



Sacred Texts: Shinto

Collected and correlated or written

by

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THE KOJIKI

[R.H. Chamberlain, translator 1882]

PART I.- THE BIRTH OF THE DEITIES THE BEGINNING OF HEAVEN AND EARTH

The names of the deities that were born in the Plain of High Heaven when the Heaven and Earth began were the deity Master-of-the-August-Center-of-Heaven; next, the High-August-Producing-Wondrous deity; next, the Divine-Producing-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. The five deities in the above list are separate Heavenly deities. THE SEVEN DIVINE GENERATIONS 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 of 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 Izanagi or the Male-Who-Invites; next, his younger sister Izanami or the deity the Female-Who-Invites. 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. THE ISLAND OF ONOGORO 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 a heavenly jeweled spear, they thus deigned to charge them. So the two deities, standing upon the Floating Bridge of Heaven pushed down the jeweled spear and stirred with it, whereupon, when they had stirred the brine 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. COURTSHIP OF THE DEITIES THE MALE-WHO-INVITES AND THE FEMALE-WHO-INVITES Having descended from Heaven on to this island, they saw to the erection of a heavenly august pillar, they saw to the erection of a hall of eight fathoms. Then Izanagi, the Male-Who-Invites, said to Izanami, the Female-Who-Invites, "We should create children"; and he said, "Let us go around the heavenly august pillar, and when we meet on the other side let us be united. Do you go around from the left, and I will go from the right." When they met, Her Augustness, the Female-Who-Invites, spake first, exclaiming, "Ah, what a fair and lovable youth!" Then His Augustness said, "Ah what a fair and lovable maiden!" But afterward he said, "It was not well that the woman should speak first!" The child which was born to them was Hiruko (the leech-child), which when three years old was still unable to stand upright. So they placed the leech-child 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. 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 inquired 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. Thereupon his Augustness the Male-who-Invites spoke first: " Ah! what a fair and lovely maiden!" Afterward his younger sister Her Augustness the Female-Who-Invites spoke: " Ah! what a fair and lovely youth! " Next they gave birth to the Island of Futa-na 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 Princess-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. 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 Koo-zhima 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 islands 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.)

BIRTH OF THE VARIOUS DEITIESWhen 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, 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.

RETIREMENT OF HER AUGUSTNESS THE PRINCESS-WHO-INVITESThrough giving birth to this child her august private parts were burned, 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 feces 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 Mitsubanome and, next, the Young-Wondrous-Producing deity. The child of this deity was called 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.) 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 the 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.) 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. THE SLAYING OF THE FIRE-DEITY Then His Augustness the Male-Who-Invites, drawing the ten-grasp saber 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 and bespattered the multitudinous rock-masses 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-mitsuba. All the eight deities in the above list, from the deity Rock-Splitter to the deity Kura-mitsuba, are deities that were born from the august sword. The name of the deity that was born from the bead of the deity Shining-Elder, who had been slain, was the deity Possessor-of-the-True-Pass-Mountains. The name of the deity that was 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-Densely-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. 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. THE KOJIKI PART II.- THE QUARREL OF IZANAGA AND IZANAMI THE LAND OF HADES 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: "Lamentable indeed that thou camest 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 him. So he, drawing the ten-grasp saber 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 folk 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-house. 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 Even-Pass-of-Hades is called the Great-Deity-of-the-Road-Turning-back, 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.

THE PURIFICATION OF THE AUGUST PERSONTherefore 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 altagi, 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. 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 deity 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.

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. 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: 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.

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.

THE KOJIKIPART III. AMATERASU, THE SUN-GODDESS, AND THE STORM-GODINVESTITURE OF THE THREE DEITIES, THE ILLUSTRIOUS AUGUST CHILDRENAt 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 jingly taking off and shaking the jewel-string forming his august necklace, be bestowed it on Amaterasu, 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-Storehouse-Shelf deity. Next he said to 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."THE CRYING AND WEEPING OF HIS IMPETUOUS-MALE-AUGUSTNESSSo while the other two deities each assumed his and her rule according to the command with which her father had deigned to charge them, the Storm-God, His-Swift-Impetuous-Male-Augustness, did not assume the rule 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 shalt 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.THE AUGUST OATHSSo 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 of 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 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 inquire 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 saber 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 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-Conqueror-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, 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 band 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.)

THE AUGUST DECLARATION OF THE DIVISION OF THE AUGUST MALE CHILDREN AND THE AUGUST FEMALE CHILDREN 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 of 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 afterward. This is the ancestor of the rulers of the land of Idzumo, of the rulers of the land of Muzashi, 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 Tobo-tsu-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.

