd day. The Emperor gave orders to the Governor of the province of Mino, saying:—"Let the children of Abemaro, Ki no Omi, resident in the district of Toki, be removed to the East country and become peasants of that country."

⁸¹ 5th month, 3rd day. A decree was promulgated respecting the offences of Governors of provinces who had failed to pay over their commuted taxes at the limited time, etc., etc.

⁸² 7th day. The Governor of the province of Shimotsuke represented to the Emperor that, owing to a bad year, the peasantry in his domain were starving and wished to sell their children. The Court refused permission.

- ⁸³ In the course of this month the Emperor forbade the cutting of grass or firewood on Mount Minabuchi and Mount Hosokaha. Moreover, indiscriminate burning and cutting were forbidden on all mountains and plains in the Home provinces as to which a prohibition had always existed.
- ⁸⁴ 6th month. Prince Kurikuma, of the fourth rank, died of disease.
- ⁸⁵ Mononobe no Wogimi no Muraji took suddenly ill and died. When the Emperor heard this he was greatly shocked. In the campaign of the year Midzunoye Saru, he had followed the Imperial carriage to the East country. In consideration of his great services the Emperor showed him favour by conferring on him the rank of Inner Daishi. He also granted him the seniority among those of his House.
- ⁸⁶ This summer there was great drought. Messengers were sent to all quarters to make offerings of cloth and to pray to all the gods of Heaven and Earth. Moreover, the priests and nuns were invited to offer supplications to the Three Precious Things. Still there was no rain, and therefore the five grains did not grow, and the peasants were starving.
- ⁸⁷ Autumn, 7th month, 2nd day. The Ministers, Daibu and public functionaries received an increase of rank, each according to his deserts.
- ⁸⁸ 8th day. The Tamna guests returned to their own country.
- ⁸⁹ 16th day. Worship was paid to the Wind-Gods of Tatsuta and to the Oho-imi Deity of Hirose.
- ⁹⁰ In the course of this month, Woyori, Murakuni no Muraji, died. In consideration of the services rendered by him in the campaign of the year Midzunoye Saru, he received the posthumous rank of Outer Shōshi.
- ⁹¹ A star appeared in the East, seven or eight feet in length. In the 9th month it at length disappeared from the sky.
- ⁹² 8th month, 2nd day. Sustenance fiefs, varying in each case, were granted to all from the rank of Prince of the Blood down to Daibu of Shōkin rank, and also to Imperial Princesses, Princesses and lady officials of the Palace.
- ⁹³ 16th day. The Emperor commanded, saying:—"Let a Great Purification be held in all quarters. The articles needed for this purpose are to be forwarded to the shrines of purification by the Kuni no Miyakko of each province, to wit, one horse and one piece of cloth. The other things are to be supplied by the governors of districts, viz., each one sword, one deerskin, one mattock, one smaller sword, one sickle, one set of arrows, and one sheaf of rice in the ear. Further, let each house provide a bundle of hemp."
- ⁹⁴ 17th day. The Emperor issued a decree, saying:—"Let all sentences of death, confiscation, or the three classes of banishment be mitigated one degree. As for crimes punishable by removal to another part of the same province or lesser offences, let them all be pardoned whether they have been detected or not.
- ⁹⁵ This pardon, however, does not apply to persons who have already proceeded to their place of banishment."
- ⁹⁶ On this day the Emperor commanded the various provinces to let loose living things.
- ⁹⁷ In this month, Oho-miwa no Makamuta no Kobito no Kimi died. When the Emperor heard this, he was much grieved, and in view of his services in the year Midzunoye Saru granted him the

posthumous rank of Inner Shōshi with the posthumous title of Ohomiwa no Makamuta no Mukahegimi.

⁹⁸ 9th month, 1st day. Owing to the rain, the beginning of the month was not announced.

⁹⁹ 10th day. The Princes and Ministers sent agents to the capital and to the Home provinces and gave out weapons for (man of each the population).

¹⁰⁰ 12th day. Prince Yagaki, of the third rank, Viceroy of Tsukushi, was guilty of an offence, and was banished to Tosa.

¹⁰¹ 13th day. Presents were made to the public functionaries and to men of the frontier states, varying in the case of each.

¹⁰² 21st day. The Department of the Shintō religion represented to the Emperor as follows:—"We have ascertained by divination the provinces and districts which are to supply the rice for the festival of the first-fruits. There respond to the divination the district of Yamada, in the province of Wohari, for the Yuki, and the district of Kasa, in the province of Tamba, for the Sugi."

¹⁰³ In the course of this month Ikadzuchi, Sakata no Kimi, died. In view of his services during the year Midzunoye Saru he was granted the posthumous rank of Daishi.

¹⁰⁴ Winter, 10th month, 1st day. The Ministers were entertained at a wine-feast.

¹⁰⁵ 3rd day. Offerings of cloth were made to all the Ahimbe Gods of Heaven and Earth.

¹⁰⁶ 10th day. Maro, Mononobe no Muraji, of Upper Dai-otsu rank, was sent to Silla as Chief Envoy, and Momotari, Yamashiro no Atahe, of Middle Dai-otsu rank, as Junior Envoy.

¹⁰⁷ 11th month, 1st day. On account of the festival of firstfruits, the ceremony of announcing the first day of the month was omitted.

¹⁰⁸ 3rd day. Silla sent Kim Chhyōng-phyōng, of Sason rank, to request governance. At the same time, Kim Hoyu, of Keup-son rank, the Tyé-kam, Kim Heum-kil, of Tè-sya rank, and others were sent to offer tribute. The Escort-Envoy Phi Chinna, of Nama rank, and his associate Hopok, of Nama rank, escorted Chhyōng-phyōng and the others to Tsukushi.

¹⁰⁹ In this month seven men of Su-shen arrived in the train of Chhyōng-phyōng and his colleagues.

¹¹⁰ 19th day. The Emperor gave orders to the provinces near the capital to release living things.

¹¹¹ 20th day. Men were sent to all parts to expound the Kon-kwō-myō Sutra and the Nin-ō Sutra.

¹¹² 23rd day. Koryō sent Ha-u, Chyupu of the After Division, as Chief Envoy, and Tök-pok, Tè-kyōng of the Former Division, as Associate Envoy, to offer tribute. Therefore Silla sent Kim Yang-wōn, of Tè Nama rank, to escort the Koryō Envoys to Tsukushi.

¹¹³ It was intended this year to make the capital at Nihiki, and therefore all the rice-fields and gardens within the precincts, public and private property alike, were not cultivated and became totally waste. In the end the capital was not made there. [This passage is omitted in some books.]

¹¹⁴ 6th year, Spring, 1st month, 17th day. There was archery at the South Gate.

¹¹⁵ 2nd month, 1st day. Maro, Mononobe no Muraji, arrived from Silla.

¹¹⁶ In this month an entertainment was given to men of Tanegashima under the tsuki tree west of the Asuka Temple.

¹¹⁷ 3rd month, 19th day. The Silla Envoys, Chhyöng-phyöng and the guests of lower rank to the number of thirteen, were invited to the capital.

¹¹⁸ Summer, 4th month, 11th day. Nagura Saita no Fubito, was convicted of scoffing at the Imperial car, and was accordingly banished to the island of Idzu.

¹¹⁹ 14th day. The Escort-Envoys, Chinna and the rest, were entertained in Tsukushi, and straightway returned home from there.

¹²⁰ 5th month, 1st day. The ceremony of announcing the first day of the month was omitted.

¹²¹ 3rd day. The Emperor granted to the Oho-hakase, a man of Pèkché named Sol-tan, the rank of Lower Daisen, and accordingly bestowed on him a fief of 30 houses. On this day Otokashi, the Yamato no Yesshi, was granted the rank of Lower Shōsen and a fief of 20 houses.

¹²² 7th day. A man of Silla named Pak Chăpha, of Ason rank, accompanied by three attendants and three Buddhist priests, was driven by stress of weather to the island of Chikashima.

¹²³ 28th day. The Emperor gave orders to the Shrines of Heaven and the Shrines of Earth that the sacred rice-tax should be divided into three shares, one of which was to be set apart for the offerings to the Gods and the other two given to the Kannushi.

¹²⁴ In this month there was drought in the capital and the Home provinces, and prayers were made for rain.

¹²⁵ 6th month, 14th day. There was a great earthquake.

¹²⁶ In this month the Emperor commanded the Yamato no Aya no Atahe, saying:—"Your family has from the beginning been guilty of the seven misdemeanours. From the Woharida reign down to the Court of Afumi it has been the Emperor's constant business to take measures against you. Now in this Our reign you deserve to be called to an account for your misconduct, and to receive condign punishment. We are very reluctant, however, to extirpate the House of Aya no Atahe, and we therefore extend to you great clemency and pardon you. But henceforth if any of you offend his crime shall surely be ranked among unpardonable offences."

¹²⁷ Autumn, 7th month, 3rd day. Worship was paid to the Wind-Gods of Tatsuta and to the Oho-imi Deity of Hirose.

¹²⁸ 8th month, 15th day. A great feast of Buddhist fare was given at the Asuka Temple, at which the "Issaikio" was read. The Emperor stood at the South Gate of the Temple, and did obeisance to the Three Precious Things. At this time he commanded the Princes of the Blood and the other Princes as well as the Ministers each to furnish one person to renounce the world. These persons were chosen without distinction of age or sex, and all entered religion in accordance with their wishes. They therefore took part in this great feast.

¹²⁹ 27th day. Kim Chhyöng-phyöng returned to his own country. Accordingly Pak Chă-pha and the other who had been driven by stress of weather to Japan were delivered to Chhyöng-phyöng and the rest, and sent back to their native land.

¹³⁰ 28th day. Tamna sent Prince Tora with tribute.

¹³¹ 9th month, 30th day. A decree was made, saying:—"Let vagabonds who come back again after having been sent to their native places be, one and all, set to forced labour."

- ¹³² Winter, 10th month, 14th day. Momoye, Kahabe no Omi, of Inner Upper Shōkin rank, was appointed Minister of the Interior, and Maro, Tajihi no Kimi, of Inner Lower Daikin rank, was made Daibu of the province of Settsu.
- ¹³³ 11th month, 1st day. Owing to rain the ceremony of announcing the 1st day of the month was not observed.
- ¹³⁴ The Viceroy of Tsukushi presented to the Emperor a red crow. The Viceroy's officials accordingly received presents, each according to his rank. Moreover the person who specially caught the red crow was granted five steps in rank. Also the local officials of the district in question had their rank raised. Consequently the taxes were remitted to the peasants of this district for the space of one year. On this day a general amnesty was proclaimed to the Empire.
- ¹³⁵ 21st day. The festival of first-fruits was held.
- ¹³⁶ 23rd day. A meal was given to all the public functionaries who possessed a definite rank.
- ¹³⁷ 27th day. Presents were given to the officials of the Shintō Department and to the local governors who had assisted in the offering of first-fruits.
- ¹³⁸ 12th month, 1st day. Owing to the snow the ceremony of announcing the 1st day of the month was not observed.
- ¹³⁹ 7th year, Spring, 1st month, 17th day. There was archery at the South Gate.
- ¹⁴⁰ 22nd day. The Tamna people set out for the capital.
- ¹⁴¹ This spring, as a preparation for worshipping the Gods of Heaven and Earth, a purification was held throughout the Empire. An Abstinence-palace was erected on the bank of the Kurahashi river.
- ¹⁴² Summer, 4th month, 1st day. The Emperor wished to proceed to the Abstinence-palace, and held divination for this purpose. The response fell upon the 7th day. Accordingly, at the hour of sunrise the officers whose business it was to clear the road having already started, and the public functionaries being formed in line of procession, the Emperor took his seat in his palanquin, and ordered his canopy, but had not yet set out, when the Imperial Princess Towochi suddenly took ill, and died within the Palace. For this reason the cortège was stopped, and the Emperor was unable to proceed. The result was that the Sacrifice to the Gods of Heaven and Earth did not take place.
- ¹⁴³ 13th day. A pillar of the Western Hall of the New Palace was struck by lightning.
- ¹⁴⁴ 14th day. The Imperial Princess Towochi was buried at Akaho. The Emperor was present, and was graciously pleased to raise lament for her.
- ¹⁴⁵ Autumn, 9th month. Yoshimaro, Oshinomi no Miyakko, presented to the Emperor five auspicious stalks of rice. Each stalk had branches. In consequence, all sentences from that of minor banishment downwards were remitted.
- ¹⁴⁶ Prince Wakasa, of the 3rd rank, died.
- ¹⁴⁷ Winter, 10th month, 1st day. At Naniha there fell a rain of something like floss silk. It was five or six feet long and seven or eight inches wide. It floated on the wind and waved from the fir woods and reed plains. The people of that day called it "sweet-dew."
- ¹⁴⁸ 26th day. The Emperor issued a decree, saying:—"Let all civil and military officials of the central and provincial governments every year consider the degree of competence of their subordinates from the rank of clerk upwards, who are animated by a disinterested public spirit and discharge their duties

with zeal and respect, and let them determine accordingly the promotion they should receive. Not later than the first decade of the first month they should forward a full report to the judge. Thereupon the judge, having compared and decided, shall submit (his recommendation) to the Daibenkwan. However, when officers are ordered to go on missions of a public nature and refuse for trifling reasons—not genuine illness or mourning for parents—they are not to be placed in the schedule for promotion."

¹⁴⁹ 12th month, 27th day. Bramblings flew from south-west to north-east, covering the sky.

¹⁵⁰ In the course of this month there was a great earthquake in Tsukushi. The ground split open to the width of two rods and a length of more than 3000 rods. Many of the peasants' houses in all the villages were brought down in ruins. At this time there was a peasant's house situated on the top of a hill. On the evening of the earthquake the hill crumbled down and changed its place. Yet the house remained intact and was not destroyed, and the inmates did not know that the hill had come down and that their house had moved away. When it became daylight, however, they discovered what had happened, to their great amazement.

¹⁵¹ In this year the Silla Escort-Envoys, Ka-ryang Chyöng-san, of Nama rank, and Kim Hong-syé, of Nama rank, came to Tsukushi, and said:—"The King of Silla having despatched Kim Syo-mul, of Keup-son rank, Kim Syé-syé, of Tè-nama rank, etc., as Envoys to bring this year's tribute, I, Chyöng-san, was sent to escort Syo-mul and his colleagues. In mid-ocean, however, we chanced to meet with a storm, in which Syo-mul and the others became all dispersed, and I know not what has become of them. I, Chyöng-san, alone have with difficulty succeeded in reaching the shore." Syo-mul and his colleagues never arrived.

¹⁵² 8th year, Spring, 1st month, 5th day. The Silla Escort-Envoys Ka-ryang Chyöng-san and Kim Hong-syé, etc., proceeded to the capital.

¹⁵³ 7th day. The Emperor issued a decree as follows:—"At the New Year let the Princes, Ministers, and public functionaries refrain from paying their respects to any persons except relatives of the grade of elder brothers or elder sisters and above, or to the senior members of the House. The Princes must not pay their respects even to their mothers, when the latter have not the title of Princess; nor must Ministers pay their respects to their mothers when the latter are of mean rank. Even on other ceremonial occasions than the New Year the same rule is to be observed, and those who infringe it shall be punished according to circumstances."

¹⁵⁴ 8th day. There was archery at the West Gate.

¹⁵⁵ 2nd month, 1st day. Koryö sent Hwan-heum, Tè-syang of the Upper Division, Sa Syu-lu, Tè-syang of the Lower Division, and others to offer tribute. Accordingly, Silla sent Kam Mul-la, of Nama rank, to escort Hwan-heum and his colleagues to Tsukushi.

¹⁵⁶ 3rd day. Katamaro, Ki no Omi, died. In consideration of his services in the year Midzunoye Saru, he received the posthumous rank of Upper Daikin.

¹⁵⁷ 4th day. The Emperor issued an edict, saying:—"When the year Kanoto Mi is reached, let there be a review of the weapons and horses belonging to the Princes of the Blood, the Ministers, and the public functionaries. Therefore let provision be made in advance."

¹⁵⁸ In this month the Emperor was most graciously pleased to extend his charity to the poor and needy, and to give alms to those starving from cold and hunger.

- ¹⁵⁹ 3rd month, 6th day. Wakami, Ohokida no Kimi, of the Imperial guard, died. During the great campaign of the year Midzunoye Saru, he led the van in breaking the camp of Seta. For this service he was granted the posthumous rank of Outer Upper Shōkin.
- ¹⁶⁰ 7th day. The Emperor proceeded to Wochi, where he did reverence to the Misasagi of the Later Okamoto Empress.
- ¹⁶¹ 9th day. Prince Ishikaha, Viceroy of Kibi, took ill and died in Kibi. When the Emperor heard this he was deeply grieved, and was most graciously pleased, etc., etc., to confer on him the posthumous honour of Prince of the second class.
- ¹⁶² 22nd day. Alms of floss silk and cloth were given to poor priests and nuns.
- ¹⁶³ Summer, 4th month, 5th day. The Emperor made a decree, saying:—"Let the history of those temples which have sustenance-fiefs attached to them be considered, and where addition is desirable, let addition be made; where they should be done away with, let them be done away with."
- ¹⁶⁴ On this day the names of the temples were fixed.
- ¹⁶⁵ 9th day. Worship was paid to the Deities of Hirose and Tatsuta.
- ¹⁶⁶ 5th month, 5th day. The Emperor proceeded to the Palace of Yoshino.
- ¹⁶⁷ 6th day. The Emperor addressed the Empress Consort, the Imperial Prince Kusakabe, the Imperial Prince Ohotsu, the Imperial Prince Takechi, the Imperial Prince Kahashima, the Imperial Prince Osakabe, and the Imperial Prince Shiki, saying:—"We wish to-day to unite with you in making a vow in the Court, so that after a thousand years there may be no trouble. What think ye?" The Imperial Princes answered together, saying:—"The reasonableness of this is manifest." Accordingly, His Highness the Imperial Prince Kusakabe stood forward first and made oath, saying:—"Ye gods of Heaven and Earth, and ye Emperors, bear witness! We, elder and younger brothers, young or of mature age, more than ten Princes in all, born each of different mothers, without respect of birth from the same or different mothers, together comply with the Emperor's behest, and will give each other mutual support and avoid contention. If, from this time forward, any of us should not keep this vow, may he himself perish and may his line become extinct! There will be no forgetfulness or failure."
- ¹⁶⁸ The (other) five Imperial Princes took oath together in the above terms in order one after another, and thereupon the Emperor said:—"Ye, my sons, though each born of different mothers, are now in affection as if born of one mother." Accordingly, loosening out his collar, he took the six Imperial Princes to his bosom, and made oath, saying:—"If We contravene this oath, may Our body perish instantly!" The Empress-consort's oath was like that of the Emperor.
- ¹⁶⁹ 7th day. The Emperor's car returned to the Palace.
- ¹⁷⁰ 10th day. The six Imperial Princes together paid their respects to the Emperor before the Great Hall.
- ¹⁷¹ 6th month, 1st day. Hail fell as big as peaches.
- ¹⁷² 23rd day. Prayer was made for rain.
- ¹⁷³ 26th day. Ohotomo no Moriya no Muraji, of Upper Daikin rank, died.
- ¹⁷⁴ Autumn, 7th month, 6th day. Prayer was made for rain.
- ¹⁷⁵ 14th day. Worship was paid to the Deities of Hirose and Tatsuta.

¹⁷⁶ 17th day. Prince Katsuraki, of the 4th rank, died.

¹⁷⁷ 8th month, 1st day. The Emperor ordered that the various Houses should send tribute of women.

¹⁷⁸ 11th day. The Emperor went to Hatsuse and held a banquet by the Todoroki pool.

¹⁷⁹ Before this, the Emperor had addressed an edict to the Princes and Ministers, saying:—"In addition to the usual riding-horses let there be got ready other good horses which can be furnished whenever called for." Accordingly on the day on which he returned to the Palace from Hatsuse, he inspected the spare good horses of the Ministers at the roadside by the post-station of Tomi, and made them all try their speed.

¹⁸⁰ 22nd day. Oshikatsu, Katsura no Miyakko, presented to the Emperor auspicious stalks of grain. Though from various plots, they had similar ears.

¹⁸¹ 25th day. Prince Ohoyake died.

¹⁸² 9th month, 6th day. The Envoys sent to Silla returned and paid their respects at Court.

¹⁸³ 23rd day. The Envoys sent to Koryō and the Envoys sent to Tamna returned, and paid their respects at Court together.

¹⁸⁴ Winter, 10th month, 2nd day. The Emperor made a decree, saying:—"We are informed that of late there have been in the town many persons guilty of crimes of violence. Now this is the fault of the Princes and Ministers. Sometimes, when they hear of such criminals, they find it too much trouble, so they put up with them, and do not suppress them; sometimes when they see such wicked men, out of negligence they conceal the fact, and do not correct them. Now if they chastised them when seen or heard of, is it likely that there would be crimes of violence? This being so, if there be in future no shirking of trouble or negligence, if those in higher stations punish the offences of those beneath them, and if those in lower stations remonstrate with their superiors when they are guilty of violence, then the country will be well governed."

¹⁸⁵ 11th day. There was an earthquake.

¹⁸⁶ 13th day. The Emperor made regulations for the style of priests and nuns and for the colours of the priestly garb, also for the character of their suites of men and horses when passing along the streets.

¹⁸⁷ 17th day. Silla sent Kim Hang-ha, of Ason rank, and Sal Nyu-seng, of Sason rank, with tribute. The tribute consisted of such things as gold, silver, iron, sacrificial cauldrons with three feet, brocade, cloth, hides, horses, dogs, mules, and camels—more than ten kinds in all. There were also, distinct from these, presents for the Emperor, the Empress-consort, and the Prince Imperial, of gold, silver, swords, flags and the like—a certain number of each.

¹⁸⁸ In the course of this month, the Emperor made a decree, saying:—"Ordinarily priests and nuns reside within their temples, and observe the Three Precious Things. In the case of aged persons, however, or those who by disease are permanently confined to bed in a narrow chamber, of those in short whose old age or ill-health allows them no facility of movement, places which should be pure are made impure. For this reason, let all such persons in future apply each to relations or friends to build for them in vacant spaces one or two dwellings where the aged can be nourished and the sick take medicine."

¹⁸⁹ 11th month, 14th day. There was an earthquake.

¹⁹⁰ 23rd day. Tsuru, Yamato no Umakahibe no Miyakko, of Lower Dai-otsu rank, was sent to Tanegashima as Chief Envoy, and Kō-kan, Kami no Sukuri, of Lower Shō-otsu rank, as Junior Envoy. Accordingly one grade of rank was bestowed on them.

¹⁹¹ In this month barriers were constructed for the first time on Mount Tatsuta and Mount Ohosaka. Moreover Naniha built an outer line of fortifications.

¹⁹² 12th month, 2nd day. In consequence of the auspicious stalks of grain, presents were made to the Princes of the Blood, the Princes, the Ministers, and the public functionaries, each according to his rank. There was an amnesty for all offences from capital crimes downwards.

¹⁹³ In this year the district of Ito, in the province of Kii, sent tribute of the herb of long life. It resembled a mushroom in appearance. Its stem was one foot long, and its crown two spans in circumference. Moreover, the province of Inaba sent tribute of auspicious rice, each stem of which had branches.

¹⁹⁴ 9th year, Spring, 1st month, 8th day. The Emperor occupied the Little Opposite Palace, where he gave a banquet to the Princes and Ministers in the Court of the Great Hall. On this day he granted a surname to Kobito, Imbe no Obito, and called him Muraji. Accordingly he presented his joyful acknowledgments along with his younger brother Shikobuchi.

¹⁹⁵ 17th day. All from the Princes of the Blood down to the officials of Shōken rank engaged in archery at the Smith Gate.

¹⁹⁶ 20th day. It was reported from the Province of Settsu that at the village of Ikuta, peach trees and plum trees had borne fruit.

¹⁹⁷ 2nd month, 18th day. A sound resembling that of drums was heard in the Eastern quarter.

¹⁹⁸ 26th day. There was a man who said:—"I got a deer's horn on Mount Katsuraki. This horn branches into two at the root. It is united at the end, and has flesh, over which flesh there is hair. The hair is one inch in length. Thinking this wonderful, I offer it as a present to the Emperor." It was, perhaps, the horn of a Lin.

¹⁹⁹ 27th day. Eight Silla labourers were sent back to their own country. The Emperor graciously bestowed presents on them, varying in the case of each.

²⁰⁰ 3rd month, 10th day. The Province of Settsu sent tribute of a white shitodo.

²⁰¹ 23rd day. The Emperor went to Aki in Uda.

²⁰² Summer, 4th month, 10th day. Worship was paid to the Deities of Hirose and Tatsuta.

²⁰³ 11th day. A fire broke out in the nuns' quarters of the Tachibana Temple. Ten rooms were burnt.

²⁰⁴ 25th day. The Silla Envoys Hang-na and his companions were entertained in Tsukushi, and received presents each according to his rank.

²⁰⁵ In this month an Imperial decree was issued as follows:—"Henceforward let all temples, with the exception of the two or three great national temples, cease to be administered by officials. But for those which hold a sustenance-fief, a limit from first to last of thirty years is fixed. This will be discontinued when, upon calculating the years, the number of thirty is completed. Moreover the Temple of Asukadera ought not to be included in those administered by officials, but as it was originally a Great Temple, always administered by officials, and has also done good service formerly,—for these reasons it is still retained in the class of officially administered temples."

- ²⁰⁶ 5th month, 1st day. By order of the Emperor coarse silk, floss silk, raw silk, and cloth were bestowed on the twenty-four temples within the capital, the amount varying in each case.
- ²⁰⁷ On this day the expounding of the "Kon-kwō-myō Sutra" was begun in the Palace and in the various temples.
- ²⁰⁸ 13th day. Koryō sent Myo-mun of the Southern Division as Chief Envoy, Chyun-tōk, who was Tè-kyōng of the Western Division, and others with tribute. Accordingly Silla sent Ko-na, of Tè-nama rank, to escort the Koryō Envoys Myo-mun and the others to Tsukushi.
- ²⁰⁹ 21st day. Tsunade, Hada no Miyakko, of Lower Daikin rank, died. On account of his services during the year Midzunoye Saru, he received the posthumous rank of Upper Daikin.
- ²¹⁰ 27th day. Moro, Hoshikaha no Omi, of Middle Shōkin rank, died. On account of his services in the year Midzunoye Saru, he received the posthumous rank of Daishi.
- ²¹¹ 6th month, 5th day. The Silla guests, Hang-na and his colleagues, returned to their own country.
- ²¹² 8th day. There was a rain of ashes.
- ²¹³ 14th day. There was a great thunderstorm.
- ²¹⁴ Autumn, 7th month, 1st day. A branch of the tsuki tree west of the Temple of Asuka broke of itself and fell.
- ²¹⁵ 5th day. The Emperor went to the house of Ohotomo, Agata no Inukahi no Muraji, and visited him in his illness, bestowing on him great favour, etc., etc.
- ²¹⁶ On this day there was prayer for rain.
- ²¹⁷ 8th day. Worship was paid to the Deities of Hirose and Tatsuta.
- ²¹⁸ 10th day. A red bird perched on the Southern Gate.
- ²¹⁹ 17th day. Komaro, Yenowi no Muraji, was granted the rank of Lower Shōkin.
- ²²⁰ 20th day. Kōchō, priest of the Temple of Asuka, died. The Imperial Princes Ohotsu and Takechi were sent on a visit of condolence.
- ²²¹ 23rd day. Ihatoko, Miyake no Muraji, of Lower Shōkin rank, died. On account of his services during the year Midzunoye Saru, he was given the posthumous rank of Lower Daikin.
- ²²² 25th day. Prince Toneri, of the 5th rank, who held the joint offices of Nagon and Minister of the Household, took ill and was on the point of death, so the Imperial Prince Takechi was sent to ask after him. He died the next day. The Emperor was greatly shocked, and sent the Imperial Princes Takechi and Kahashima to be present at his temporary interment and to make lament for him. The public functionaries followed their example and made lamentation.
- ²²³ 8th month, 5th day. The officials of the department of law gave tribute of auspicious stalks of grain. Beginning on this day, for three days there was rain with floods.
- ²²⁴ 14th day. There was a storm which broke trees and damaged houses.
- ²²⁵ 9th month, 9th day. The Emperor visited Asatsuma. Accordingly he inspected the horses of the officials from the rank of Daisen downwards at Nagara no mori. He also had archery practised on horseback.
- ²²⁶ 23rd day. There was an earthquake.
- ²²⁷ 27th day. Prince Kuhachi died in his private residence.

- ²²⁸ Winter, 10th month, 4th day. The Emperor commiserated the needy common people and also the monks and nuns of the temples within the capital and gave them alms. Each monk and nun received four hiki of coarse silk, four bundles of floss silk, and six tan of cloth, while the Shami and those in white garments received each two hiki of coarse silk, two bundles of floss silk, and four tan of cloth.
- ²²⁹ 11th month, 1st day. There was an eclipse of the sun.
- ²³⁰ 3rd day. There was a brightness in the East from the hour of the Dog to the hour of the Rat.
- ²³¹ 4th day. Nineteen men of Koryō returned to their own country. These were condolence envoys who came over on the occasion of the mourning for the later Okamoto Empress. They had been detained and had not yet taken their departure.
- ²³² 7th day. The Emperor issued an edict to the officials, saying:—"If any one knows of any means of benefiting the state or of increasing the welfare of the people, let him appear in Court and make a statement in person. If what he says is reasonable, his ideas will be adopted and embodied in regulations."
- ²³³ 10th day. There was thunder in the West.
- ²³⁴ 12th day. The Empress-consort was unwell. (The Emperor,) having made a vow on her behalf, began the erection of the Temple of Yakushiji, and made one hundred persons enter religion as priests. In consequence of this she recovered her health.
- ²³⁵ On this day an amnesty was granted.
- ²³⁶ 16th day. There was an eclipse of, the moon.
- ²³⁷ The Imperial Prince Kusakabe was sent to pay a visit of inquiry to the Priest Yemiō. On the following day Priest Yemiō died, and the three Imperial Princes were sent to make a visit of condolence.
- ²³⁸ 24th day. Silla sent Kim Ya-phil, of Sason rank, and Kim Wōn-seung, of Tè-nama rank, to offer tribute. Three student interpreters arrived in the suite of Ya-phil.
- ²³⁹ 26th day. The Emperor took ill. For this reason one hundred persons were made to enter religion as priests, and he presently recovered.
- ²⁴⁰ 30th day. Bramblings covered the sky, flying from south-east to north-west.
- ²⁴¹ 10th year, Spring, 1st month, 2nd day. Offerings were distributed to the Gods of Heaven and Earth.
- ²⁴² 3rd day. The various functionaries paid their respects at Court.
- ²⁴³ 7th day. The Emperor occupied the Opposite Little Hall, and gave a banquet there. On this day the Princes of the Blood and the Princes were introduced into the inner reception Chamber while the Ministers were all in attendance in the outer reception Chamber. For both alike sake was provided and a musical performance given. On this occasion Oho-gata, Kusakabe no Kishi, of Upper Daisen rank, was granted the rank of Lower Daikin, and the title was bestowed on him Of Naniha no Muraji.
- ²⁴⁴ 11th day. By an Imperial decree, Ihadzumi Sakahibe no Muraji was granted a fief of sixty houses and received a present of thirty pieces of coarse silk, a hundred and fifty kin of floss silk, one hundred and fifty tan of cloth, and a hundred mattocks.
- ²⁴⁵ 17th day. All from the Princes of the Blood down to the rank of Shōken had archery in the Court.

²⁴⁶ 19th day. Orders were given to the Home and other provinces to repair the Heavenly and Earthly (Shintō) shrines.

²⁴⁷ 25th day. The Emperor and Empress-consort took their places together in the Great Hall of Audience, and having summoned before them the Princes of the Blood, the Princes and the Ministers, addressed them as follows:—"It is Our desire now anew to enact regulations and to reform the laws. Do ye therefore join with us in executing this enterprise. But if we were to proceed suddenly with this business, affairs of state would suffer. It will therefore be proper to make a division of men before going on."

²⁴⁸ On this day, His Highness the Imperial Prince Kusakabe was made Prince Imperial and was accordingly associated with the Emperor in the conduct of the myriad machinery of state.

²⁴⁹ 29th day. The Lady Abe died.

²⁵⁰ 30th day. Toyohama Tahema no Kimi, of Shōshi rank, died.

²⁵¹ 3rd month, 3rd day. The Lady Abe was buried.

²⁵² 16th day. The Emperor took his place in the Great Hall of Audience, and there gave orders to the Imperial Princes Kahashima and Osakabe, to Prince Hirose, Prince Takeda, Prince Kuhada, and Prince Mino, to Michichi, Kamitsukenu no Kimi, of Lower Daikin rank, Kobito, Imbe no Muraji, of Middle Shōkin rank, Inashiki, Adzumi no Muraji, of Lower Shōkin rank, Ohogata, Naniha no Muraji, Ohoshima, Nakatomi no Muraji, of Upper Daisen rank, and Kobito Heguri no Omi, of Lower Daisen rank, to commit to writing a chronicle of the Emperors, and also of matters of high antiquity. Ohoshima and Kobito took the pen in hand themselves, and made notes.

²⁵³ 20th day. There was an earthquake.

²⁵⁴ 24th day. The Emperor took his place by the well of the New Palace, made trial of the sounds of drums and flutes and caused them to be practised in harmony.

²⁵⁵ Summer, 4th month, 2nd day. Worship was paid to the Deities of Hirose and Tatsuta.

²⁵⁶ 3rd day. A prohibitory law in 92 articles was established, and was accordingly promulgated with the following words:—"The costumes of all from the Princes of the Blood down to the common people, and the wearing of gold and silver, pearls and jewels, purple, brocade, embroidery, fine silks, together with woollen carpets, head-dresses and girdles, as well as all kinds of coloured stuffs, are regulated according to a scale the details of which are given in the written edict."

²⁵⁷ 12th day. The title of Muraji was granted to Wokida, Nishikori no Miyakko, Yoshimaro, Tawi no Atahe, Mukutari and Ihakatsu, Sugita no Kurando, Agata, Kahachi no Atahe, Kagami, Oshinomi no Miyakko, Yoshimaro, Aretawo no Atahe, Momoye and Oshidzuki, Ohokoma no Miyakko, Tatsumaro, Yamato no Atahe, Ohoshima, Kadobe no Atahe, Ohi, Shishibito no Miyakko, and Yamashiro no Koma no Ikamaro, fourteen persons in all.

²⁵⁸ 17th day. An entertainment was given in Tsukushi to the Koryō guests Myo-mun and his people. Each received presents according to his rank.

²⁵⁹ 5th month, 11th day. Worship was paid to the august spirit of the Emperor's grandfather. On this day the Emperor issued a decree, saying:—"The deference paid by public functionaries to the Palace officials is far too great. Sometimes they go to their doors and address their complaints to them,

sometimes they pay court to their houses by offerings of presents. If there should be any such cases in future, the offenders will be punished according to circumstances."

²⁶⁰ 26th day. Myo-mun of Koryō took his departure.

²⁶¹ 6th month, 5th day. The Silla guest Ya-phil was entertained in Tsukushi. He (and his suite) received presents varying in the case of each.

²⁶² 17th day. Prayer was made for rain.

²⁶³ 24th day. There was an earthquake.

²⁶⁴ Autumn, 7th month, 1st day. A red sparrow was seen.

²⁶⁵ 4th day. Tsukura, Uneme no Omi, of Lower Shōkin rank, was sent to the Land of Silla as Chief Envoy, and Tate, Tahema no Kimi, as Junior Envoy.

²⁶⁶ On this day Hirodari, Saheki no Muraji, of Lower Shōkin rank, was sent as Chief Envoy to the Land of Koryō, and Maro, Woharida no Omi, as Junior Envoy.

²⁶⁷ 10th day. Worship was paid to the Deities of Hirose and Tatsuta.

²⁶⁸ 30th day. Orders were given to the whole Empire to hold a great Purification ceremony. At this time the Miyakko of each province supplied one slave to the Shrine of Purification, and thus did purification.

²⁶⁹ Intercalary 7th month, 15th day. In fulfilment of a vow of the Empress-consort a great feast of vegetable fare was given, and the Sutras were expounded in all the Temples of the capital.

²⁷⁰ 8th month, 11th day. A notification was made to the people of the three Han, saying:—"On a former day, your taxes were remitted for a period of ten years, which have now come to an end. In addition to this, all forced labour is remitted for a period of ten years to you who accepted our rule, and also to your children and grandchildren who accompanied you in the first year."

²⁷¹ 11th day. Michichi, Kamitsukenu no Kimi, of Lower Daikin rank, died.

²⁷² 16th day. The province of Ise sent tribute of a white owl.

²⁷³ 20th day. The Envoys sent to Tanegashima presented a map of that island. This country is more than 5000 ri distant from the capital, and lies in the middle of the sea south of Tsukushi. The inhabitants cut off their hair and wear garments of grass. Rice is always abundant. With one sowing, there are two harvests. The products of the island are Cape jasmine and bulrushes. There are also numerous marine products of different kinds.

²⁷⁴ On this day, Ya-phil took his departure for his own country.

²⁷⁵ 9th month, 3rd day. The Envoys sent to Koryō and Silla arrived together and paid their respects to the Emperor.

²⁷⁶ 5th day. The province of Suwō presented a red tortoise, which was let loose in the pond of the Palace of Shima.

²⁷⁷ 9th day. A decree was issued, as follows:—"Let all Houses in which a senior member has not yet been fixed, each decide upon a senior member and report to the controlling department."

²⁷⁸ 14th day. An entertainment was given to the men of Tanegashima on the river bank west of the Temple of Asuka. Various kinds of music were performed.

²⁷⁹ 16th day. A comet appeared.

²⁸⁰ 17th day. The planet Mars entered the Moon.

²⁸¹ Winter, 10th month, 1st day. There was an eclipse of the sun.

²⁸² 18th day. There was an earthquake.

²⁸³ 20th day. Silla sent Kim Chhyung-phyöng, an Il-kil-son of Sa-tök, and Kim Il-syé, of the rank of Tè-nama, to bring tribute, which consisted of such things as gold, silver, copper, iron, brocade, thin silk, deer skins and fine cloth—a certain quantity of each. Separately they brought presents for the Emperor, the Empress-consort, and for the senior Prince of such things as gold, silver, flags of haze-brocade and skins, a certain quantity of each.

²⁸⁴ 25th day. The Emperor issued a decree as follows:—"Let all, from those of Daisen rank down to Shōken, each declare their views."

²⁸⁵ In this month the Emperor intended to hunt on the plain of Hirose. A temporary palace had been constructed, and his baggage made ready, but in the end the Imperial car did not proceed thither. Only those from the rank of Princes of the Blood down to the Ministers all stayed at Karunoichi and inspected the equipage and the saddle-horses. The Daibu from the rank of Shōkin upwards all sat in order under a tree, while those of the rank of Daisen and under mounted on horseback themselves and passed together along the highway from south to north.

²⁸⁶ Silla Envoys came and announced the death of the king of that country.

²⁸⁷ 11th month, 2nd day. There was an earthquake.

²⁸⁸ 12th month, 10th day. Kobito, Kahabe no Omi, of Lower Shōkin rank, was sent to Tsukushi to entertain Chhyung-phyöng, the Silla guest.

²⁸⁹ 29th day. Kanuchi, Tanaka no Omi, Saru, Kakimoto no Omi, Kuniwoshi, Tanabe no Muraji, Maro, Takamuku no Omi, Mabito, Ahata no Omi, Maro, Mononobe no Muraji, Ohoshima, Nakatomi no Muraji, Karainu, Sone no Muraji, and Chitoko, Fumi no Atahe, ten persons in all, received the rank of Lower Shōkin.

²⁹⁰ On this day, Nukamushi, Toneri no Miyakko, and Chitoko, Fumi no Atahe, were granted the title of Muraji.

²⁹¹ 11th year, Spring, 1st month, 9th day. Nukamushi, Toneri no Miyakko, of Daisen rank, was given the rank of Lower Shōkin.

²⁹² 11th day. Kim Chhyung-phyöng was entertained in Tsukushi.

²⁹³ 18th day. The Lady Higami died within the Palace.

²⁹⁴ 19th day. There was an earthquake.

²⁹⁵ 27th day. The Lady Higami was buried at Akaho.

²⁹⁶ 2nd month, 12th day. Kim Chhyung-phyöng returned to his own country.

²⁹⁷ In this month, Nukamushi, Toneri no Miyakko, of Lower Shōkin rank, died. In view of his services in the year Midzunoye Saru, he received the posthumous rank of Upper Daikin.

²⁹⁸ 3rd month, 1st day. Prince Mino, of Shōshi rank, the Daibu of the Household Department and others were sent to Nihiki to examine the conformation of the ground. It was accordingly resolved to have the capital there.

²⁹⁹ 2nd day. Twenty-two Yemishi of the province of Michinoku were granted dignities.

³⁰⁰ 7th day. There was an earthquake.

³⁰¹ 13th day. By command of the Emperor, Ihashiki, Sakahibe no Muraji, invented afresh new characters—one book in forty-four volumes.

³⁰² 16th day. The Emperor visited Nihiki.