THE AUGUST RAVAGES OF HIS-IMPETUOUS-MALE-AUGUSTNES Then His-Swift-Impetuous-Male-Augustness said to the Heaven-Shining-Great-August deity: "Owing to the sincerity of my intentions I have, in begetting children, gotten delicate females. Judging from this I have undoubtedly gained the victory." With these words, and impetuous with victory, he broke down the divisions of the rice-fields laid out by the Heaven-Shining-Great-August deity filled up the ditches, and moreover strewed excrements in the palace where she partook of the great food. So, though he did thus, the Heaven-Shining-Great-August deity upbraided him not, but said: "What looks like excrements must be something that His Augustness mine elder brother has vomited through drunkenness. Again, as to his breaking down the divisions of the rice-fields and filling up the ditches, it must be because he grudges the land they occupy that His Augustness mine elder brother acts thus." But notwithstanding these apologetic words, he still continued his evil acts, and was more and more violent. As the Heaven-Shining-Great-August deity sat in her awful weaving-hall seeing to the weaving of the august garments of the deities, he broke a hole in the top of the weaving-hall, and through it let fall a heavenly piebald horse which he had flayed with a backward flaying, at whose sight the women weaving the heaveijy garments were so much alarmed they died of fear.

THE DOOR OF THE HEAVENLY ROCK-DWELLINGS 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 Augtsness I-shi-ko-ri-do-me to make a mirror, and charging His Augustness Jewel-Ancessor to make an augustly complete string of curved jewels eight feet long - of five hundred jewels - and summoning His Augustness Heavenly-Beekoning-Ancessor-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 cherry-bark 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 Kaga, 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 offering His Augustness Grand-Jewel taking these divers things and holding them together with the grand august offerings, and His Augustness Heavenly-Beckoning-Ancessor-Lord prayerfully reciting grand liturgies, and the Heavenly Hand-Strength-Male deity standing hidden beside the door, and Her Augustness Heavenly-Alarming-Female banging round her the heavenly clubmoss 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 sounding-board 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 partes". Then the Plain of High Heaven shook, and the eight hundred myriad deities laughed together. Hereupon the Heaven-Shining-Great-August deity was greatly 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, saving: "We rejoice and are glad because there is a deity more illustrious than Thine Augustness." While she was thus speaking, His Augustness Heavenly-Beckoning-Ancessor-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, saving: "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. THE AUGUST EXPULSION OF HIS IMPETUOUS-MALE-AUGUSTNESSThereupon 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-Ancessor caused them to be taken and used as seeds. THE EIGHT-FORKED SERPENTS So, having been expelled, His-Swift-Impetuous-Male-Augustness descended to a place called Tori-kami at the headwaters of the River Hi in the Land of Idzumo. At this time some chopsticks came floating down the stream. So His Swift-Impetuous-Male-Augustness, thinking that there must be people at the head-waters of the river, went up it in quest of them, when he came upon an old man and an old woman - two of them - who had a young girl between them, and were weeping. Then he deigned to ask: "Who are ye?" So the old man replied, saving: "I am an Earthly deity, child of the deity Great-Mountain-Possessor. I am called by the name of Foot-Stroking-Elder, my wife is called by the name of Hand-Stroking-Elder, and my daughter is called by the name of Wondrous-Inada-Princess." Again he asked: "What is the cause of your crying?" The old man answered, saying: "I had originally eight young girls as daughters. But the eight-forked serpent of Koshi has come every year and devoured one, and it is now its time to come, wherefore we weep." Then he asked him: "What is its form like?" The old man answered, saving: "Its eyes are like akakagachi, it has one body with eight heads and eight tails. Moreover, on its body grows moss, and also chamaecyparis and cryptomerias. Its length extends over eight valleys and eight hills, and if one look at its belly, it is all constantly bloody and inflamed." (What is called here akakagachi is the