³⁰³ 28th day. The Emperor issued a decree forbidding henceforward all from the Princes of the Blood down to the public functionaries to wear caps of rank, aprons, lined garments, and habaki, and also forbidding the stewards and Uneme of the Palace to wear shoulder-straps or scarfs.

³⁰⁴ On this day, a decree was addressed to all from the Princes of the Blood down to the Ministers who had been granted sustenance-fiefs, discontinuing all such fiefs, and directing that they should be returned to the State.

³⁰⁵ In this month, Mate, Hase no Muraji, died. For his services in the year Midzunoye Saru he was granted the posthumous rank of Upper Daikin.

³⁰⁶ Summer, 4th month, 9th day. Worship was paid to the Deities of Hirose and Tatsuta.

³⁰⁷ 21st day. Shima, Tajihi no Mabito, Viceroy of Tsukushi, and others, sent tribute of a large bell.

³⁰⁸ 22nd day. Itaka, Kina, and others, Yemishi of Koshi, requested 7000 families of captives, in order to constitute a district. Their request was granted.

³⁰⁹ 23rd day. The Emperor made a decree, saying:—"Henceforth all persons whatsoever, men or women, must tie up their hair. This is to be completed not later than the 30th day of the 12th month. But for the date of tying up the hair, let a further Imperial notification be awaited." It was from this time that the practice began of women riding on horseback like men.

³¹⁰ 5th month, 12th day. The Yamato no Aya no Atahe were granted the title of Muraji.

³¹¹ 16th day. The Chief Envoy to Koryō, Hirotari, Saheki no Muraji, and the Junior Envoy, Maro, Woharida no Omi, reported to the Palace the results of their mission.

³¹² 27th day. The Yamato no Aya no Atahe, male and female, all presented themselves. They were rejoiced at the grant of a title, and paid their respects to the Emperor.

³¹³ 6th month, 1st day. The King of Koryō sent Cho Yu-kwè, Nu Mo-chöl and Tè-ko-myo-ka, of the Lower Division, with tribute of the products of the country. Accordingly, Silla sent Kim Syök-kwi, of Tè-nama rank, to escort the Koryō Envoys to Tsukushi.

³¹⁴ 6th day. Men and women began to tie up their hair. They accordingly wore caps of varnished gauze.

³¹⁵ 12th day. Prince Yeguri, of the 5th rank, died.

³¹⁶ Autumn, 7th month, 3rd day. Hayato came in numbers with tribute of the productions of their country. On this day, the Hayato of Ohosumi and the Hayato of Ata wrestled in the Court. The Ohosumi Hayato had the victory.

³¹⁷ 9th day. Maro, Kashihade no Omi, of middle Shōkin rank, took ill. His Highness the Imperial Prince Kusakabe and the Imperial Prince Takechi were sent to make kind inquiry as to his illness.

³¹⁸ 11th day. Worship was paid to the Deities of Hirose and Tatsuta.

³¹⁹ 17th day. There was an earthquake.

³²⁰ 18th day. Maro, Kashihade no Omi, died. The Emperor was shocked, and lamented greatly.

³²¹ 21st day. For his services in the year Midzunoye Saru, Maro no Omi was granted the posthumous rank of Daishi and presents were given. The Empress-consort also bestowed gifts, which moreover were similar to those granted by the government.

³²² 25th day. Presents of various values were given to men of Tane, of Yaku and of Amami.

³²³ 27th day. The Hayato were entertained west of the Asuka Temple. Music of various kinds was performed, and presents given them varying in value in the case of each. The Buddhist priests and laity all came to look on.

³²⁴ On this day it was reported from the provinces both of Shinano and Kibi that hoar-frost had fallen, moreover that owing to storms the five grains had not formed.

³²⁵ 8th month, 1st day. All from the Princes of the Blood down to the Ministers were each made to bring forward matters suitable for framing regulations.

³²⁶ 3rd day. The Koryō guests were entertained in Tsukushi.

³²⁷ On this evening at twilight a great star passed from the East to the West.

³²⁸ 5th day. Laws were drawn up. There was a great rainbow within the Palace.

³²⁹ 11th day. A thing appeared in shape like a Buddhist baptismal flag, and of a flame colour. It floated through the void towards the north and was seen by all the provinces. Some said that it sank into the Sea of Koshi. On this day a white vapour arose on the Eastern Mountain, four fathoms in size.

³³⁰ 12th day. There was a great earthquake.

³³¹ —th day. The Viceroy of Tsukushi reported that there was a sparrow with three legs.

³³² 17th day. There was another earthquake. On this day there was a rainbow at dawn right in the middle of the sky and opposite to the sun.

³³³ 22nd day. The Emperor issued an edict (prescribing) the character of ceremonies and language.

³³⁴ He decreed further, saying:—"Let the lineage and character of all candidates for office be always inquired into before a selection is made. None whose lineage is insufficient are eligible for appointment, even although their character, conduct and capacity may be unexceptionable."

³³⁵ 28th day. On account of the illness of the Imperial Princess Hidaka [otherwise called the Imperial Princess Nihiya], an Imperial command was given for the pardon of 190 persons of both sexes who were guilty of capital or lesser crimes.

³³⁶ 29th day. More than 140 persons renounced the world in the Great Temple of the Great Palace.

³³⁷ 9th month, 2nd day. By Imperial command ceremonial kneeling and crawling were both abolished from this time forward, and the ceremonial custom of standing of the Naniha Court was again practised.

³³⁸ 11th day. At mid-day, several hundreds of cranes appeared in the quarter of the Great Palace, and soared aloft in the void. After two hours they all dispersed.

³³⁹ Winter, 10th month, 8th day. A great revel was held.

³⁴⁰ 11th month, 16th day. The Emperor made a decree, saying:—"Hear this, all ye Princes of the Blood, Princes and Ministers, as well as ye common people! In regard to trials For offences against the law, whether within the Palace or in the Court, let examination be made at the place where the

offence has been committed as soon as seen or heard of, and let there be no concealment. In the case of grave crimes, let those which should be referred to a superior be so referred, and when arrest is proper let the offender be seized. If any resist and are not arrested, raise the soldiers of the place and arrest them. To those judged deserving of flogging there may be administered not more than a hundred blows, to be determined according to a scale. Moreover, when the facts of a crime are undeniable and the accused falsely states that he is innocent, and does not admit the justice of the charge, but disputes with the prosecutor, let his original offence be superadded to this."

³⁴¹ 12th month, 3rd day. A decree was issued as follows:—"Let the people of every House each determine who shall be the Senior member of the House, and make report accordingly. Moreover, in cases where there are numerous members of the same House, let them divide and each part determine who shall be its own Senior member, all reporting at the same time to the proper officials, who shall thereupon weigh the facts and deal with the matter. Such official decisions must be accepted. And let no one for trifling reasons hastily include in his House persons who do not belong to it."

³⁴² 12th year, Spring, 1st month, 2nd day. The functionaries paid their respects at Court.

³⁴³ The Viceroy of Tsukushi, Shima, Tajihi no Mabito, and others presented tribute of a three-legged sparrow.

³⁴⁴ All from the Princes of the Blood down to the Ministers were invited in front of the Great Hall of Audience and a banquet given them. On this occasion the three-legged sparrow was shown to the Ministers.

³⁴⁵ 18th day. The Emperor issued a decree, saying:—"This is the ordinance of Us, the Emperor Yamato neko, who rule, as a God Incarnate, the great eight regions. Hear it, all ye governors of provinces, Kuni no Miyakko, governors of districts and common people! Ever since We first rose to the vast dignity, there have been auspicious signs from Heaven, not one or two only, but many. Now We learn by tradition that auspicious signs from Heaven come as a response when the principles of administering the Government are in harmony with the laws of Heaven. That they should appear repeatedly every year in this Our reign is, on the one hand, matter for awe, and on the other, matter for rejoicing. Therefore the Princes of the Blood, the Princes, with the Ministers and functionaries, as well as the people of the Empire, join with Us in our joy." Accordingly presents were made to all from the rank of Shōken upwards, each according to his rank, and all crimes were pardoned from capital offences downwards. Moreover all forced labour was remitted to the common people.

³⁴⁶ On this day there was a performance in the Court of the Woharida dance and of the music of the three countries of Koryō, Pèkché and Silla.

³⁴⁷ 2nd month, 1st day. The Imperial Prince Ohotsu for the first time attended to matters of State.

³⁴⁸ 3rd month, 2nd day. On the occasion of making appointments to the offices of Sōjō, Sōdzu, and Risshi, the Emperor gave command, saying:—"Let those who have general control over the priests and nuns act according to the law," etc., etc.

³⁴⁹ 19th day. The Envoys sent to Tane returned.

³⁵⁰ Summer, 4th month, 15th day. The Emperor made a decree, saying:—"Henceforth copper coins must be used, and not silver coins."

³⁵¹ 18th day. A decree was issued, saying:—"Let the use of silver be not discontinued."

³⁵² 21st day. Worship was paid to the Deities of Hirose and Tatsuta.

- ³⁵³ 6th month, 3rd day. Umakuta, Ohotomo no Muraji, died. The Emperor was much shocked, and sent Prince Hatsuse on a visit of condolence. The Emperor manifested a loving recognition of his zeal during the year Midzunoye Saru and of the services of his ancestors at all times, and granted him the posthumous title of Daishi, and burial with beat of drum and blowing of horns.
- ³⁵⁴ 6th day. Prince Takazaka, of the 3rd rank, died.
- ³⁵⁵ Autumn, 7th month, 4th day. The Emperor went to the house of the Princess Kagami-hime and made kind inquiry as to her illness.
- ³⁵⁶ 5th day. Princess Kagami-hime died.
- ³⁵⁷ In this summer priests and nuns were for the first time invited to the Palace for a "retreat." Accordingly thirty persons of pure conduct were selected, who renounced the world.
- ³⁵⁸ 15th day. Prayer was made for rain.
- ³⁵⁹ 18th day. The Emperor made a tour in the capital.
- ³⁶⁰ 20th day. Worship was paid to the Deities of Hirose and Tatsuta.
- ³⁶¹ From this month a drought began which lasted till the eighth month. A Buddhist priest of Pèkché named Dōzō prayed for rain and obtained it.
- ³⁶² 8th month, 5th day. A general amnesty was ordered throughout the Empire.
- ³⁶³ Wofukehi, Ohotomo no Muraji, died. For his services in the year Midzunoye Saru, he was granted the posthumous rank of Middle Daikin.
- ³⁶⁴ 9th month, 2nd day. There was a great storm.
- ³⁶⁵ 23rd day. The title of Muraji was granted to thirty-eight Houses, viz. Yamato no Atahe, Kurikuma no Obito, Motori no Miyakko, Yatabe no Miyakko, Fujiharabe no Miyakko, Osakabe no Miyakko, Saigusabe no Miyakko, Ofuchi Kahachi no Atahe, Kahachi no Aya no Atahe, Mononobe no Obito, Yamashiro no Atahe, Katsuraki no Atahe, Tonohatori no Miyakko, Kadobe no Atahe, Nishikori no Miyakko, Katsura no Miyakko, Tottori no Miyakko, Kume no Toneri no Miyakko, Hinokuma no Toneri no Miyakko, Ohokoma no Miyakko, Hada no Miyakko, Kahase no Toneri no Miyakko, Yamato no Mumakahi no Miyakko, Kahachi no Mumakahi no Miyakko, Kibumi no Miyakko, Komotsume no Miyakko, Magari Hakodzukuri no Miyakko, Isonokamibe no Miyakko, Takara Himatsuri no Miyakko, Hasesukabe no Miyakko, Anahobe no Miyakko, Shiragabe no Miyakko, Oshinomi no Miyakko, Hatsukase no Miyakko, Fumi no Obito, Wohatsuse no Miyakko, Kudara no Miyakko and Katarahi no Miyakko.
- ³⁶⁶ Winter, 10th month, 5th day. The title of Muraji was granted to fourteen houses, viz., Miyake no Kishi, Kusakabe no Kishi, Hōki no Miyakko, Fune no Fubito, Iki no Fubito, Sarara no Mumakahi no Miyakko, Uno no Mumakahi no Miyakko, Yoshino no Obito, Ki no Sakabito no Atahe, Uneme no Miyakko, Atogi no Fubito, Takechi no Agatanushi, Shiki no Agatanushi and Kagami-dzukuri no Miyakko.
- ³⁶⁷ 13th day. The Emperor went a-hunting to Kurahashi.
- ³⁶⁸ 11th month, 4th day. An Imperial command was given to all the provinces to engage in military training.
- ³⁶⁹ 13th day. Silla sent Kim Chu-san, of Sason rank, and Kim Chang-chi, of Tè-nama rank, to offer tribute.

³⁷⁰ 12th month, 23rd day. The Emperor sent Prince Ise, of the fifth rank of Princes, Yakuni, Hata no Kimi, of Lower Daikin rank, Homuchi, Ohoshi no Omi, of Lower Shōkin rank, Ohoshima, Nakatomi no Muraji, of Lower Shōkin rank, with Hangwan, clerks, and artizans, to make a tour through the Empire and determine the boundaries of the provinces. They were unable, however, to determine them all this year.

³⁷¹ 17th day. The Emperor made a decree, saying:—"Let all civil and military officials, and all persons of rank in the Home provinces, not fail to present themselves at Court in the four first months. If owing to mortal disease they cannot attend, let the officials whose duty it is to do so prepare a full report and forward it to the judicial authorities."

³⁷² He further made a decree, saying:—"The Capital and Palace should not be in one place only. They must be constructed in several places. We therefore wish first of all to make the Capital at Naniha. Let the public functionaries therefore each proceed thither, and apply for sites for houses."

³⁷³ 13th year, Spring, 1st month, 17th day. The title of Muraji was granted to the two Houses of Mino no Agatanushi and Kurando no Kinunuhi no Miyakko.

³⁷⁴ 23rd day. The Emperor, taking his place in the Eastern Court with the Ministers in attendance, sent for men skilled in archery, with dwarfs and palace attendants, and made them shoot.

³⁷⁵ 2nd month, 24th day. Kim Chu-san was entertained in Tsukushi.

³⁷⁶ 28th day. The Emperor sent Prince Hirose of Jō-kwō-shi rank, and Yasumaro, Ohotomo no Muraji, of Middle Shōkin rank, with Hangwan, clerks, professors of the In and Yō, and artizans to the Home provinces, to determine by divination a site suitable for the capital.

³⁷⁷ On this day Prince Mino, Tsukura, Uneme no Omi, of Lower Shōkin rank, and others were sent to Shinano to inspect the conformation of the ground, perhaps with the object of having a capital there.

³⁷⁸ 3rd month, 8th day. Yumi, Ube no Atahe, a man of Yoshino, sent tribute of a white camellia.

³⁷⁹ 9th day. The Emperor made a visit to the capital, and decided on the site for a palace.

³⁸⁰ 23rd day. Kim Chu-san returned to his own country.

³⁸¹ Summer, 4th month, 5th day. All persons with sentences of not more than lesser banishment were pardoned.

³⁸² 13th day. Worship was paid to the great Abstinence Deity of Hirose and to the Wind-Gods of Tatsuta.

³⁸³ 20th day. Maro, Takamuku no Omi, of Lower Shōkin rank, was sent as Chief Envoy to Silla, and Tsuno no Omi, of Lower Shōsen rank, as Junior Envoy.

³⁸⁴ Intercalary 4th month, 5th day. The Emperor made a decree, saying:—"We have resolved to hold an inspection in the ninth month of next year. We therefore prescribe the conduct and the state of the public functionaries."

³⁸⁵ A further edict was made, as follows:—"In a government, military matters are the essential thing. All civil and military officials should therefore sedulously practise the use of arms and riding on horseback. Be careful to provide an adequate supply of horses, weapons, and articles of personal costume. Those who have horses shall be made cavalry soldiers, those who have none shall be infantry soldiers. Both shall receive training. Let no obstacle be thrown in the way of their

assembling for this purpose. If any person disobeys this edict, if he does not provide a horse and weapons, or if his costume is defective, all such persons, from Princes of the Blood down to Ministers, shall be fined. Those from the rank of Daisen down who deserve to be fined shall be fined: those who deserve flogging shall be flogged. But if by diligent practice they succeed in learning their duties, they shall have their punishment diminished by two degrees, even in the case of those guilty of capital crimes. Anyone, however, who purposely offends in reliance on his own cleverness is not included among those eligible for pardon."

³⁸⁶ A further edict was made as follows:—"As to the clothing of both men and women, it is left to the wearers' option whether they have susotsuki or not, and also ties or tassels. But on the occasion of (state) assemblies, those who wear susotsuki should also have tassels. In the case of men, however, those who have yebōshi should wear them, and at the same time laced trousers. Women of forty years of age or upwards are allowed to tie up their hair or not, and to ride astride or side-saddle, just as they please. A distinction is made in the case of practisers of magic, who are excepted from the rule for tying up the hair."

³⁸⁷ 11th day. Prince Mino and his colleagues presented a map of the province of Shinano.

³⁸⁸ 16th day. A vegetarian feast was prepared within the Palace. A pardon was accordingly given to the Toneri who had been guilty of offences.

³⁸⁹ 24th day. The Buddhist priest Fukuyō of Asukadera was condemned and thrown into prison.

³⁹⁰ 29th day. Fukuyō committed suicide by cutting his throat.

³⁹¹ 5th month, 14th day. The priests, nuns and laity who had emigrated from Pèkché, men and women, altogether twenty-three persons, were all settled in the province of Musashi.

³⁹² 28th day. Nanihamaro, Miwa no Hiketa no Kimi, was sent to Koryō as Chief Envoy, and Hitotari, Kuhabara no Muraji, as Junior Envoy.

³⁹³ 6th month, 4th day. Prayer was offered for rain.

³⁹⁴ Autumn, 7th month, 4th day. The Emperor visited Hirose.

³⁹⁵ 9th day. Worship was paid to the Deities of Hirose and Tatsuta.

³⁹⁶ 23rd day. A comet appeared in the North-west, more than ten feet long.

³⁹⁷ Winter, 10th month, 1st day. The Emperor made a decree, saying:—

³⁹⁸ "The hereditary titles of all the families are again reformed, and eight titles of eight classes instituted. By this means the multitudinous titles of the Empire are amalgamated. The first is Mabito, the second Ason, the third Sukune, the fourth Imiki, the fifth Michi no Shi, the sixth Omi, the seventh Muraji, and the eighth Inaki."

³⁹⁹ On this day thirteen houses received the title of Mabito, viz. Moriyama no Kimi, Michi no Kimi, Takahashi no Kimi, Mikuni no Kimi, Tahema no Kimi, Ibaraki no Kimi, Tajihi no Kimi, Wina no Kimi, Sakata no Kimi, Hata no Kimi, Okinaga no Kimi, Sakabito no Kimi, and Yamaji no Kimi.

⁴⁰⁰ 3rd day. Prince Ise and his colleagues were sent to determine the boundaries of the provinces.

⁴⁰¹ On this day, Tasuki, Agata no Inukahi no Muraji, was sent to Tamna as Chief Envoy, and Kane, Kahabara no Muraji, as Junior Envoy.

⁴⁰² 14th day. At the hour of the boar (10 p.m.) there was a great earthquake. Throughout the country men and women shrieked aloud, and knew not East from West. Mountains fell down and rivers

gushed forth; the official buildings of the provinces and districts, the barns and houses of the common people, the temples, pagodas and shrines were destroyed in numbers which surpass all estimate. In consequence many of the people and of domestic animals were killed or injured. The hot springs of Iyo were dried up at this time and ceased to flow. In the province of Tosa more than 500,000 shiro of cultivated land were swallowed up and became sea. Old men said that never before had there been such an earthquake. On this night a rumbling noise like that of drums was heard in the East. Some said that the island of Idzu had increased of itself on two sides, the north and west, to the extent of more than 300 rods, and that a new island had been formed. The noise like that of drums was the sound made by the gods in constructing this island.

⁴⁰³ 16th day. Presents were made to the Princes and Ministers.

⁴⁰⁴ 11th month, 1st day. The title of Ason was granted to fifty-two houses, viz. Oho-miha no Kimi, Oho-Kasuga no Omi, Abe no Omi, Kose no Omi, Kashihade no Omi, Ki no Omi, Hata no Omi, Mononobe no Muraji, Heguri no Omi, Sazakibe no Omi, Nakatomi no Muraji, Ohoyake no Omi, Ahata no Omi, Ishikaha no Omi, Sakarawi no Omi, Uneme no Omi, Tanaka no Omi, Woharida no Omi, Hodzumi no Omi, Yamashiro no Omi, Kamo no Kimi, Wono no Omi, Kahahe no Omi, Iwi no Omi, Kakimoto no Omi, Karobe no Omi, Waka-zakurabe no Omi, Kishida no Omi, Takamuko no Omi, Shishi-bito no Omi, Kume no Omi, Inugami no Kimi, Kamidzukenu no Kimi, Tsunu no Omi, Hoshikaha no Omi, Oho no Omi, Munagata no Kimi, Kuruma-mochi no Kimi, Aya no Kimi, Shimoji no Omi, Iga no Omi, Abe no Omi, Hayashi no Omi, Hami no Omi, Shimodzukenu no Kimi, Sami no Kimi, Chi-mori no Omi, Ohono no Kimi, Sakamoto no Omi, Ikeda no Kimi, Tamate no Omi, and Kasa no Omi.