modern hohodzuki.) Then His-Swift-Impetuous-Male-Augstness said to the old man: "If this be thy daughter, wilt thou offer her to me?" He replied, saying: "With reverence, but I know not thine august name." Then he replied, saying: "I am elder brother to the Heaven-Shining-Great-August deity. So I have now descended from Heaven." Then the deities Foot-Stroking-Elder and Hand-Stroking-Elder said: "If that be so, with reverence will we offer her to thee." So His-Swift-Impetuous-Male-Augstness, at once taking and changing, the young girl into a multitudinous and close-toothed comb which he stuck into his august hair-bunch, said to the deities Foot-Stroking-Elder and Hand-Stroking-Elder: "Do you distil some eightfold refined liquor. Also make a fence round about, in that fence make eight gates, at each gate tie together eight platforms, on each platform put a liquor-vat, and into each vat pour the eightfold refined liquor, and wait." So as they waited after having thus prepared everything in accordance with his bidding the eight-forked serpent came truly as the old man had said, and immediately dipped a head into each vat, and drank the liquor. Thereupon it was intoxicated with drinking, and all the heads lay down and slept. Then His-Swift-Impetuous-Male-Augstness drew the ten-grasp saber, that was augustly girded on him, and cut the serpent in pieces, so that the River Hi flowed on changed into a river of blood. So when he cut the middle tail, the edge of his august sword broke. Then, thinking it strange, he thrust into and split the flesh with the point of his august sword and looked, and there was a great sword within. So he took this great sword, and, thinking it a strange thing, he respectfully informed the Heaven-Shining-Great-August deity. This is the Herb-Quelling Great Sword.

THE PALACE OF SUGA So thereupon His Swift-Impetuous-Male-Augstness 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: "Eight clouds arise. The eightfold fence of Idzumo makes an eightfold fence for the spouses to retire within. Oh! that eightfold fence." [This difficult song has been rather differently rendered by Mr. Aston in the Second Appendix to his "Grammar of the Japanese Written Language." Mr. Aston translates it thus: "Many clouds arise: The clouds which come forth are a manifold fence: For the husband and wife to retire within They have formed a manifold fence: Oh! that manifold fence!"]

THE KOJIKI PART IV.- THE BEAST-LEGEND THE WHITE HARE OF INABA From His Swift-Impetuous-Male-Augstness was descended the deity Master-of-the-Great-Land. He 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 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."MOUNT TEMAThereupon the Princess of Yakami answered the eighty deities, saving: "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 burned 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 burned 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 Princess Clam to bring him to life. Then Princess Cockle-Shell triturated and scorched her shell, and Princess Clam carried water and 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 dipping under the fork of a tree, and disappeared.THE NETHER-DISTANT-LANDThe deity Great-House-Prince spoke to him, saying: Thou must set off to the Nether-Distant-Land where dwells His Impetuous-Male-Augustness. That great deity will certainly counsel thee." So on his obeying her commands 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-Plains," 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, whereupon he fell in and hid himself, during which time the fire burned 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-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 carriest,



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 crossbeams 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.

THE WOOING OF THE DEITY-OF-EIGHT-THOUSAND-SPEARSThis 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 Nunakaha sang, saying:"I, The 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 backward and forward 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!"Then the Princess of Nuna-kaba, without yet opening the door, sang from the inside, saying:Thine Augustness, the Deity-of-Eight-Thousand-Spears! Being 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. Afterward 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!

Second Song of the PrincessWhen 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!"

THE CUP PLEDGEAgain 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: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 offing, 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 Rocking 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 an the mist of the morning shower. Thine Augustness my spouse like the young herbal The tradition of the thing, too, this!"Then his Empress, taking a great august liquor-cup, and drawing near and offering it to him, sang, saying:"Oh I Thine Augustness the Deity-of-Eight-Thousand-Spears! Thou, my dear Master-of-the-Great-Land indeed, being a man, probably best 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 ourselves on each other's arms-true jewel-arms, and with outstretched legs, will we sleep. Lift up the luxuriant august liquor!"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.