⁴⁰⁵ 3rd day. The Governor of the province of Tosa reported that owing to a great tide which rose high, and an overflowing rush of sea-water, many of the ships used for conveying tribute had been sunk and lost.

⁴⁰⁶ 21st day. At dusk the seven stars drifted together to the North-east and sank.

⁴⁰⁷ 23rd day. At sunset a star fell in the quarter of the East as large as a jar. At the hour of the dog the constellations were wholly disordered, and stars fell like rain.

⁴⁰⁸ During this month there was a star which shot up in the zenith and proceeded along with the Pleiades until the end of the month, when it disappeared.

⁴⁰⁹ 12th month, 2nd day. The title of Sukune was granted to fifty houses, viz. Ohotomo no Muraji, Saheki no Muraji, Adzumi no Muraji, Imbe no Muraji, Wohari no Muraji, Kura no Muraji, Nakatomi no Sakabito no Muraji, Hashi no Muraji, Harahibe no Muraji, Sakahibe no Muraji, Sakarawi no Tanabe no Muraji, Ifube no Muraji, Kannabe no Muraji, Osakabe no Muraji, Kusakabe no Muraji, Miyake no Muraji, Kobe no Muraji, Tasuki no Muraji, Tajihi no Muraji, Yuki no Tajihi no Muraji, Nuribe no Muraji, Oho-yuye no Muraji, Waka-yuye no Muraji, Yuge no Muraji, Kami Hatori no Muraji, Nukatabe no Muraji, Tsumori no Muraji, Agata no Inukahi no Muraji, Waka-inukahi no Muraji, Tamanoya no Muraji, Nittabe no Muraji, Shidzuwori no Muraji, Hi no Muraji, Ofusama no Muraji, Yamabe no Muraji, Yatsume no Muraji, Sawi no Muraji, Tsume-takumi no Muraji, Ato no Muraji, Mamuta no Muraji, Tame no Muraji, Chihisakobe no Muraji, Uji no Muraji, Wi-tsukahi no Muraji, Ama no Inukahi no Muraji, Hashibito no Muraji, Usume no Muraji, Mino no Muraji, Moroahi no Omi, and Furu no Muraji.

⁴¹⁰ 6th day. Wohi, Hashi no Sukune, and Hōzen, Shirawi no Fubito, who had gone to the Land of Great Thang for study, and also Kobito Witsukahi no Muraji, and Tokuko, Tsukushi no Miyake no Muraji, who had been carried off to Great Thang during the Pèkché campaign, arrived by way of Silla. Accordingly Silla sent Kim Mul-yu, of Tè-nama rank, to escort Wohi and the others to Tsukushi.

⁴¹¹ 13th day. There was a general pardon to all criminals except those guilty of capital crimes.

⁴¹² In this year it was notified to the four provinces of Iga, Ise, Mino, and Wohari, that for the future in years of payment of commuted taxes, forced labour would be remitted, and in years of forced labour, the commuted taxes would be remitted.

⁴¹³ The lower district of Katsuraki in Yamato reported that there was a fowl with four legs.

⁴¹⁴ Moreover the district of Higami in the province of Tamba reported that there was a calf with twelve horns.

⁴¹⁵ 14th year, Spring, 1st month, 2nd day. The public functionaries paid their respects at Court.

⁴¹⁶ 21st day. The styles of official ranks were reformed, and new grades added. There were two grades of Myō-i (bright-rank) and four grades of Jō-i (pure-rank), each grade being distinguished into Dai (great) and Kwō (broad), so as to form twelve grades in all. The above were for persons not below the rank of Princes.

⁴¹⁷ Next there were four grades of Shō-i (true or first rank), four grades of Jiki-i (straight or direct rank), four grades of Gon-i (diligent-rank), four grades of Mu-i (earnest-rank), four grades of Tsui-i (following-rank), and four grades of Shin-i (advancing-rank). Each grade was divided into Dai and Kwō, so that there were in all forty-eight grades. The above were the ranks of high officials.

⁴¹⁸ On this day, His Highness the Imperial Prince Kusakabe was granted the rank of Jō-kwō-ichi (pure-broad-first-rank), the Imperial Prince Ohotsu the rank of Jō-dai-ni (pure-great-second-rank), the Imperial Prince Takechi the rank of Jō-kwō-ni, the Imperial Prince Kahashima and the Imperial Prince Osakabe the rank of Jō-dai-san. The Princes of inferior rank and the high officials received steps in rank varying in each case.

⁴¹⁹ 2nd month, 4th day. Degrees of rank were granted to men of Great Thang, of Pèkché, and of Koryō, 147 persons in all.

⁴²⁰ 3rd month, 14th day. Kim Mul-yu was entertained in Tsukushi, and straightway took his departure from there. Accordingly seven men of Silla who had been cast away on our coast were delivered to Mul-yu and sent back.

⁴²¹ 16th day. Shitanu, Kose no Ason, of Jiki-dai-san rank, the Mayor of the capital, died.

⁴²² 27th day. Orders were sent to all the provinces that in every house a Buddhist shrine should be provided, and an image of Buddha with Buddhist scriptures placed there. Worship was to be paid and offerings of food made at these shrines.

⁴²³ In this month there was a rain of ashes in the province of Shinano. The herbs and trees all withered up.

⁴²⁴ Summer, 4th month, 4th day. The Governor of the province of Kii reported that the hot springs of Muro had dried up and ceased to flow.

⁴²⁵ 12th day. Worship was paid to the Deities of Hirose and Tatsuta.

- ⁴²⁶ 17th day. Kim Chu-san of Silla took his departure.
- ⁴²⁷ 25th day. Priests and nuns were for the first time invited to come to the Palace for a "retreat."
- ⁴²⁸ 5th month, 5th day. There was archery at the South Gate.
- ⁴²⁹ The Emperor visited the Temple of Asuka, presented to the Buddha precious objects, and paid him reverence.
- ⁴³⁰ 19th day. Mabito, Ahada no Ason, of Jiki-dai-shi rank, offered to transfer his rank to his father, but by an Imperial order this was disallowed.
- ⁴³¹ On this day, Hiromaro, Tahema no Mabito, of Jiki-dai-san rank, died. For his services in the year Midzunoye Saru, he was granted the posthumous rank of Jiki-dai-ichi.
- ⁴³² 26th day. Maro, Takamuku no Ason, Ushi-kahi, Tsunu no Ason, and their people arrived back from Silla. Along with them arrived the student priests Kwanjō and Unkwan. The King of Silla sent presents of two horses, three dogs, two parrots, two magpies, and a variety of valuable objects.
- ⁴³³ 6th month, 20th day. Eleven houses were granted the title of Imiki, viz. Yamato no Muraji, Katsuraki no Muraji, Ofushi-kahachi no Muraji, Yamashiro no Muraji, Naniha no Muraji, Ki no Sakabito no Muraji, Higashi Aya no Muraji, Nishi Aya no Muraji, Hada no Muraji, Ohosumi no Atahe, and Fumi no Muraji.
- ⁴³⁴ Autumn, 7th month, 21st day. Worship was paid to the Deities of Hirose and Tatsuta.
- ⁴³⁵ 26th day. The colours of the Court costumes for persons of the rank of Myō-i down to that of Shin-i were now settled for the first time. All persons of the rank of Jō-i and above wore red, those of Shō-i rank deep purple, those of Jiki-i rank light purple, those of Gon-i rank dark green, those of Mu-i rank light green, those of Tsui-i rank deep grape-colour, and those of Shin-i rank light grape-colour.
- ⁴³⁶ 27th day. The Emperor made a decree, saying:—"All persons of rank in the provinces of the Tō-san-dō from Mino eastwards, and of the Tō-kai-dō from Ise eastwards, are absolved from rendering forced labour."
- ⁴³⁷ 8th month, 12th day. The Emperor visited the Temple of Jōdoji.
- ⁴³⁸ 13th day. The Emperor visited the Temple of Kahara, and gave alms of rice to the company of priests.
- ⁴³⁹ 20th day. The Envoys sent to Tamna returned.
- ⁴⁴⁰ 9th month, 9th day. The Emperor gave a banquet in the Court of the Audience Hall of the old Palace.
- ⁴⁴¹ On this day presents of cloth of various values were given to everyone from the Prince Imperial down to the Imperial Prince Osakabe.
- ⁴⁴² 11th day. Prince Miyatoko, Prince Hirose, Prince Naniha, Prince Takeda, and Prince Mino were sent to the capital and to the Home provinces, each to hold an examination of the arms of the militia.
- ⁴⁴³ 15th day. Ushikahi, Tsunu no Ason, of Jiki-kwō-shi rank, was appointed Commissioner for the Tōkaido, Mushina, Ishikaha no Ason, of Jiki-kwō-shi rank, Commissioner for the Tō-san-do, Sukunamaro, Sami no Ason, of Jiki-kwō-shi rank, Commissioner for the Sanyō-do, Ahaji, Kose no Ason, of Jiki-kwō-shi rank, Commissioner for the San-in-do, Tomi, Michi no Mabito, of Jiki-kwō-san rank, Commissioner for the Nan-kai-do, and Hirotari, Saheki no Sukune, of Jiki-kwō-shi rank,

Commissioner for Tsukushi. Each took with him one Hangwan and one secretary, and made a tour to inspect the governors of provinces and of districts and the condition of the people.

⁴⁴⁴ On this day the Emperor made a decree, saying:—"Let all singers, whether male or female, and all flute-players, transmit their art to their descendants, and make them practise singing and the flute."

⁴⁴⁵ 28th day. The Emperor took his place in the Great Hall of Audience, summoned to him the Princes and Ministers before the Hall, and made them gamble.

⁴⁴⁶ On this day the Emperor made presents of the Imperial upper garments and trousers to Prince Miyatoko, Prince Naniha, Prince Takeda, Tomotari, Mikuni no Mabito, Ohotomo, Agata no Inukahi no Sukune, Miyuki, Ohotomo no Sukune, Ihashiki, Sakahibe no Sukune, Homuchi, Oho no Ason, Tsukura, Uneme no Ason, and Ohoshima, Fujihara no Ason, ten persons in all.

⁴⁴⁷ 19th day. The Emperor gave presents of Polar bear-skins and of skins of the mountain-goat to forty-eight Princes and Ministers from the Prince Imperial downwards, of varying value in each case.

⁴⁴⁸ 20th day. The Envoys sent to the Land of Koryō returned.

⁴⁴⁹ 24th day. On account of the Emperor being unwell, Buddhist scriptures were read for three days in the Great Temple of the Great Palace, and in the Temples of Kahara and Asuka. Rice was accordingly given to these three temples, in amounts varying in each case.

⁴⁵⁰ 27th day. The immigrants from Koryō received presents of various amounts.

⁴⁵¹ Winter, 10th month, 4th day. The Pèkché priest Syang-hwi was allowed a fief of thirty houses. This priest was a hundred years old.

⁴⁵² 8th day. Pöp-chang, a priest of Pèkché, and Gonju, Masuda no Atahe, a lay member of the Buddhist Church, were sent to Mino to make an infusion of Wokera. They were accordingly given presents of coarse silk, floss silk, and cloth.

⁴⁵³ 10th day. Tarise, Karobe no Ason, Nihinomi, Takada no Obito, and Maro, Aredawo no Muraji, were sent to Shinano with instructions to prepare a temporary Palace. The intention probably was that the Emperor should visit the hot springs of Tsukama.

⁴⁵⁴ 12th day. Prince Hatsuse of Jō-dai-shi rank, Uma-kahi, Kose no Ason, of Jiki-kwō-shi rank, with Hangwan and inferior officers to the number of twenty persons in all, were appointed to carry out the works in the Home provinces.

⁴⁵⁵ 17th day. Prince Ise and his colleagues went again to the Eastern provinces. They accordingly received presents of upper garments and trousers.

⁴⁵⁶ In this month the "Kongō-hanya Sutra" was expounded in the Palace.

⁴⁵⁷ 11th month, 2nd day, Ten thousand kin of store-iron were sent to the prefecture of Suwo. On the demand of the Viceroy of Tsukushi the following store articles were sent down to Tsukushi, viz. 100 hiki of coarse silk, 100 kin of raw silk, 300 tan of cloth, 400 pieces of tax-cloth, 10,000 kin of iron, and 2000 bundles of bamboos for making arrows.

⁴⁵⁸ 4th day. The Emperor gave orders to the provinces in all quarters, saying:—"All such things as great and small horns, drums, fifes, flags, crossbows, and stone-throwing engines should not be kept in private houses; they should all be stored in the Government house of the district."

⁴⁵⁹ 6th day. The Emperor visited the park of Shira-nishiki.

- ⁴⁶⁰ The priests Pöp-chang and Gonju presented to the Emperor an infusion of Wokera.
- ⁴⁶¹ On this day the ceremony of "calling on the spirit" was performed for the Emperor's sake.
- ⁴⁶² 27th day. Silla sent Kim Chi-syang, of Pha-chin-son rank, and Kim Kön-hun, of Tè-ason rank, to request governance and to bring tribute.
- ⁴⁶³ 12th month, 4th day. The frontier guards sent to Tsukushi were tossed about in mid ocean, and all lost their clothing. Accordingly 450 tan of cloth were sent to Tsukushi to make clothing for them.
- ⁴⁶⁴ 10th day. There was an earthquake. It began from the West.
- ⁴⁶⁵ 16th day. Alms of coarse silk, floss silk, and cloth were given to the priests of the Great Temple in the Great Palace.
- ⁴⁶⁶ 19th day. The Empress-consort presented the Princes and high officials, to the number of fifty-five persons, with Court costume, one suit to each.
- ⁴⁶⁷ Shuchō, 1st year, Spring, 1st month, 2nd day. The Emperor took his place in the Great Hall of Audience and gave a banquet to the Princes and High Officials.
- ⁴⁶⁸ On this day the Emperor decreed, saying:—"We shall now propose conundrums to the Princes and High Officials, and we promise prizes to those who give the right answers."
- ⁴⁶⁹ Upon this the Imperial Prince Takechi gave the right answers to the questions and received a present of 3 suits of Imperial garments of hari-suri, 2 pairs of brocade trousers, with 20 hiki of coarse silk, 50 kin of raw silk, 100 kin of floss silk, and 100 tan of cloth. Prince Ise also gave right answers, and was presented with 3 suits of black Imperial garments, 2 pairs of purple trousers, 7 hiki of coarse silk, 20 kin of raw silk, 40 kin of floss silk, and 40 tan of cloth.
- ⁴⁷⁰ On this day Kudara no Nihiki, a man of the province of Settsu, presented to the Emperor a white agate.
- ⁴⁷¹ 9th day. An invitation was given to the three higher ecclesiastics, the Risshi, and also to the director and clerks of the Great Temple of the Great Palace, nine priests in all, and they were entertained at a lay banquet. Moreover alms were given them of coarse silk, floss silk, and cloth, varying in value in the case of each.
- ⁴⁷² 10th day. The Princes and High Officials received a present of upper garments and trousers, one suit each.
- ⁴⁷³ 13th day. Men of talent, scholars, professors of Philosophy, and physicians, more than twenty persons in all, were summoned to the Palace. Food was given them and presents made to them.
- ⁴⁷⁴ 14th day. At the hour of the cock the Treasury Department at Naniha took fire and all the Palace was burnt. Some said that the fire broke out in the house of Kusuri, Ato no Muraji, and that it spread from there to the Palace. But the Arsenal offices were not burnt.
- ⁴⁷⁵ 16th day. The Emperor invited the Princes and High Officials to a banquet in the Great Audience Hall, and made them presents of coarse silk, floss silk, and cloth, varying according to the rank of each.
- ⁴⁷⁶ On this day conundrums were put to the Ministers, and more presents of fine and coarse silk given to those who made the right answers on the spot.
- ⁴⁷⁷ 17th day. A banquet was given in the hinder Palace.

⁴⁷⁸ 18th day. There was a great revel at Court.

⁴⁷⁹ On this day the Emperor took his place in front of the Imperial muro building and made presents to performers, of various values. He also gave presents of clothing to singers.

⁴⁸⁰ 9th day. There was an earthquake.

⁴⁸¹ In this month Prince Kahachi, of Jō-kwō-shi rank, Yasumaro, Ohotomo no Sukune, of Jiki-kwō-san rank, Ohoshima Fujihara no Ason, of Jiki-dai-shi rank, Konoshiro, Sakahibe no Sukune, of Jiki-kwō-shi rank, and Mushimaro, Hodzumi no Ason, of Jiki-kwō-shi rank, were sent to Tsukushi to entertain Kim Chi-syang, of Silla.

⁴⁸² 2nd month, 4th day. The Emperor took his place in the Great Reception Hall and conferred the rank of Gon-i on six Ministers who attended him personally.

⁴⁸³ 5th day. The Emperor commanded that nine meritorious governors of provinces should be selected and the rank of Gon-i conferred on them.

⁴⁸⁴ 3rd month, 6th day. Yakuni, Hata no Mabito, of Jiki-dai-san rank, holding the office of Daiben, took ill. On his behalf three men entered religion as priests.

⁴⁸⁵ 10th day. Snow.

⁴⁸⁶ 25th day. Yakuni, Hata no Mabito, died. On account of his services in the year Midzunoye Saru, he was granted the posthumous rank of Jiki-dai-ichi.

⁴⁸⁷ Summer, 4th month, 8th day. The rank of Jiki-kwō-shi was bestowed on Kato, Kuhabara no Sukuri, the Emperor's body-physician. He was also granted the title of Muraji.

⁴⁸⁸ 13th day. For the entertainment of the Silla guests, the music of the Temple of Kahara was transported to Tsukushi. Accordingly, 5000 sheaves of rice, the private property of the Empress-consort's Palace, were paid to the Temple of Kahara.

⁴⁸⁹ 19th day. The Silla tribute was brought up from Tsukushi. It consisted of more than 100 articles, including one good horse, one mule, two dogs, vessels of chased gold as well as gold and silver, rose-tinted brocades, silk gauze, tiger and leopard skins, and drugs. Moreover Chi-syang and Kōn-hun presented separately such things as gold and silver, rose-tinted brocades, silk gauze, vessels of gold, screens, saddle-skins, thin cloth stuffs, and drugs, of each more than sixty kinds. There were separate presents for the Empress-consort, the Prince Imperial, and the Princes of the Blood, a certain number of articles for each.

⁴⁹⁰ 27th day. The Imperial Princess Taki, the Princess Yamashiro no hime, and the Lady Ishikaha were sent to the Shrine of Ise.

⁴⁹¹ 5th month, 9th day. The Imperial Princess Taki and her companions returned from Ise.

⁴⁹² On this day Ōk-in, a man of Pèkché, the body-physician of the Emperor, took ill. When he was on the point of death, he was granted the rank of Gon-dai-ichi and a fief of 100 houses.

⁴⁹³ 14th day. By Imperial command, a fief of 700 houses was granted to the Great Temple of the Great Palace, and taxes given it to the amount of 30,000 sheaves (of rice).

⁴⁹⁴ 17th day. Promotion in rank was granted to the officials of the Palace.

⁴⁹⁵ 24th day. The Emperor's body was ill at ease. Accordingly the "Sutra of Yakushi" was expounded in the Temple of Kahara, and a "retreat" was held within the Palace.

⁴⁹⁶ 29th day. Kim Chi-syang and his colleagues were entertained in Tsukushi. Each having received presents of various amounts, they took their departure from Tsukushi.

⁴⁹⁷ In this month, by Imperial command, the Ohotoneri of the Right and Left were sent to cleanse the Halls and Pagodas of the Temples. Accordingly a general pardon throughout the Empire was proclaimed, and the prisons were empty.

⁴⁹⁸ 6th month, 1st day. Kachimaro, Tsukimoto no Sukuri, was granted the title of Muraji, raised to the rank of Gon-dai-ichi, and given a fief of twenty houses.

⁴⁹⁹ 2nd day. Official rank was bestowed on thirty-four persons, including architects, professors of philosophy, body-physicians of the Emperor, students of Great Thang, and one or two officials.

⁵⁰⁰ 7th day. A selection was made of twenty-eight functionaries who had rendered good service, and they were promoted in rank.

⁵⁰¹ 10th day. It was ascertained by divination that the Emperor's disease was owing to a curse from the Kusa-nagi sword. The same day it was sent to the shrine of Atsuta, in Wohari, and deposited there.

⁵⁰² 12th day. Prayer was made for rain.

⁵⁰³ 16th day. Prince Ise and a number of officials were sent to the Temple of Asuka, to communicate to the priests the Emperor's commands, as follows:—"Of late Our body is ill at ease, and We request that the dread power of the Three Precious Things may be invoked, in order to obtain repose for Our person. Let the Sōjō, the Sōdzu, and the general body of priests therefore put up prayers." Offerings of rare and valuable things were accordingly made to the Three Precious Things. On this day the three higher ecclesiastics, with the Risshi and the abbots of the four temples, the directors, and the priests of professorial rank then in residence, received each alms of one suit of Imperial garments and one Imperial coverlet.

⁵⁰⁴ 19th day. Public functionaries were sent to the Temple of Kahara to exhibit lanterns and make offerings of food. So there was a great vegetarian feast, and repentance was made for sin.

⁵⁰⁵ 20th day. The priests Hōjin and Gishō were granted fiefs of thirty houses each, to support them in their old age.

⁵⁰⁶ 22nd day. The kitchen office at Nabari was burnt.

⁵⁰⁷ Autumn, 7th month, 2nd day. The Emperor commanded that men should again wear leggings, and that women should let down their hair on their backs, as was formerly the practice.

⁵⁰⁸ On this day the Sōjō and Sōdzu came into the Palace, and performed a penitential service.

⁵⁰⁹ 3rd day. The Emperor commanded the provinces to perform the ceremony of Oho-barahi.

⁵¹⁰ 4th day. Half the commuted taxes were remitted throughout the Empire, and all forced labour was dispensed with.

⁵¹¹ 5th day. Offerings were made to Kuni-gakari no Kami, who dwells in the province of Kiū, to the four shrines of Asuka, and to the Great God of Sumiyoshi.

⁵¹² 8th day. One hundred priests were invited into the Palace, and made to read the Kon-kwō-myō Sutra.

⁵¹³ 10th day. There was lightning in the south, with a great clap of thunder. The buildings used by the Department of the Interior, for the storage of tax-cloth, met with destruction from Heaven. Some said

that the fire broke out in the Palace of the Imperial Prince Osakabe, and that it spread to the Department of the Interior.

⁵¹⁴ 15th day. The Emperor gave orders that all matters of the Empire, without distinction of great and small, should be referred to the Empress-consort and the Prince Imperial.

⁵¹⁵ On this day a general amnesty was granted.

⁵¹⁶ 16th day. Worship was paid to the Deities of Hirose and Tatsuta.

⁵¹⁷ 19th day. An Imperial edict was issued, as follows:—"Let all common people throughout the Empire who, owing to poverty, have contracted debts in rice or in valuables, whether to the State or to private persons, on or before the 30th day of the 12th month of the year Kinoto Tori (685) be absolved from payment."

⁵¹⁸ 22nd day. The style of the year was changed to Shuchō, 1st year. [The characters 朱鳥 are read aka-mitori, red-august-bird.] The Palace was accordingly entitled the Palace of Asuka no Kiyomibara.

⁵¹⁹ 28th day. Seventy persons of pure conduct were selected to retire from the world. A feast of vegetable food was provided in the Palace in front of the Emperor's muro residence.

⁵²⁰ In this month the Princes and Ministers made images of Kwannon, for the Emperor's sake. Accordingly the Kwan-ze-on Sutra was expounded in the Great Temple of the Great Palace.

⁵²¹ 8th month, 1st day. For the sake of the Emperor, eighty priests were received into religion.

⁵²² 2nd day. Priests and nuns, to the number of 100 in all, entered religion. Accordingly, 100 Bosatsu were set up within the Palace, and 200 volumes of the Kwannon Sutra read.

⁵²³ 9th day. On account of the illness of the Emperor, prayer was made to the (Shintō) Gods of Heaven and Earth.

⁵²⁴ 13th day. Ihakatsu, Hada no Imiki, was sent to make offerings to the Great God of Tosa.

⁵²⁵ On this day the Prince Imperial, the Imperial Prince Ohotsu, and the Imperial Prince Takechi had each 400 houses added to their fiefs. The Imperial Princes Kahashima and Osakabe had each additions of 100 houses.

⁵²⁶ 15th day. The Imperial Princes Shiki and Shigi received additions of 200 houses each.

⁵²⁷ The Temples of Hinokuma, Karu, and Ohokubo were each granted fiefs of 100 houses, limited to a term of thirty years.

⁵²⁸ 23rd day. A fief of 200 houses was granted to the Temple of Kose.

⁵²⁹ 9th month, 4th day. All, from the Princes of the Blood down to the Ministers, assembled in the Temple of Kahara, and put up vows for the Emperor's illness, etc., etc.

⁵³⁰ 9th day. The Emperor's disease having shown no sign of abatement, he died in the principal Palace.

⁵³¹ 11th day. Lament was begun for him, and a temporary burial Palace erected in the South Court.

⁵³² 24th day. The Emperor was temporarily interred in the South Court and mourning began.

⁵³³ At this time the Imperial Prince Ohotsu conspired against the Prince Imperial.

⁵³⁴ 27th day. At dawn, all the priests and nuns having made lament in the Court of Temporary Interment, retired.

⁵³⁵ On this day, for the first time, offerings were made at the tomb and eulogies pronounced.

⁵³⁶ First of all, Aragama, Ohomi no Sukune, pronounced a eulogy regarding the Imperial Princes; next, Prince Ise, of Jō-dai-shi rank, pronounced a eulogy regarding the other Princes; next, Ohotomo, Agata no Mukahi no Sukune, of Jiki-dai-san rank, pronounced a eulogy regarding the officials of the Household generally; next, Prince Kahachi, of Jō-kwō-shi rank, pronounced a eulogy regarding the Ohotoneri of the right and left; next, Kunimi, Tahema no Mabito, of Jiki-dai-san rank, pronounced a eulogy regarding the Guards of the right and left; next, Tsukura, Uneme no Ason, of Jiki-dai-shi rank, pronounced a eulogy regarding the lady officials of the Palace; and next, Mabito, Ki no Ason, of Jiki-kwō-shi rank, pronounced a eulogy regarding the Stewards of the Palace.

⁵³⁷ 28th day. All the priests and nuns again made lament in the Court of Temporary Interment.

⁵³⁸ On this day, Miaruji, Fuse no Ason, of Jiki-dai-shi rank, pronounced a eulogy regarding the Council of State; next, Maro, Isonokami no Ason, of Jiki-kwō-san rank, pronounced a eulogy regarding the judicial officers; next, Takechi-marō, Oho-miwa no Ason, of Jiki-dai-shi rank, pronounced a eulogy regarding the administrative officials; next, Yasumaro, Ohotomo no Sukune, of Jiki-kwō-san rank, pronounced a eulogy regarding the Treasury; and next, Ohoshima, Fujihara no Ason, of Jiki-dai-shi rank, pronounced a eulogy regarding the war officials.

⁵³⁹ 29th day. The priests and nuns again raised lament.

⁵⁴⁰ On this day, Maro, Abe no Kunu no Ason, of Jiki-kwō-shi rank, pronounced a eulogy regarding the Board of Punishments; next, Yumibari, Ki no Ason, of Jiki-kwō-shi rank, pronounced a eulogy regarding the Department of the Interior; next, Mushi-marō, Hodzumi no Ason, of Jiki-kwō-shi rank, pronounced a eulogy regarding the Governors of Provinces; next, the Ohosumi no Ata no Hayato, and the two Muma-kahi-be no Miyakko of Yamato and Kahachi each pronounced eulogies.

⁵⁴¹ 30th day. The priests and nuns made lament.

⁵⁴² On this day, the Pèkché prince Nyang-u pronounced a eulogium on behalf of his father, Prince Chōn-kwang. Next, the Miyakko of the various provinces, as they came, each pronounced his eulogy. There were also performances of all manner of singing and dancing.

Nihon Shoki, Book XXX

The Empress Takama No Hara Hiro-no No Hime, (Jitō Tennō)

¹ The Empress Takama no hara hiro-no no hime's name as a child was the Imperial Princess Uno no Sarara. She was the second daughter of the Emperor Ame-mikoto hirakasu wake. Her mother's name was Wochi no Iratsume. [Also called Minodzuko hime.] She was of reserved manners and a liberal disposition. In the third year of the Empress Ame-toyo takara ikashihi tarashi hime, she was united to the Emperor Ame no Nunahara oki no Mabito as his consort. Although the daughter of an Emperor, she loved courtesy and economy, and was possessed of motherly virtues. In the first year of the Emperor Ame-mikoto hirakasu wake, she gave birth to His Highness the Imperial Prince Kusakabe in the palace of Ohotsu. In the tenth month of the tenth year (of the same reign) she followed the Shamon the Emperor Ame no Nunahara oki no Mabito to Yoshino in order to avoid the suspicious dislike of the Court, as has been related in the history of the Emperor Ame no Nunahara oki no Mabito. In the first year of the reign of the Emperor Ame no Nunahara oki no Mabito, summer, the sixth month, she followed the Emperor when he took refuge in the Eastern provinces. She addressed the troops and mingled with the throng, until at length they together formed a plan by which several tens of thousands of fearless men were separately ordered to take up their posts in all the most defensible positions. In autumn, the seventh month, the Mino generals acting in concert with the Yamato heroes slew the Imperial Prince Ohotomo and sent his head to be shown at the Fuha Palace. In the second year she was raised to the rank of Empress-consort. The Empress-consort from the beginning until now had assisted the Emperor in pacifying the Empire. It constantly happened that in the conduct of business, her ready advice on Government matters was of the greatest assistance.

² In the first year of Shuchō, on the ninth day of the ninth month, the Emperor Ame no Nunahara oki no Mabito died. The Empress-consort presided over the Court and exercised control.

³ Winter, 10th month, 2nd day. The Imperial Prince Ohotsu's treason was discovered and he was placed under arrest. There were arrested at the same time Wotokashi, Yakuchi no Ason, of Jiki-kwō-shi rank, Hakatoko, Yuki no Muraji, of Lower Shōsen rank, and also the Ohotoneri Omi-marō, Nakatomi no Ason, Tayasu, Kose no Ason, a Silla priest named Hèng-sin, with Tobari, Toki no Michi-dzukuri, and others, more than thirty persons in all, who had been led astray by the Imperial Prince Ohotsu.

⁴ 3rd day. Death was bestowed on the Imperial Prince Ohotsu in his house at Wosada. He was twenty-four years of age. His consort, the Imperial Princess Yamanobe, hastened thither with her hair dishevelled and her feet bare, and joined him in death. All who witnessed sighed and sobbed.

⁵ The Imperial Prince Ohotsu was the third child of the Emperor Ame no Nunahara oki no Mabito. His demeanour was noble and his language refined. He was beloved by the Emperor Ame mikoto hirakasu wake. When he grew to manhood he showed an eminent talent for learning, and was very fond of writing. The practice of composing Chinese verses had its origin with Ohotsu.

⁶ 29th day. An Imperial decree was issued as follows:—"The Imperial Prince Ohotsu has been guilty of treason and has led astray officials and people, so that We, within the curtain, had no alternative. The Imperial Prince Ohotsu has now perished. His followers deserve the same sentence as the Prince, but We pardon them all. Toki no Michi-dzukuri is, however, banished to Idzu." It was further decreed, saying:—"We cannot bring ourselves to inflict punishment on the Silla priest Hèng-sin, who was an accomplice in the Imperial Prince Ohotsu's treason. He is therefore exiled to the temple of the province of Hida."

⁷ 11th month, 16th day. The Imperial Princess Ohoku, who had been sent to attend at the shrine of Ise, returned to the capital.

⁸ 17th day. There was an earthquake.

⁹ 12th month, 19th day. On behalf of the Emperor Ame no Nunahara oki no Mabito, a universal great assembly was held in the following five Temples, viz., of the Great Palace, of Asuka, of Kahara, of Toyora in Woharida, and of Sakata.

¹⁰ 26th day. Presents of cloth and silk stuffs of various values were made to the orphans, to the childless and widowed, and to the aged people of the capital.

¹¹ Intercalary 12th month. The Viceroy of Tsukushi sent as tribute common people, both men and women, of the three countries of Koryō, Pèkché, and Silla, and also sixty-two priests and nuns.

¹² In this year a serpent and a dog copulated. Presently they both died together.

¹³ 1st year, Spring, 1st month, 1st day. The Prince Imperial, accompanied by the Ministers and public functionaries, proceeded to the Palace of temporary interment and made lament. The Nagon Miaruji Fuse no Ason performed the ceremony of pronouncing a eulogy. When the eulogy was over they all raised a lament. Next the common people made lament. Upon this Mabito, Ki no Ason, and others of the High Stewards of the Palace, made offerings of food. When this was done, the Uneme of the Steward's Department raised a lament. Then music was performed by the officials of the Department of Music.

¹⁴ 5th day. The Prince Imperial, accompanied by the Ministers and public functionaries, proceeded to the Palace of temporary interment and made lament. The common people followed and raised lamentation.

¹⁵ 15th day. Presents of various values, of coarse silk and floss silk, were given to those residents of the capital who were eighty years of age or more, to invalids whose cases were grave, and to poor persons who were unable to support themselves.

¹⁶ 19th day. Norimaro, Tanaka no Ason, of Jiki-kwō-shi rank, with Karita, Mori no kimi, of Tsui-dai-ni rank, and others were sent to Silla to announce the Emperor's decease.

¹⁷ 3rd month, 15th day. Fifty-six immigrants from Koryō were settled in the province of Hitachi. They were given lands, received an allowance of grain, and made to pursue their avocations in peace.

¹⁸ 20th day. An ornamental chaplet was offered at the Palace of temporary interment. This was called Mikage.

¹⁹ On this day, Maro, Tajihi no Mabito, performed the ceremony of pronouncing a eulogy.

²⁰ 22nd day. Fourteen immigrants from Silla were settled in the province of Shimotsukenu. They were given land and received an allowance of grain, and made to pursue their avocations in peace.

- ²¹ Summer, 4th month, 10th day. The Viceroy of Tsukushi presented priests, nuns and common people, men and women, twenty-two persons, immigrants from Silla. They were settled in the province of Musashi, where they were granted lands and an allowance of grain, and were made to follow their avocations in peace.
- ²² 5th month, 22nd day. The Prince Imperial, accompanied by the Ministers and public functionaries, proceeded to the Palace of temporary interment and made lamentation. On this occasion, the chiefs of the Hayato and of Ata in Ohosumi, each accompanied by his people, advanced in turn and pronounced a eulogy.
- ²³ 6th month, 28th day. Criminals were pardoned.
- ²⁴ Autumn, 7th month, 2nd day. A decree was issued as follows:—"Interest may not be received on any debts contracted during or previous to the year Kinoto Tori. In cases where creditors have already the personal service of their debtors, they may not exact (additional) service (by way of) interest.
- ²⁵ 9th day. Presents of various values were given to the chiefs of the Hayato and of Ata in Ohosumi, 337 persons in all.
- ²⁶ 8th month, 5th day. Offerings of food were made at the Palace of temporary interment. On this day (nothing but) fine boiled rice was offered.
- ²⁷ 6th day. The aged people of the capital, both men and women, all drew near and made lamentation west of the bridge.
- ²⁸ 28th day. The Empress sent Ohoshima, Fujihara no Ason, of Jiki-dai-shi rank, and Ohotomo Kibumi no Muraji, of Jiki-dai-shi rank, to invite together 300 Riu-zō and Dai-toku to the Temple of Asuka, and to present to each a priestly robe, saying:—"This was made of the august garments of the Emperor Ame no Nunahara oki no Mabito." The language of the Imperial message was so pathetic that it may not be set forth in full.
- ²⁹ 9th month, 9th day. A national feast of vegetable food was given in the Temples of the capital.
- ³⁰ 10th day. A maigre entertainment was given at the Palace of temporary interment.
- ³¹ 22nd day. Silla sent Prince Kim Sang-him, Kim Sal-mo, of Keupson rank, Kim In-syul, of Keupson rank, and the Tè-sya So Yang-sin to petition the Emperor (for advice) regarding the Government of that country and to offer tribute. The student-priest Chi-ryu arrived along with them. The Viceroy of Tsukushi having informed Sang-nim and his colleagues of the Emperor's decease, they all on that same day put on mourning, and with their faces turned to the East made obeisance three times, and three times raised lamentation.
- ³² Winter, 10th month, 22nd day. The Prince Imperial, accompanied by the Ministers and public functionaries, as well as by the Governors of provinces, and the Kuni no Miyakko, together with common people, both men and women, began the construction of the Oho-uchi Misasagi.
- ³³ 12th month, 10th day. Tomi, Michi no Mabito, of Jiki-kwō-san rank, was appointed Imperial Envoy for the entertainment of the Silla guests.
- ³⁴ This year was the year Hinoto I (24th) of the Cycle.
- ³⁵ 2nd year, 1st month, 1st day. The Prince Imperial, accompanied by the Ministers and public functionaries, went to the Palace of temporary interment and made lamentation.

- ³⁶ 2nd day. A company of priests made lament at the Palace of temporary interment.
- ³⁷ 8th day. A public great congregation was held in the Temple of Yakushi.
- ³⁸ 23rd day. The decease of the Emperor was formally announced to Kim Sang-nim and his colleagues. Kim Sang-nim and his colleagues thereupon made lament three times.
- ³⁹ 2nd month, 2nd day. The Viceroy presented the tribute from Silla. It consisted of such things as gold and silver, thin silks, cloth, skins, copper, and iron—more than ten articles in all. There were also presented separately such things as images of Buddha, all kinds of coloured fine silks, birds, and horses, more than ten articles in all. Sang-nim's presents were gold and silver, coloured stuffs, and all manner of rarities, altogether more than eighty articles.
- ⁴⁰ 10th day. Sang-nim and his colleagues were entertained in the Tsukushi Government House, and received presents of various values.
- ⁴¹ 16th day. A decree was issued, as follows:—"In future, on all days of national mourning it is absolutely necessary that abstinence should be practised."
- ⁴² 29th day. Sang-nim and his colleagues took their departure.
- ⁴³ 3rd month, 22nd day. An ornamental chaplet was offered at the Palace of temporary interment. Ohoshima, Fujihara no Ason, pronounced a eulogy.
- ⁴⁴ 5th month, 8th day. Tök-na-ri, Kyöng-su of Pèkché was transferred to the province of Kahi.
- ⁴⁵ 6th month, 11th day. There was an Imperial decree, ordering that all prisoners throughout the Empire who had been guilty of capital crimes should have their punishment mitigated by one degree, and that those who were in prison for lighter offences should be all pardoned. Orders were given to the Empire that for this year (only) half the commuted taxes should be levied.
- ⁴⁶ Autumn, 7th month, 11th day. By reason of the drought, there was great praying for rain.
- ⁴⁷ 20th day. The Pèkché priest Dōzō was commanded to pray for rain. Before a morning had passed, rain fell plentifully throughout the Empire.
- ⁴⁸ 8th month, 10th day. Offerings of food were made, and lament raised at the Palace of temporary interment. On this occasion Yasumaro, Ohotomo no Sukune, pronounced a eulogy.
- ⁴⁹ 11th day. Prince Ise, of Jō-dai-shi rank, was commanded to announce the state to be observed at the funeral.
- ⁵⁰ 25th day. The King of Tamna sent his Minister Kara with tribute of the productions of the country.
- ⁵¹ 9th month, 23rd day. Kara, Minister of Tamna, and his companions were entertained at the Government House of Tsukushi, and received presents of various values.
- ⁵² Winter, 11th month, 4th day. The Prince Imperial, accompanied by the Ministers and public functionaries, as well as by the guests from the frontier lands, went to the Palace of temporary interment and made lamentation. On this occasion offerings of food were made, and the Tate-fushi dance performed.
- ⁵³ The Ministers each advanced in turn and pronounced a eulogy, setting forth the circumstances of the services rendered by their ancestors.
- ⁵⁴ 5th day. More than 190 Yemishi brought tribute on their backs, and in this fashion pronounced a eulogy.

- ⁵⁵ 11th day. Miaruji, Fuse no Ason, and Miyuki, Ohotomo no Sukune, pronounced eulogies alternately.
- ⁵⁶ Chitoko, Tahema no Mabito, of Jiki-kwō-shi rank, in a eulogy recited the succession to the throne of the Imperial ancestors. When this ceremony was finished, the Emperor was buried in the Ohouchi Misasagi.
- ⁵⁷ 12th month, 12th day. Two hundred and thirteen Yemishi, men and women, were entertained under the tsuki tree west of the Temple of Asuka. Ranks were bestowed on them, and they received presents varying in value.
- ⁵⁸ 3rd year, Spring, 1st month, 1st day. The Empress gave audience to the ten-thousand lands in the Front Hall.
- ⁵⁹ 2nd day. The Department of Great Learning presented eighty staves.
- ⁶⁰ 3rd day. Maro and Kanawori, sons of Shiriko, of Mu-dai-shi rank, Yemishi of Kikafu in the district of Utamu in the province of Michinoku, begged permission to shave off their hair and become priests. The Empress gave order, saying:—"Maro and the other, although young, are of refined tastes, and their wishes are limited; so much so that they desire nothing but vegetable food and to observe the precepts. In accordance with their request, let them renounce the world and practise religion."
- ⁶¹ 7th day. A banquet was given to the Ministers, and presents of raiment were bestowed on them.
- ⁶² 8th day. Norimaro, Tanaka no Ason, and his companions, who were sent as Envoys to Silla, returned from thence.
- ⁶³ 9th day. The Empress gave orders to the Governor of the province of Idzumo to send up to the capital men of the frontier lands who had met with stress of weather.
- ⁶⁴ On this day there were presented to Dōshin, a Yemishi of Koshi, who was a Buddhist priest, an image of Buddha, one baptismal banner, one bell and one begging bowl, coloured silks, five feet of each kind, five bundles of floss silk, ten tan of cloth, ten mattocks, and one saddle.
- ⁶⁵ Ahada no Mabito no Ason, Viceroy of Tsukushi, and others presented to the Empress 174 Hayato, with fifty fathoms of cloth, six ox hides, and fifty deer-skins.
- ⁶⁶ 15th day. The civil and military officials brought presents of firewood.
- ⁶⁷ 16th day. A meal was given to the public functionaries.
- ⁶⁸ 18th day. The Empress visited the Palace of Yoshino.
- ⁶⁹ 20th day. The Empress arrived from the Palace of Yoshino.
- ⁷⁰ 2nd month, 13th day. The Empress gave orders that reliefs should be sent for the Barrier Wardens of Tsukushi who had completed their term of years.
- ⁷¹ 26th day. Prince Takeda, of Jō-kwō-shi rank, Nemaro, Hashi no Sukune, of Jiki-kwō-shi rank, Maro, Ohoyake no Ason, Fubito, Fujihara no Ason, Sakurawi, Tahema no Mabito, of Mu-dai-shi rank, Yamamori, Hodzumi no Ason, Omimaro, Nakatomi no Ason, Tayasu, Kose no Ason, and Yasumaro, Ohomiwa no Ason, were made judges.
- ⁷² 3rd month, 24th day. There was a great amnesty for the Empire. But those crimes which were not pardoned in ordinary amnesties were excepted from this amnesty.

⁷³ Summer, 4th month, 8th day. Immigrants from Silla were settled in the province of Shimotsukenu.

⁷⁴ 13th day. His Highness the Prince Imperial Kusakabe died.

⁷⁵ 20th day. Silla sent Kim To-na, of Keupson rank, and others on a mission of condolence for the decease of the Emperor Oki no Mabito. Silla sent up at the same time the student-priests Mei-sō, Kwan-chi, etc. Separately Silla sent a present of a gold-copper image of Amida, a gold-copper image of Kwan-ze-on Bosatsu, and an image of Dai-sei-shi Bosatsu, together with coloured silks and brocades.

⁷⁶ 22nd day. Prince Kasuga died.

⁷⁷ 27th day. Orders were given to the Local Governors that their labourers should be allowed four holidays in the month.

⁷⁸ 5th month, 22nd day. Nemaro, Hashi no Sukune, was directed to convey to the Condolence Envoys from Silla, Kim Tona, of Keupson rank, and his colleagues, an Imperial message, as follows:—"The Ministers of the Council of State, by order of the Empress, make this communication. In the first year of the reign, Norimaro, Tanaka no Ason and others were sent to announce the decease of the late Emperor. Then Silla said that the persons charged to receive an Imperial message had always had the rank of So-phan. This should also be the case on the present occasion. For this reason Norimaro and his colleagues were unable to deliver the Imperial message which was entrusted to them. Now if former matters are gone into, there is the case of the decease of the Emperor who once ruled the Empire from the Palace of Naniha, when Kose no Inamochi and his colleagues were sent to announce it. On that occasion Kim Chhyun-chhyu, of Yé-son rank, received the Imperial message, so that if it is said that an official of the rank of So-phan should receive the Imperial commands, this would be at variance with former precedent.

⁷⁹ Again, when the Emperor who ruled the Empire from the Palace of Afumi died, Kim Sal-yu, of Il-kil-son rank, was sent to offer condolence. But now an official of the rank of Keupson offers condolence, which again is contrary to precedent. Moreover Silla has always addressed the Emperor saying:—"Our country, since the reigns of the remote Imperial ancestors of Japan, is a land which does service, never allowing the oars of its ordered ships to become dry.' Yet now but one ship is sent, which is contrary to the ancient rule. And further in addressing the Emperor Silla has said:—"Since the reign of the remote Imperial ancestor of Japan, we have done service with pure hearts.' But you have not been careful to be thoroughly faithful in the performance of the functions originally entrusted to you. You have broken your true faith and have had wilful recourse to arts of flattery. Therefore your tribute and the separate presents are sealed up together and returned to you. However, the generous affection shown to you since the reign of the remote Imperial ancestor of this country will not be discontinued. Be therefore more and more diligent, more and more watchful, and discharge the duties entrusted to you with fear and trembling. The Celestial Court will have a still more generous affection in case the laws are honoured and observed. Do you, Tona and the rest, receive this Imperial message and deliver it to your King."

⁸⁰ 6th month, 1st day. Garments were presented to the Viceroy of Tsukushi and others.

⁸¹ 2nd day. The Imperial Prince Shiki, Sukuna-marō, Sami no Ason, of Jiki-kwō-shi rank, Mugohe, Hata no Ason, Mumakahi, Iyobe no Muraji, of Gon-kwō-shi rank, Okina, Mitsugi no Imiki, Ta-uchi,

Ohotomo no Sukune, of Mu-dai-san rank, Tayasu, Kose no Ason, and others were appointed Commissioners for the choice of good words.

⁸² 29th day. Presents of rice, varying in value in each case, were given to Hsü Shou-yen, Sa Hung-k'o, and others of the Land of Great Thang.

⁸³ 20th day. The Empress commanded the Viceroy Ahada no Mabito no Ason and others to give the student-priests Mei-sō and Kwan-chi each 140 kin of floss silk to send to their teachers and friends in Silla.

⁸⁴ 23rd day. The Silla Condolence Envoys Tona and his colleagues were entertained at Wo-gohori in Tsukushi and were given presents, varying in the case of each.

⁸⁵ 29th day. A book of legal enactments in twenty-two volumes was distributed to all the Local Governors.

⁸⁶ Autumn, 7th month, 1st day. In accordance with his request, the Buddhist priest Jitoku, Yemishi of Michinoku, was granted a gold-copper image of Yakushi Butsu and a gold-copper image of Kwanze-on Bosatsu, a bell, a dish, a precious curtain, an incense burner, and a banner.

⁸⁷ On this day, the Silla Condolence Envoys Kim Tona and his colleagues took their departure.

⁸⁸ 15th day. Orders were given to the Mayors of the Right and Left divisions of the capital and to the Governors of the provinces to build places for the practice of archery.

⁸⁹ 20th day. The false Palace guard, Kashihabara no Hiroyama by name, a man of the district of Shibukaha in the province of Kahachi, was banished to the province of Tosa. The rank of Tsui-kwō-san was conferred on Tora, Mibu no Muraji, the Palace guard who arrested the false Palace guard Hiroyama.

⁹⁰ 23rd day. Presents were given to Yatsurina and others, Yemishi of Koshi, varying in value in the case of each.

⁹¹ 8th month, 2nd day. The public functionaries assembled in the Department of the Shintō religion, where an Imperial message was communicated to them respecting matters of the Gods of Heaven and Earth.

⁹² 4th day. The Empress visited the Palace of Yoshino.

⁹³ 16th day. Hunting and fishing were prohibited in the sea of Muko in the province of Settsu for a distance of 1000 paces, for a space of 20,000 shiro on the plain of Nagino in the district of Ate in the province of Kiū, and for a space of 20,000 shiro on the plains of Minono in the district of Iga in the province of Iga. Keepers were attached to these places in the same way as to the Sea of Takashi in the district of Ohotori in the province of Kahachi.

⁹⁴ 17th day. The Ministers received rewards, varying in the case of each.

⁹⁵ 21st day. The Empress gave orders to the Governor-General of Iyo, Norimaro Tanaka no Ason, and his colleagues, saying:—"Let the white swallow caught in the district of Mike in the province of Sanuki be set at liberty."

⁹⁶ 23rd day. The Empress witnessed archery.

⁹⁷ Intercalary 8th month, 10th day. The Empress gave orders to the Local Governors, saying:—"This winter the registers of population are to be made up. Not later than the 9th month, let vagabonds be

sought out and arrested. As to the militia, let those of each province be divided into four parts, and having selected one of these, cause the men to be trained in warlike exercises."

⁹⁸ 27th day. Prince Kahachi, of Jō-kwō-shi rank, was made Viceroy of Tsukushi. He was granted arms and received presents. The rank of Jiki-kwō-ichi was bestowed on Shima, Tajihi no Mabito, of Jiki-kwō-ni rank. His fief was increased by 100 houses, which were added to his former grant.

⁹⁹ 9th month, 10th day. Maro, Iso no Kami no Ason, of Jiki-kwō-san rank, Mushina, Ishikaha no Ason, of Jiki-kwō-shi rank, and others were sent to Tsukushi to deliver patents of rank and also to inspect the new castle.

¹⁰⁰ Winter, 10th month, 11th day. The Empress visited the Castle of Takayasu.

¹⁰¹ 22nd day. Komaro, Shimotsukenu no Ason, of Jiki-kwō-shi rank, represented to the Empress his desire to set free 600 slaves. His petition was granted.

¹⁰² 11th month, 22nd day. Ihanari, Takata no Obito, of Tsui-kwō-ni rank, was complimented in the market-place on his proficiency in the use of the three weapons, and presents were given him.

¹⁰³ 12th month, 8th day. The game of suguroku was prohibited.

¹⁰⁴ 4th year, Spring, 1st month, 1st day. Mononobe no Maro no Ason set up great shields. Nakatomi no Ohoshima no Ason, Minister of the Department of the Shintō religion, recited (a prayer invoking) blessings from the Gods of Heaven. When this was over, Shikofuchi, Imbe no Sukune, delivered to the Empress-consort the divine seal, sword and mirror. The Empress-consort accordingly assumed the Imperial Dignity. The Ministers and public functionaries ranged in order, made obeisance in rotation, and clapped their hands.

¹⁰⁵ 2nd day. The Ministers and public functionaries presented their respects at Court with the same state as at the New Year's audience.

¹⁰⁶ Tajihi no Shima no Mabito and Fuse no Miaruji no Ason presented their congratulations to the Empress on her accession to the throne.

¹⁰⁷ 3rd day. A banquet was given to the Ministers in the inner precinct.

¹⁰⁸ 7th day. A banquet was given to the Ministers in the inner precinct, and presents of clothing given them.

¹⁰⁹ 15th day. The public functionaries presented firewood.

¹¹⁰ 17th day. There was a general amnesty throughout the Empire. It did not apply, however, to those criminals who are excepted from ordinary pardons.

¹¹¹ One grade of rank was granted to all persons who already held official rank.

¹¹² Widows, orphans, lone persons, sufferers from grave illness, and those who from poverty were unable to support themselves were granted presents of rice, and exempted from commuted taxes and forced labour.

¹¹³ 20th day. One hundred tokibe were appointed to the Department of Justice.

¹¹⁴ 23rd day. Offerings were distributed to the Gods of Heaven and the Gods of Earth in the Home provinces. Moreover, the lands and houses allotted for their service were augmented.

¹¹⁵ 2nd month, 5th day. The Empress went to the embankment of Wakinokami and inspected the horses of the Ministers and Daibu.

- ¹¹⁶ 11th day. A Buddhist priest of Silla named Chōn-kil, Peuk Cho-chi, of Keupson rank, and others, fifty persons in all, immigrated to Japan.
- ¹¹⁷ 17th day. The Empress visited the Palace of Yoshino.
- ¹¹⁸ 19th day. A feast of vegetarian food was given within the inner precinct.
- ¹¹⁹ 25th day. Hō-man, of Han Nama rank, and other Silla men, twelve persons in all, who had come as immigrants, were settled in the province of Musashi.
- ¹²⁰ 3rd month, 20th day. Rice of the Shima Palace was given to those inhabitants of the capital and the Home provinces who were eighty years of age and upwards. Each person had twenty sheaves, and those who had official rank received in addition two tan of cloth.
- ¹²¹ Summer, 4th month, 3rd day. Envoys were sent to worship the great abstinence Deity of Hirose and the Wind-gods of Tatsuta.
- ¹²² 7th day. Presents of rice were made to 5031 old men and old women of the capital and Home provinces. Each person had twenty sheaves.
- ¹²³ 14th day. An edict was issued, as follows:—"Let all public functionaries and people of the Home provinces be divided into nine classes according to the number of days in which they have done service. In the case of those who have official rank, reckoning is to be made for six years, and not longer, and in the case of those of no rank, for seven years only. In accordance with the regulations for the examination of public service, let those of the first four classes receive cap-rank in proportion to their merits, their services, and the importance of the House to which they belong. Their court costume shall be dark purple for those from the rank of Jō-dai-ichi down to that of Kwō-ni, bright purple for those from the rank of Jō-dai-san to that of Kwō-shi, for the eight Shō grades bright purple, for the eight Jiki grades dark red, for the eight Gon grades dark green, for the eight Mu grades light green, for the eight Tsui grades deep blue, and for the eight Shin grades light blue. Apart from this, those of Jō-kwō-ni or higher rank may wear all manner of thin silk gauzes, etc., of one breadth and one kind, while those from the rank of Jō-dai-san to that of Jiki-kwō-shi may wear all manner of thin silk gauzes, etc., of one breadth and two kinds. Both the higher and lower ranks should ordinarily wear girdles of variegated silk and white trousers. Other matters to remain as usual."
- ¹²⁴ 22nd day. By reason of a drought, rain was begun to be prayed for in various places.
- ¹²⁵ 5th month, 3rd day. The Empress went to the Palace of Yoshino.
- ¹²⁶ 10th day. Twenty-one immigrants from Pèkché, men and women, arrived.
- ¹²⁷ 15th day. Discourses on "dwelling in peace" were begun in the inner precinct.
- ¹²⁸ 6th month, 6th day. The Empress visited Hatsuse.
- ¹²⁹ 25th day. All persons whatever, possessed of official rank, were summoned, and the order of their rank and their ages proclaimed.
- ¹³⁰ Autumn, 7th month, 1st day. The Ministers and public functionaries put on the new Court costume for the first time.
- ¹³¹ 3rd day. Offerings were distributed to the Gods of Heaven and the Gods of Earth.
- ¹³² 5th day. The Imperial Prince Takechi was made Dajō-daijin, the rank of Shō-kwō-san was granted to Tajihi no Mabito, and he was made Udaijin. New appointments were also made to all the eight Departments of State and the bureaus.

- ¹³³ 6th day. New appointments were made of viceroys and governors of provinces.
- ¹³⁴ 7th day. An Imperial Order was made that the Ministers, public functionaries, and all persons holding official rank should in future put on their Court costumes in their own houses, and so present themselves before the opening of the gate.
- ¹³⁵ 9th day. An Imperial edict was issued, as follows:—"When those occupying the higher places at a Court assembly see a Prince of the Blood, the usual ceremony is to be observed; when a Daijin and a Prince appear, every one should stand up before the Hall; if two or more Princes appear, every one should get down from his seat and kneel."
- ¹³⁶ 14th day. An Imperial edict was issued, as follows:—"When those occupying the higher places at a Court assembly see a Daijin, they should move their seats and kneel down."
- ¹³⁷ On this day alms of coarse silk, raw silk, floss silk, and cloth were given to 3363 priests of the seven temples who had taken part in the "retreat." Separately alms were bestowed, on behalf of the Prince Imperial, on 329 priests of three temples who had taken part in the "retreat."
- ¹³⁸ 18th day. Envoys were sent to worship the Great Abstinence Deity of Hirose, and the Wind-gods of Tatsuta.
- ¹³⁹ 8th month, 4th day. The Empress visited the Palace of Yoshino.
- ¹⁴⁰ 11th day. Silla immigrants were settled in the province of Shimotsukenu.
- ¹⁴¹ 9th month, 1st day. An edict was addressed to the governors of all the provinces, as follows:—"In preparing the returns of population, let the house-regulations be attended to."
- ¹⁴² 11th day. A decree was issued, as follows:—"As We are about to make a tour in the province of Kii, let no land-tax or poll-tax be collected for the year in the capital."
- ¹⁴³ 13th day. The Empress proceeded to Kii.
- ¹⁴⁴ 23rd day. Three priests who had gone to the Land of Great Thang for study, named Chi-shiu, Gi-toku, and Jō-gwan, and a private soldier named Ohotomobe no Hakama, of the district of Upper Yame in the province of Tsukushi, returned to Tsukushi in the train of the Silla Escort Envoy, Kim Ko-hun, of Tè-na-ma rank.
- ¹⁴⁵ 24th day. The Empress returned from Kii.
- ¹⁴⁶ Winter, 10th month, 5th day. The Empress visited the Palace of Yoshino.
- ¹⁴⁷ 10th day. Chi-shiu and the other priests who had been to Thang for study arrived in the capital.
- ¹⁴⁸ 15th day. Messengers were sent to Prince Kahachi, Viceroy of Tsukushi, and his colleagues with the following order:—"In entertaining the Silla Escort Envoy, Kim Ko-hun, of Tè-na-ma rank, and his colleagues, let the precedent be followed of the Escort Envoy, who escorted up the student Wohi, Hashi no Sukune, and his companions. The attentions paid them and the presents given them must follow strictly the edict."
- ¹⁴⁹ 22nd day. An Imperial order was given to Ohotomobe no Hakama, a private soldier of the district of Upper Yame in the province of Tsukushi, saying:—"You were taken prisoner by the Thang troops in the seventh year of the reign of the Empress Ame toyo-takara-ikashi-hi-tarashi-hime during the campaign undertaken for the assistance of Pèkché. At length, in the third year of the Emperor Ame mikoto hirakasu wake, the four men Hoto Hashi, no Muraji, Oyu, Kohori no Muraji, Satsuyama, Tsukushi no Kimi, and Gen Jitsu-ni, Yuge no Muraji, wished to inform the Emperor of the designs of

the men of Thang, but, as they had neither clothing nor provisions, they were, to their sorrow, unable to carry out their purpose. Upon this you, Hakama, said to Hashi no Hoto and the others, 'I should like to return to our own Court along with you, but for want of clothing and provisions we cannot all depart together. I pray you, sell me as a slave, and use the money to buy food and clothing.' Acting on your proposal, Hoto and his companions were enabled to communicate with the Celestial Court, and you alone remained in a foreign land for the space of thirty years until now. We are pleased with the loyalty and patriotism which led you to sell yourself, and thus display your fidelity. As a mark of distinction for this meritorious service We therefore grant you the rank of Mu-dai-shi, with five pieces of coarse silk, ten bundles of floss silk, thirty tan of cloth, 1000 sheaves of rice, and four chō of rice-land, to be continued to your great-grandchildren, and your relations of the three classes are exempted from forced labour."

¹⁵⁰ 29th day. The Imperial Prince Takechi inspected the site for the Palace of Fujihara. He was accompanied by the Ministers and public functionaries.

¹⁵¹ 11th month, 7th day. Presents were given to the Escort Envoy Kim Ko-hun and his colleagues, of varying value in the case of each.

¹⁵² 11th day. In compliance with an Imperial order, the use of the Yüan-kia and I-fêng calendars was begun.

¹⁵³ 12th month, 3rd day. The Escort Envoy Kim Ko-hun and his colleagues took their departure.

¹⁵⁴ 12th day. The Empress went to the Palace of Yoshino.

¹⁵⁵ 14th day. The Empress returned from the Palace of Yoshino.

¹⁵⁶ 19th day. The Empress went to Fujihara, and inspected the site for the Palace. All the Ministers and public functionaries accompanied her.

¹⁵⁷ 23rd day. Presents were given to the Ministers and officials of lower rank, varying in value in the case of each.

¹⁵⁸ 5th year, Spring, 1st month, 1st day. Ranks were bestowed on the Princes of the Blood, the Ministers, the Princesses of the Blood, the Princesses, and the lady officials of the Palace.

¹⁵⁹ 7th day. Presents of eatables, drinkables, and clothing were given to the Ministers. Rich presents varying in value in the case of each were made to Yō Syōn-kwang, of Shō-kwō-shi rank, and to Wōn-pong, Nyang-no, and Nam-chyōn, of Jiki-dai-shi rank, Princes of Pèkché.

¹⁶⁰ 13th day. An increase of 2000 houses was made to the fief of the Imperial Prince Takechi, which, added to his previous fief, made 3000 houses. To the Imperial Prince Hodzumi, of Jō-kwō-ni rank, there were given 500 houses; to the Imperial Prince Kahashima, of Jō-dai-san rank, 100 houses, which, added to his previous fief, made 500 houses; to the Udaijin, Tajihi no Shima Mabito, of Shō-kwō-san rank, 300 houses, which, added to his previous fief, made 500 houses; to the Pèkché Prince Chyōn-kwang, of Shō-kwō-shi rank, 100 houses, which, added to his previous fief, made 200 houses; to Fuse no Miaruji no Ason, of Jiki-dai-ichi rank, and to Ohotomo no Miyuki no Sukune, 80 houses, which, added to their previous fiefs, made 300 houses. Others received additions to their fiefs which varied in amount for each.

¹⁶¹ 14th day. An edict was made, as follows:—"Masaru, Tsukushi no Fubito, of Jiki-kwō-shi rank, ever since his appointment twenty-nine years ago as Secretary to the Viceroy of Tsukushi, has been upright and faithful, and has not been guilty of any remissness. He is, therefore, granted a

sustenance-fief of 5000 houses, fifteen pieces of coarse silk, twenty-five bundles of floss silk, fifty tan of cloth, and 5000 sheaves of rice.

¹⁶² 16th day. The Empress visited the Palace of Yoshino.

¹⁶³ 23rd day. The Empress returned from the Palace of Yoshino.

¹⁶⁴ 2nd month, 1st day. The Empress addressed a decree to the Ministers, saying:—"In the reigns of the former Emperors ye erected Buddhist Halls and Scripture (Sutra) Treasuries, and practised the six monthly fasts. The Emperors from time to time sent Ohotoneri to inquire after the welfare of the priests, and the same has also been done in Our own reign. Let us therefore with zealous hearts continue to uphold the Buddhist faith."

¹⁶⁵ On this day patents of rank were bestowed on officials.

¹⁶⁶ 3rd month, 3rd day. A banquet was given to the Ministers in the Western Hall.

¹⁶⁷ 5th day. The Empress inspected the horses both of the State and of private persons in the Imperial park.

¹⁶⁸ 22nd day. An edict was issued, as follows:—"If a younger brother of the common people is sold by his elder brother, he should be classed with freemen: if a child is sold by his parents, he should be classed with slaves: persons confiscated into slavery by way of payment of interest on debts are to be classed with freemen, and their children, though born of a union with a slave, are also to be all classed with freemen."

¹⁶⁹ Summer, 4th month, 1st day. An edict was issued, as follows:—"Slaves who have been manumitted in the time of the ancestor of a House, and already struck off the register of slaves, may not be claimed again as slaves by members of that House."

¹⁷⁰ Kudara, Kami no Sukuri, Doctor of the University, was granted 1000 sheaves of the greater tax-rice, as an encouragement to his learning.

¹⁷¹ 11th day. Envoys were sent to worship the Great Abstinence Deity of Hirose, and the Wind-gods of Tatsuta.

¹⁷² 16th day. The Empress went to the Palace of Yoshino.

¹⁷³ 22nd day. The Empress returned from the Palace of Yoshino.

¹⁷⁴ 5th month, 21st day. Syun-mu-mi-chă of Pèkché was commended for his services during the year Midzunoye Saru, was granted the rank of Jiki-dai-san, and received presents of coarse silk and cloth.

¹⁷⁵ 6th month. Sleet fell in forty places in the capital and provinces.

¹⁷⁶ 19th day. An edict was issued, as follows:—"This summer profuse rain has fallen beyond measure, and We fear that certainly injury will be caused to the grain-crops. Our anxiety of the night lasts until the morning, as We ponder where the blame for this lies. Now We command you, our Ministers and functionaries, to prohibit the use of strong drink and animal food, to compose your hearts and repent of your sins. Moreover let the priests of the Temples of the capital and of the Home provinces read the Sutras for a space of five days. It may be hoped that this will have some effect."

¹⁷⁷ The rain had lasted from the fourth month until this month.

¹⁷⁸ 20th day. A general amnesty was proclaimed throughout the Empire. Thieves and robbers were, however, excepted.

- ¹⁷⁹ Autumn, 7th month, 3rd day. The Empress visited the Palace of Yoshino. On this day, Norimaro, Tanaka no Ason, Governor of the province of Iyo, and others presented three kin and eight riō of silver and a basket of ore of Mount Mimūma-yama in the district of Uwa.
- ¹⁸⁰ 7th day. A banquet was given to the Ministers and presents of Court dress made them.
- ¹⁸¹ 12th day. The Empress arrived from Yoshino.
- ¹⁸² 15th day. Envoys were sent to worship the Great Abstinence Deity of Hirose and the Wind-gods of Tatsuta.
- ¹⁸³ 8th month, 13th day. The Empress commanded eighteen Houses [Oho-miwa, Sazaibe, Iso no Kami, Fujihara, Ishikaha, Kose, Kashihade be, Kasuga, Kamitsukenu, Ohotomo, Ki, Abe, Saheki, Uneme, Hodzumi, Adzumi, Heguri, and Hata] to deliver to her the records of the tombs of their ancestors.
- ¹⁸⁴ 23rd day. Envoys were sent to worship the Wind-gods of Tatsuta, and the Gods of Suha and Minuchi, in Shinano.
- ¹⁸⁵ 9th month, 4th day. Hsü Shou-yen and Sa Hung-k'ō, of Great Thang, Professors of pronunciation, and Mal-să and Chyōn-sin, of Pèkché, Professors of writing, received presents of twenty riō of silver each.
- ¹⁸⁶ 9th day. The Imperial Prince Kahashima, of Jō-dai-san rank, died.
- ¹⁸⁷ 23rd day. The posthumous rank of Jiki-dai-ni was granted to Ohome, Saheki no Sukune, and also a contribution made for his funeral expenses.
- ¹⁸⁸ Winter, 10th month, 1st day. There was an eclipse of the sun.
- ¹⁸⁹ 8th day. A decree was issued, as follows:—"Let the houses set apart for the care of the misasagi of former Emperors be five or more in number; in the case of others, viz. princes of distinguished merit, let three houses be allotted. If the misasagi houses are insufficient, let the want be supplied by peasants, whose forced labour shall be remitted, and who shall be changed once in three years."
- ¹⁹⁰ 13th day. Long-life places, each of 1000 paces, were instituted in the Home and other provinces.
- ¹⁹¹ On this day the Empress went to the Palace of Yoshino.
- ¹⁹² 20th day. The Empress returned from Yoshino.
- ¹⁹³ 27th day. Envoys were sent to perform a service for the tranquillity of the new capital.
- ¹⁹⁴ 11th month, 24th day. The festival of first-fruits was held. Ohoshima, Nakatomi no Ason, Minister of the Department of the Shintō religion, recited the (prayer invoking the) blessing of the Heavenly Deities.
- ¹⁹⁵ 25th day. Bed-clothes were presented to the Ministers.
- ¹⁹⁶ 28th day. Thin silks were given to all from the rank of Minister down to that of Secretary. They varied in value for each.
- ¹⁹⁷ 30th day. An entertainment was given to the officials of the Shintō Department from the Chief down to the Kamibe, and also to the Governors and others, including common people, both men and women, of the districts of the provinces of Harima and Inaba which had furnished (the rice used at the festival). They received presents of thin silk of various values for each.

- ¹⁹⁸ 12th month, 2nd day. Toku Ji-chin, of Mu-dai-san rank, Doctor of Medicine, and Mokuso, Chō-mu, Shataku, and Manjiu, Professors of exorcism, were given presents of twenty riō of silver each.
- ¹⁹⁹ 8th day. A decree was issued, as follows:—"To the Udaijin let there be given four chō of land as a site for a house, to those of the rank of Jiki-kwō-ni and above, two chō, to those of the rank of Jiki-dai-san and below, one chō. From the Gon grades down to officials who have no rank, let the number of inhabitants of their fiefs be taken as a guide, first class fiefs having one chō, second class half a chō, and third class a quarter of a chō. Princes shall follow the same rule."
- ²⁰⁰ 6th year, Spring, 1st month, 4th day. The Imperial Prince Takechi was granted an additional fief of 2000 houses, making, along with his previous one, a total of 5000 houses.
- ²⁰¹ 7th day. An entertainment was given to the Ministers, and they received presents of garments.
- ²⁰² 12th day. The Empress inspected the road to the new capital.
- ²⁰³ 16th day. An entertainment was given to officials from the Ministers down to those of initial rank.
- ²⁰⁴ 27th day. The Empress visited Takamiya.
- ²⁰⁵ 28th day. The Empress returned from Takamiya.
- ²⁰⁶ 2nd month, 11th day. Orders were given to the officials, saying:—"It is Our intention to proceed to Ise on the third day of the third month. Take note of this Our purpose, and get ready all the necessary clothing."
- ²⁰⁷ The priests Hō-zō and Dō-ki, Professors of the Yin and Yang, received presents of twenty riō of silver each.
- ²⁰⁸ 19th day. Orders were given to the Board of Punishments to release short-sentence prisoners.
- ²⁰⁹ On this day, the Chunagon, Takechi-marō, Miwa no Ason, of Jiki-dai-ni rank, presented a memorial in which he made bold to remonstrate roundly with the Empress for her proposed visit to Ise, which he said would interfere with the time for agricultural operations.
- ²¹⁰ 3rd month, 3rd day. Prince Hirose, of Jō-kwō-shi rank, Chitoko, Tahema no Mabito, of Jiki-kwō-san rank, and Yumibari, Ki no Ason, of Jiki-kwō-shi rank, were appointed to take charge of the Palace during the Empress's absence. Upon this the Chunagon, Takechi-marō, Miwa no Ason, divested himself of his cap-rank and delivered it up to the Court, reiterating his remonstrance, and saying:—"During the season of agricultural operations the (Imperial) chariot should not be moved."
- ²¹¹ 6th day. The Empress did not yield to his remonstrances, but at length proceeded to Ise.
- ²¹² 17th day. The Empress bestowed cap-rank on the Miyakko of the sacred districts through which she had passed, and on the Miyakko of the provinces of Iga, Ise, and Shima. These places were also released from commuted taxes and forced labour for this year. Moreover the commuted taxes and forced labour for the year were remitted in the case of the horsemen provided for the Empress's service, the baggage-coolies of her officials, and the labourers employed in constructing temporary Palaces. There was a general pardon for the Empire, which, however, did not comprise thieves and robbers.
- ²¹³ 19th day. Fifty sheaves of rice for each person were presented to men and women of eighty years of age and upwards, common people of the province of Shima, through which the Empress passed.

- ²¹⁴ 20th day. The Imperial chariot returned to the Palace. Wherever it had reached, the officials and people of the district were assembled, and care was taken to reward their diligence and to have musical performances.
- ²¹⁵ 30th day. By an Imperial decree, the commuted taxes and forced labour for this year were remitted to those houses from which horsemen had been provided for the Empress's service in the provinces of Afumi, Mino, Wohari, Mikaha, and Tōtōmi, to the baggage-coolies and to the labourers employed in constructing temporary Palaces in every province. An Imperial decree was also made that three sheaves of rice for each man, and two for each woman, should be given to all poor and distressed common people in the Empire.
- ²¹⁶ Summer, 4th month, 2nd day. The posthumous rank of Jiki-dai-ni was bestowed on Tomokuni, Ohotomo no Sukune, and a contribution made towards his funeral expenses.
- ²¹⁷ 5th day. With the exception of common people of the four Home provinces, the men who had acted as baggage-coolies were exempted from commuted taxes and forced labour for the year.
- ²¹⁸ 19th day. Messengers were sent to pray to the Great Abstinence Deity of Hirose and to the Wind-gods of Tatsuta.
- ²¹⁹ 21st day. Mattocks from the Naniha Treasury were given to all persons of official rank, from Princes of the Blood down to the rank of Tsui-kwō-shi. These gifts varied in each case.
- ²²⁰ 25th day. By an Imperial edict all prisoners and persons under sentence of lighter banishment were pardoned and discharged.
- ²²¹ 5th month, 6th day. Three brothers, named Kahasemaro, etc., fishermen of Agoshi, inhabitants of the district of Muro in the province of Kii, who had supplied the Empress's table during her stay in the temporary Palace of Ago, were granted exemption for ten years from commuted taxes and forced labour, and from miscellaneous corvées. Further, eight boatmen had their commuted taxes and forced labour remitted for the year.
- ²²² 7th day. The Governor of the province of Sagami presented a pair of fledgling red crows, saying that they had been caught in the district of Miura.
- ²²³ 12th day. The Empress visited the Palace of Yoshino.
- ²²⁴ 16th day. The Imperial chariot returned to the Palace.
- ²²⁵ 17th day. Daibu were sent as messengers to the celebrated mountains, and to the hills and rivers, to pray to them for rain.
- ²²⁶ 20th day. Chitoko, Fumi no Imiki, was granted the posthumous rank of Jiki-dai-ichi, and a contribution made towards the expenses of his funeral.
- ²²⁷ 23rd day. Prince Naniha, of Jō-kwō-shi rank, and others were sent to perform a service for the tranquillity of the site of the Palace of Fujihara.
- ²²⁸ 26th day. Envoys were sent to make offerings to the Great Gods of the following four places, viz.: Ise, Yamato, Sumiyoshi, and Kii, and to announce to them the erection of the new Palace.
- ²²⁹ Intercalary 5th month, 3rd day. Great floods. Commissioners were sent to visit the districts and provinces, one after another, making loans to those who, having met with disaster, were unable to support themselves, and allowing them to fish and cut wood in the hills and forests, the ponds and marshes.

- ²³⁰ An Imperial order was given that the Kin-kwō-miō Sutra should be expounded in the capital and in the four Home provinces.
- ²³¹ 4th day. The Buddhist priest Kwan-sei was given a present of fifteen hiki of coarse silk, thirty bundles of floss silk, and fifty tan of cloth, and he was commended for having made white lead.
- ²³² 13th day. The Great Gods of Ise addressed the Empress, saying:—"Let the commuted taxes and forced labour for the province of Ise be remitted for this year. That being so, the thirty-five kin of red silk yarn forwarded by the two districts of the Gods should be reduced in value from next year."
- ²³³ 15th day. An Imperial order was given to Prince Kahachi, Viceroy of Tsukushi, and the rest, saying:—"Let priests be sent to Ohosumi and Ata to propagate the Buddhist religion." He was further made to send up to the capital the image of Amida, made by the Great Thang Chief Envoy Kuo Wu-ts'ung, for the Emperor who lived in the Palace of Ohotsu in Afumi.
- ²³⁴ 6th month, 9th day. The senior officials of the districts and provinces were commanded each to pray to the celebrated mountains, and to the hills and rivers for rain.
- ²³⁵ 11th day. Daibu were sent as Envoys to the four Home provinces to pray for rain.
- ²³⁶ 21st day. Official rank was granted to eight labourers, and they were commended for their diligence and absence of remissness in the construction of the Ohouchi Misasagi.
- ²³⁷ 30th day. The Empress inspected the site of the Fujihara Palace.
- ²³⁸ Autumn, 7th month, 2nd day. A general amnesty was granted throughout the Empire. But this pardon did not apply to those guilty of the ten crimes, nor to thieves and robbers.
- ²³⁹ Shikofuchi, Fuse no Ason, Governor of the province of Sagami, and others, with the Vice-Governor of the district of Miura, and Kusu, Kashima no Omi, who had caught the red crows, had rank and presents bestowed on them. Moreover the commuted taxes and forced labour were remitted to the district of Miura for three years.
- ²⁴⁰ 7th day. A banquet was given to the Ministers.
- ²⁴¹ 9th day. The Empress visited the Palace of Yoshino.
- ²⁴² 11th day. Envoys were sent to pray to Hirose and Tatsuta.
- ²⁴³ 28th day. The Imperial car returned to the Palace.
- ²⁴⁴ On this night Mars and Jupiter approached and receded from one another four times in the room of one pace, alternately shining and disappearing.
- ²⁴⁵ 8th month, 3rd day. Criminals were pardoned.
- ²⁴⁶ 17th day. The Empress visited the country-house of the Imperial Princess Asuka, and on the same day returned to the Palace.
- ²⁴⁷ 9th month, 9th day. Daibu were despatched to the four Home provinces, to attend to the distribution of rice-lands.
- ²⁴⁸ 14th day. The Department of the Shintō religion laid before the Empress four volumes of sacred treasures, nine keys, and one wooden stamp.
- ²⁴⁹ 21st day. The Governor of the province of Ise presented two auspicious stalks of rice.
- ²⁵⁰ The Governor of the province of Echizen presented a white moth.

- ²⁵¹ 26th day. An Imperial decree was made, saying:—"Whereas a white moth has been caught on the shore at Uragami in the district of Tsunuga, the fief of the God of Kebi is increased by twenty houses, making a total, with those already attached to his shrine, of ———.
- ²⁵² Winter, 10th month, 11th day. Mikata, Yamada no Fubito, was granted the rank of Mu-kwō-shi. He had formerly gone to study in Silla as a priest.
- ²⁵³ 12th day. The Empress went to the Palace of Yoshino.
- ²⁵⁴ 19th day. The Imperial car returned to the Palace.
- ²⁵⁵ 11th month, 8th day. Silla sent Pak Ök-tök, and Kim Sim-sal, of Keupson rank, etc., as tribute-bearers. Presents were made of various values to Oyu, Okinaga no Mabito, of Jiki-kwō-shi rank, and to Tsura, Kahachi no Imiki, of Mu-dai-ni rank, etc., whom it was proposed to send as Envoys to Silla.
- ²⁵⁶ 11th day. Pak Ök-tök, of Silla, was entertained, and received presents in the official building of Naniha.
- ²⁵⁷ 12th month, 14th day. Hsü Shou-yen and Sa Hung-k'o, Professors of (Chinese) pronunciation, received grants of rice-land, four chō being given to each.
- ²⁵⁸ 24th day. Daibu were sent to deliver the tribute from Silla to the five shrines of Ise, Sumiyoshi, Kiū, Yamato, and Unatari.
- ²⁵⁹ 7th year, Spring, 1st month, 2nd day. The rank of Jō-kwō-ichi was bestowed on the Imperial Prince Takechi, and that of Jō-kwō-ni on the Imperial Princes Naga and Yuge.
- ²⁶⁰ On this day an Imperial edict was issued directing that the common people of the Empire should wear yellow clothing and that slaves should wear black.
- ²⁶¹ 7th day. An entertainment was given to the Ministers and Daibu.
- ²⁶² 13th day. Presents were given to all persons of official rank in the capital and in the Home provinces of the age of eighty years and upwards. Each person received one wadded sleeping garment, two hiki of coarse silk, two bundles of floss silk, and four tan of cloth.
- ²⁶³ 15th day. The posthumous rank of Shō-kwō-san was granted to Syōn-kwang, Prince of Pèkché, and a contribution made towards his funeral expenses.
- ²⁶⁴ 16th day. Presents of cloth of various values were made to the men and women of the capital of the age of eighty or upwards, and to poor and distressed persons.
- ²⁶⁵ A priest of Funase named Hō-kyō was given three chō of rice-land.
- ²⁶⁶ On this day, men of Aya gave a performance of Arare-bashiri.
- ²⁶⁷ 2nd month, 3rd day. Silla sent Kim Kang-nam, of Sason rank, and Kim Yang-wōn, of Han-na-ma rank, to announce the mourning for the King.
- ²⁶⁸ 10th day. Prince Kinunuhi and his colleagues, the Commissioners for the construction of the capital, were ordered to bury the bodies which had been dug up.
- ²⁶⁹ 30th day. Thirty-seven castaways from Silla, named Muchā, Monyé, etc., were handed over to Ök-tök and his party.
- ²⁷⁰ 3rd month, 1st day. There was an eclipse of the sun.
- ²⁷¹ 5th day. A sustenance-fief of thirty houses was granted to Kudara, Kami no Sukuri, Doctor of the University, of Gon-kwō-ni rank, for the promotion of Chinese learning.

- ²⁷² 6th day. The Empress visited the Palace of Yoshino.
- ²⁷³ 11th day. The rank of Jiki-dai-ni, and a contribution for funeral expenses, were granted to Ohoshima, Fujihara no Ason.
- ²⁷⁴ 13th day. The Empress arrived from the Palace of Yoshino.
- ²⁷⁵ 16th day. Presents of coarse silk, floss silk, and cloth of various values were given to Oyu, Okinaga no Mabito, of Jiki-kwō-shi rank, and Kogimi, Ohotomo no Sukune, of Gon-dai-ni rank, whom it was proposed to send as Envoys to Silla, and also to the student priests Bentsū and Shinyei.
- ²⁷⁶ Moreover, a present was made for the funeral expenses of the King of Silla.
- ²⁷⁷ 17th day. An Imperial decree was issued directing that the cultivation throughout the Empire of such vegetable productions as the mulberry tree, hemp, pears, chestnuts, and greens, should be encouraged, as auxiliaries to the five grains.
- ²⁷⁸ Summer, 4th month, 17th day. Daibu were sent as Envoys to visit the shrines and to pray for rain. Moreover, Envoys were sent to pray to the Great Abstinence Deity of Hirose, and to the Wind-gods of Tatsuta.
- ²⁷⁹ 22nd day. Ohotomo no Wobito, Vice-President of the Inner Treasury, was by an Imperial decree convicted of dishonest practices, reduced two grades in rank, and dismissed from the office he then held. Two clerks named Oisome no Ohoku and Uno no Ohotomo were also convicted of dishonest practices, reduced one grade in rank, and dismissed from the office which they then held. An auditor named Kose no Muraharu, who, although he derived no personal advantage from it, was privy to the theft, and allowed it to be committed, was therefore reduced in rank by two grades and dismissed from his office. Oisome no Ohoku, however, was pardoned, on account of his zealous services during the campaign of the year Midzunoye Saru. But the proceeds of the dishonest practices were confiscated according to law.
- ²⁸⁰ 5th month, 1st day. The Empress visited the Palace of Yoshino.
- ²⁸¹ 7th day. The Empress arrived from the Palace of Yoshino.
- ²⁸² 15th day. A public (Buddhist) great-congregation was held within the inner precinct.
- ²⁸³ 6th month, 1st day. By an Imperial order the Koryō priest Pok-ka was restored to the laity.
- ²⁸⁴ 4th day. The rank of Jiki-kwō-shi was bestowed on Hirome, Hikeda no Ason, Karita, Mori no Kimi, Maro, Kose no Ason, Omi-marō, Fujihara no Ason, Tayasu, Kose no Ason, Ikemori, Tajihi no Mabito, and Maro, Ki no Ason, in all seven persons.
- ²⁸⁵ Autumn, 7th month, 7th day. The Empress visited the Palace of Yoshino.
- ²⁸⁶ 12th day. Envoys were sent to pray to the Great Abstinence Deity of Hirose and to the Wind-gods of Tatsuta.
- ²⁸⁷ 14th day. Daibu were sent as Envoys to visit the various shrines and pray for rain.
- ²⁸⁸ 16th day. Daibu were sent as Envoys to visit the various shrines and pray for rain. On this day the Empress arrived from Yoshino.
- ²⁸⁹ 8th month, 1st day. The Empress went to the site of the Palace of Fujihara.
- ²⁹⁰ 17th day. The Empress visited the Palace of Yoshino.
- ²⁹¹ 21st day. The Imperial car returned to the Palace.

- ²⁹² 9th month, 1st day. There was an eclipse of the sun.
- ²⁹³ 5th day. The Empress went to the Peak of Tamu no Mine.
- ²⁹⁴ 6th day. The Imperial car returned to the Palace.
- ²⁹⁵ 10th day. On behalf of the Kiyomibara Emperor a public great-congregation was held within the inner precincts. All prisoners were released.
- ²⁹⁶ 16th day. The posthumous rank of Jiki-kwō-san was granted to Konoma, Kaya no Imiki, and a contribution made for his funeral expenses. In this way his services in the campaign of the year Midzunoye Saru were rewarded.
- ²⁹⁷ Winter, 10th month, 2nd day. It was decreed that from this year onwards there should be inspections of the arms kept in store by all, beginning with the Princes of the Blood down to persons of initial rank. Those of Jō cap-rank down to Jiki cap-rank were each to have one suit of armour, one sword, one bow, one set of arrows, one elbow-pad, and one saddle-horse. Those of Gon cap-rank to Shin or initial cap-rank were each to have one sword, one bow, one set of arrows, and one elbow-pad. Such were to be their provision.
- ²⁹⁸ 23rd day. The Jin-nō Sutra was begun to be expounded in the hundred provinces. This came to a close after four days.
- ²⁹⁹ 11th month, 5th day. The Empress went to the Palace of Yoshino.
- ³⁰⁰ 7th day. Presents were given to the Prince and Prime Minister, etc., of Tamna, of various values.
- ³⁰¹ 10th day. The Imperial car returned to the Palace.
- ³⁰² 14th day. The Priests Hō-yen, Zen-ō, and Shin-gi were sent to the district of Yasu in the province of Afumi, to try the spring of cordial waters.
- ³⁰³ 23rd day. The rank of Jiki-dai-shi was bestowed on Sukuna-marō, Hikedai no Ason, of Jiki-kwō-shi rank, and he was granted a sustenance-fief of fifty houses.
- ³⁰⁴ 12th month, 21st day. Professors of the art of war were sent to give instruction and training in the various provinces.
- ³⁰⁵ 8th year, 1st month, 2nd day. The rank of Shō-kwō-shi was granted to Miaruji, Fuse no Ason, of Jiki-dai-ichi rank, and to Miyuki, Ohotomo no Sukune, with an increase of 200 houses to the fiefs of each, amounting with those held by them previously to five hundred houses. They were also constituted the senior members of their Houses.
- ³⁰⁶ 7th day. An entertainment was given to the Ministers.
- ³⁰⁷ 15th day. The Empress received presents of firewood.
- ³⁰⁸ 16th day. An entertainment was given to the public functionaries.
- ³⁰⁹ 17th day. The men of Aya gave a performance of Arare-bashiri.
- ³¹⁰ Those of the fifth rank and upwards had archery.
- ³¹¹ 18th day. Those of the sixth rank and downwards had archery. After four days it came to an end.
- ³¹² 19th day. The men of Thang gave a performance of Arare-bashiri.
- ³¹³ 21st day. The Empress visited the Palace of Fujihara, and returned to the Palace on the same day.
- ³¹⁴ 23rd day. The ranks of Mu-kwō-shi, etc., were conferred on seven men of Great Thang and two Sushen (Manchus).

- ³¹⁵ 24th day. The Empress visited the Palace of Yoshino.
- ³¹⁶ 3rd month, 1st day. There was an eclipse of the sun.
- ³¹⁷ 2nd day. Maro, Ohoyake no Ason, of Jiki-kwō-shi rank, Yashima, Utena no Imiki, of Gon-dai-ni rank, and Honjitsu, Kibumi no Muraji, were appointed Governors of the mint for (copper?) cash.
- ³¹⁸ 11th day. An Imperial edict was issued, as follows:—"In all cases where persons of no official rank are appointed as District Governors, the chief officials shall receive the rank of Shin-kwō-ni, and the assistants that of Shin-dai-san."
- ³¹⁹ 16th day. The Empress made an edict, as follows:—"In the seventh year of our reign, the year Midzunoto Mi of the Cycle, a spring of cordial waters bubbled up at Mount Tsuga-yama in the district of Yasu in the province of Afumi. Persons afflicted with all manner of diseases went to stay at the Temple of Yasudera, and great numbers were healed. Therefore four chō of rice-land and sixty tan of cloth are granted to it, and the district of Yasu is exempted for this year from commuted taxes and forced labour, and from miscellaneous corvées. The local authorities, from the chief down to the clerks, are advanced one grade in rank. To those who first made proof of the spring of cordial waters, viz. Kadono no Hatsuki and the daughter of Kudara no Tsurara, these are given two hiki of coarse silk each, ten tan of cloth, and ten mattocks."
- ³²⁰ 22nd day. Offerings were presented at the various shrines.
- ³²¹ 23rd day. Presents of coarse silks and cloth, varying in value in the case of each, were made to the officials of the Department of the Shintō religion from the chief down to the Hafuri, in all 164 persons.
- ³²² Summer, 4th month, 5th day. The posthumous rank of Jō-dai-shi was conferred on Prince Kahachi, Viceroy of Tsukushi, and a contribution made towards his funeral expenses.
- ³²³ 7th day. The Empress went to the Palace of Yoshino.
- ³²⁴ 13th day. Envoys were sent to pray to the Great Abstinence Deity of Hirose and to the Wind-gods of Tatsuta.
- ³²⁵ 14th day. The Empress arrived back from the Palace of Yoshino.
- ³²⁶ 17th day. A contribution was sent towards the funeral expenses of the Doctor of Law Dō-yen.
- ³²⁷ 5th month, 6th day. The Ministers and Daibu were entertained within the inner precincts (of the Palace).
- ³²⁸ 11th day. One hundred copies of the Kin-kwō-myō Sutra were sent and deposited in the various provinces, to be read without fail when the moon of the first month was in her first quarter. The fees (to the priests) were to be defrayed from the public revenues of the province.
- ³²⁹ 6th month, 8th day. A white copper-pheasant was presented by the district of Sarara in the province of Kahachi. The Governor and Vice-Governor of the district of Sarara received each a grade of rank and presents, and the rank of Shin-kwō-ni was granted to Karakuni, Osakabe no Miyakko, who had caught it. He also received presents.
- ³³⁰ Autumn, 7th month, 4th day. Inspectors were sent to the provinces.
- ³³¹ 15th day. Envoys were sent to pray to the Great Abstinence Deity of Hirose and to the Wind-gods of Tatsuta.

- ³³² 8th month, 17th day. One hundred and four priests were made to enter religion for the sake of the Imperial Princess Asuka.
- ³³³ 9th month, 1st day. There was an eclipse of the sun.
- ³³⁴ 4th day. The Empress proceeded to the Palace of Yoshino.
- ³³⁵ 22nd day. Prince Mino, of Jō-kwō-shi rank, was appointed Viceroy of Tsukushi.
- ³³⁶ Winter, 10th month, 20th day. The rank of Shin-dai-shi was bestowed on a man of the district of Araki, in the province of Hida, named Otokunibe no Otohi, who had caught a white bat. He also received a present of four hiki of coarse silk, four bundles of floss silk, and ten tan of cloth, and his house was exempted from all forced labour whatever during his life.
- ³³⁷ 11th month, 26th day. There was an amnesty for criminals, from those guilty of capital crimes downwards.
- ³³⁸ 12th month, 6th day. The Empress removed her residence to the Palace of Fujihara.
- ³³⁹ 9th day. The public functionaries paid their respects at Court.
- ³⁴⁰ 10th day. Presents of various values were made to all from the Princes of the Blood down to the Governors of districts, consisting of coarse silk, floss silk, and cloth.
- ³⁴¹ 12th day. A banquet was given to the Ministers and Daibu.
- ³⁴² 9th year, Spring, 1st month, 5th day. The rank of Jō-kwō-ni was conferred on the toneri of Imperial Princes.
- ³⁴³ 7th day. An entertainment was given to the Ministers and Daibu within the inner precinct (of the Palace).
- ³⁴⁴ 15th day. Firewood was presented to the Empress.
- ³⁴⁵ 16th day. An entertainment was given to the public functionaries.
- ³⁴⁶ 17th day. There was archery lasting for four days.
- ³⁴⁷ Intercalary 2nd month, 8th day. The Empress went to the Palace of Yoshino.
- ³⁴⁸ 15th day. The Imperial car returned to the Palace.
- ³⁴⁹ 3rd month, 2nd day. Silla sent Prince Kim Nyang-nim, the Po-nyōng Pak Kang-kuk, of Sal-son rank, and Kim Chyu-han and Kim Chhyung-syōn, of Han-na-ma rank, to present a memorial regarding the government of their country, to offer tribute and to bring presents.
- ³⁵⁰ 11th day. The Empress went to the Palace of Yoshino.
- ³⁵¹ 14th day. The Empress arrived from Yoshino.
- ³⁵² 22nd day. Hakase, Fumi no Imiki, of Mu-kwō-ni rank, Shimo-osa no Morota, of Shin-kwō-san rank, and others were sent to Tane to obtain the barbarians' dwelling-place.
- ³⁵³ Summer, 4th month, 9th day. Envoys were sent to pray to the Great Abstinence Deity of Hirose and to the Wind-gods of Tatsuta.
- ³⁵⁴ 17th day. The posthumous rank of Jiki-kwō-san was conferred on Yemishi, Kamo no Ason, and a contribution made towards his funeral expenses. [His original rank was Gon-dai-ichi.] The posthumous rank of Jiki-dai-shi was conferred on Akamaro, Fumi no Imiki, and a contribution made towards his funeral expenses. [His original rank was Dai-san-chiu.]

355 5th month, 13th day. An entertainment was given to the Hayato of Oho-sumi.

356 21st day. The Empress witnessed wrestling by the Hayato at West Tsuki no moto.

357 6th month, 3rd day. Daibu were sent as Envoys to visit the shrines of the capital and the four Home provinces and pray for rain.

358 16th day. Honorary gifts of various values were made to all high officials who were eighty years of age or more, or who were affected by chronic disease.

359 18th day. The Empress went to the Palace of Yoshino.

360 26th day. The Empress arrived from Yoshino.

361 Autumn, 7th month, 23rd day. Envoys were sent to pray to the Great Abstinence Deity of Hirose and to the Wind-gods of Tatsuta.

362 26th day. Presents were made of various values to the Envoys whom it was proposed to send to Silla, viz. Kenu, Wono no Ason, of Jiki-kwō-shi rank, Hakatoko, Yuki no Muraji, of Mu-dai-ni rank, and others.

363 8th month, 24th day. The Empress went to the Palace of Yoshino.

364 30th day. The Empress arrived from Yoshino.

365 9th month, 4th day. The prisons were visited, and those persons were released who were suffering sentences of minor banishment or imprisonment.

366 6th day. Kenu, Wono no Ason, and his colleagues started for Silla.

367 10th month, 11th day. The Empress went to Yonahari in Uda.

368 12th day. The Empress arrived from Yonahari.

369 12th month, 5th day. The Empress went to the Palace of Yoshino.

370 13th day. The Empress arrived from Yoshino.

371 Prince Hatsuse was granted the (posthumous) rank of Jō-dai-shi, and a contribution made for his funeral expenses.

372 10th year, Spring, 1st month, 7th day. The Ministers and Daibu were entertained.

373 11th day. The rank of Jiki-dai-shi was conferred on Nam-chyōn, Prince of Pèkché.

374 15th day. Firewood was presented to the Empress.

375 16th day. An entertainment was given to the Ministers and public functionaries.

376 18th day. The Ministers and public functionaries had archery at the South Gate.

377 2nd month, 3rd day. The Empress went to the Palace of Yoshino.

378 13th day. The Empress arrived from Yoshino.

379 3rd month, 3rd day. The Empress went to the Palace of Futa-tsuki.

380 12th day. Presents were given of coats and trousers of brocade, of dark red and deep purple coarse silks, of axes, etc., to Inari and Mushi, Yemishi of Watarijima of Koshi, and to Shirasu and Yesō, men of Sushen.

381 Summer, 4th month, 10th day. Envoys were sent to pray to the Great Abstinence Deity of Hirose and to the Wind-gods of Tatsuta.

³⁸² 27th day. The rank of Tsui-dai-ni was conferred on Mononobe no Kusuri, of the district of Kaze-haya in the province of Iyo, and to Mibu no Moroshi, of the district of Kahashi in the province of Higo. Moreover, each of them received presents of 4 hiki of coarse silk, 10 bundles of raw silk, 20 tan of cloth, 20 mattocks, 1000 sheaves of rice, and 4 chō of rice-land. They were excused from the commuted taxes and forced labour due from their houses. This was by way of consolation for their long sufferings in the Thang country.

³⁸³ 28th day. The Empress went to the Palace of Yoshino.

³⁸⁴ 5th month, 2nd day. By Imperial command the title of Imiki was conferred on Tsunade, Hada no Miyakko, of Dai-kin-jō rank.

³⁸⁵ 4th day. The Empress arrived from Yoshino.

³⁸⁶ 8th day. The rank of Jiki-kwō-shi was conferred on Ohosumi, Wohari no Sukune, and he was also given forty chō of rice-land.

³⁸⁷ 13th day. The posthumous rank of Jiki-kwō-shi was granted to Momoye, Oho-koma no Muraji, and a contribution given towards his funeral expenses.

³⁸⁸ 6th month, 18th day. The Empress went to the Palace of Yoshino.

³⁸⁹ 26th day. The Empress arrived from Yoshino.

³⁹⁰ Autumn, 7th month, 1st day. There was an eclipse of the sun.

³⁹¹ 2nd day. Criminals were pardoned.

³⁹² 8th day. Envoys were sent to pray to the Great Abstinence Deity of Hirose and to the Wind-gods of Tatsuta.

³⁹³ 10th day. His Highness the after Imperial Prince died.

³⁹⁴ 8th month, 25th day. The rank of Jiki-kwō-ichi was conferred on Homuchi, Oho no Omi, and presents given him as a reward for his services from the beginning, and for his strict guardianship of the barrier.

³⁹⁵ 9th month, 15th day. The posthumous rank of Jiki-dai-ichi was conferred on Ihose, Waka-zakurabe no Ason, and a contribution made towards his funeral expenses, in honour of his services from the beginning.

³⁹⁶ Winter, 10th month, 17th day. The Udaijin, Tajihi no Mabito, was granted (permission to use) a carriage and a staff, and so in this way sympathy was shown on his retirement from office.

³⁹⁷ 22nd day. One hundred and twenty retainers were granted to the Udaijin, Tajihi no Mabito, of Shō-kwō-san rank; eighty each to the Dainagon, Miaruji, Abe no Ason, and Miyuki, Ohotomo no Sukune, both of Shō-kwō-shi rank, and fifty each to Maro, Iso no Kami no Ason, of Jiki-kwō-ichi rank, and Fubito, Fujihara no Ason, of Jiki-kwō-ni rank.

³⁹⁸ 11th month, 10th day. Thirty houses were granted as a sustenance-fief to Bendō, a priest of the Great Temple of the Great Palace.

³⁹⁹ 12th month, 1st day. An Imperial order was given that the Kin-kwō-myō Sutra should be expounded, and that every year on the last day of the twelfth month ten persons of a pure life should be made to enter religion.

⁴⁰⁰ 11th year, Spring, 1st month, 7th day. An entertainment was given to the Ministers and Daibu.

- ⁴⁰¹ 11th day. Presents of rice in ear of various values were given to all widowers, widows, orphans, and childless persons, to those suffering from grave disease, and to those who from poverty were unable to support themselves, throughout the Empire.
- ⁴⁰² 16th day. An entertainment was given to the Ministers and public functionaries.
- ⁴⁰³ 2nd month, 28th day. Kunimi, Tahema no Mabito, of Jiki-kwō-ichi rank, was appointed Grand Tutor of the Heir Apparent, Atomi, Michi no Mabito, of Jiki-kwō-san rank, was appointed Director of the Spring Palace, and Ahamochi, Kose no Ason, of Jiki-dai-shi rank, Assistant Director.
- ⁴⁰⁴ 3rd month, 8th day. A public great-congregation was held at the Eastern Palace.
- ⁴⁰⁵ Summer, 4th month, 4th day. Ranks, from that of Jō to that of Jiki, were conferred on the selected persons (for office), discrimination being made in the case of each.
- ⁴⁰⁶ 7th day. The Empress went to the Palace of Yoshino.
- ⁴⁰⁷ 14th day. Envoys were sent to pray to Hirose and Tatsuta.
- ⁴⁰⁸ On this day the Empress arrived from Yoshino.
- ⁴⁰⁹ 5th month, 8th day. Daibu were sent as Envoys to the various shrines to pray for rain.
- ⁴¹⁰ 6th month, 2nd day. Criminals were pardoned.
- ⁴¹¹ 6th day. An Imperial order was made that Sutras should be read in the temples of the Home provinces.
- ⁴¹² 15th day. Persons of the fifth and lower ranks were sent to cleanse out the temples of the capital.
- ⁴¹³ 19th day. Offerings were distributed to the Gods of Heaven and Earth.
- ⁴¹⁴ 26th day. The Ministers and public functionaries began to make votive images of Buddha for the sake of the Empress's illness.
- ⁴¹⁵ 28th day. Daibu were sent as Envoys to visit the various shrines and pray for rain.
- ⁴¹⁶ Autumn, 7th month, 7th day. At midnight, one hundred and nine habitual thieves were pardoned, and four pieces of cloth given to each. But those from the outer provinces received twenty sheaves of rice each.
- ⁴¹⁷ 12th day. Envoys were sent to pray to Hirose and Tatsuta.
- ⁴¹⁸ 29th day. The Ministers and public functionaries prepared a festival for the installation of Buddhist images in the Temple of Yakushiji.
- ⁴¹⁹ 8th month, 1st day. The Empress, having decided on this measure in the forbidden precinct, abdicated the Imperial Dignity in favour of the Prince Imperial.