THE KOJIKI THE CHAMPION OF JAPAN YAMATO-TAKE SLAYS HIS ELDER BROTHERThe



Heavenly Sovereign said to His Augustness Wo-usu: "Why does not thine elder brother come forth to the morning and evening great august repasts? 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 trouble?" 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, wrapped them in matting and flung them away. YAMATO-TAKE SLAYS THE KUMASO BRAVOES Thereupon the Heavenly Sovereign, alarmed at the valor 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 them "-and with this command he sent him off. It happened that at this time his august hair was bound at the brow. Then His Augustness Wo-usu was granted by his aunt Her Augustness Yamato-himeo her august upper garment and august skirt; and, with a saber 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 threefold 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 neighborhood, 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 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 saber from his bosom, and catching Kumaso by the collar of his garment, thrust the saber 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 saber 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 Obo-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-woguna. 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 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. 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 friendship. So, having secretly made the wood of an oak-tree into a false sword and augustly girded it, he went with the bravo to bathe in the River Hi. Then, His Augustness Yamato-take 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 afterward 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: "Alas that the sword girded on the Idzumo bravo, and wound round with many a creeper, should have had no true blade!" 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. YAMATO-TAKE IS SENT TO SUBDUE THE EAST AND VISITS HIS AUNT AT ISE 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 Grandees 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 worshiped the deity's court, forthwith speaking to his aunt, Her Augustness Yamato-hine, saving: "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-hine bestowed on him the "Herb-Quelling-Saber," and likewise bestowed on him an august bag, and said: "If there should be an emergency, open the mouth of the bag." **YAMATO-TAKE SLAYS THE RULERS OF SAGAMU** 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 unsubmitive 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 deceived, he opened the mouth of the bag which his aunt, Her Augustness Yamato-hine 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, burned 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 burned them. So that place is now called Yakidzu. **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 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, saving: "Ah I thou whom I inquired of, standing in the midst of the flames of the fire burning on the little moor of Sagamu, where the true peak pierces!" So seven days afterward the Empress's august comb drifted on to the sea-beach - which comb was forthwith taken and placed in an august mausoleum which was made. **YAMATO-TAKE SLAYS THE DEITY OF THE ASHIGARA PASS** When, having thence penetrated on and subdued all the savage Yemisi [Ainu] 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 the top of the pass, he sighed three times and spoke, saying: "Adzuma ha ya!" [My Wife!] So that land is called by the name of Adzuma. **YAMATO-TAKE WOOS PRINCESS MIYAZU** When, forthwith crossing over from that land out into Kahi, he dwelt in the palace of Sakawori, he sang, saying: "How many nights have I slept since passing Nihibari and Tsukuha?" Then the old man, who was the lighter of the august fire, completed the august song, and sang, saying: "Oh! having put the days in a row, there are of nights nine nights, and of days ten days!" Therefore Yamato-take praised the old man, and forthwith bestowed on him the rulership of the Eastern lands. 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. After this, placing in Princess Miyazu's house his august sword "the Grass-Quelling Saber," he went forth to take the deity of Mount Ibuki. **YAMATO-TAKE MEETS THE DEITY OF MOUNT IBUKI** 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 mountainside 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 Tamakura-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. **YAMATO TAKE SICKENS AND DIES** 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 farther beyond that place, he leaned 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: "O mine elder brother, the single pine-tree that art on Cape Wotsu which directly faces Wohari! 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!" When he departed thence and reached the village of Mihe, he again said: "My legs are like threefold 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: "As for Yamato, the most secluded of land - Yamato, retired behind Mount Awogaki encompassing it with its folds, is delightful." Again he sang, saying: "Let those whose life may be complete stick in their hair as a headdress the leaves of the bear-oak from Mount Heguri - those children!" This song is a land-regretting song. Again he sang, saying: "How sweet! ah! from the direction of home clouds are rising and coming!" This is an incomplete song. At this time, his august sickness very urgent. Then he sang augustly, saying: The saber-sword which I placed at the maiden's bedside, alas! that sword!" As soon as he had finished singing, he died. Then a courier was dispatched to the Heavenly Sovereign. **YAMATO-TAKE TURNS INTO A WHITE BIRD** 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: The Dioscorea quinqueloba crawling hither and thither among the among the rice-stubble in the rice-fields encompassing the Mausoleum.. "Thereupon the dead prince, turning into a white dotterel eight fathoms long, and soaring up to Heaven, flew off toward 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: "Our loins are impeded in the plain overgrown with short bamboo-grass. We are not going through the sky, but oh! we are on foot." Again when they entered the salt sea, and suffered as they went, they sang, saying: "As we go through the sea, our loins are impeded - tottering in the sea like herbs growing in a great river-bed." Again when the bird flew and perched on the seaside, they sang, saying: "The dotterel of the beach goes not on the beach, but follows the seaside." 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. Forthwith 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.



THE NIHONGI

THE AGE OF THE GODS

Book I

Of old, Heaven and Earth were not yet separated, and the In and Yo not yet divided. They formed a chaotic mass like an egg which was of obscurely defined limits and contained germs.

The purer and clearer part was thinly drawn out, and formed Heaven, while the heavier and grosser element settled down and became Earth.

The finer element easily became a united body, but the consolidation of the heavy and gross element was accomplished with difficulty.

Heaven was therefore formed first, and Earth was established subsequently.

Thereafter divine beings were produced between them.

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.

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.

Next there was Kuni no sa-tsuchi no Mikoto, and next Toyo-kumu-nu no Mikoto, in all three deities

These were pure males spontaneously developed by the operation of the principle of Heaven.

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."

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."

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."

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 satsuchi 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."

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."

[In this fashion the "Nihongi" rambles on, telling much the same legends as the "Kojiki", until it comes to the days of the immediate ancestors of Jimmu Tenno. There were then two brothers, grandchildren of the goddess Ama-terasu.]

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-book, 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 exceeding¹y 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 eightfold 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.

After this, Hiko-hoho-demi no Mikoto took to wife the Seagod'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 long in, 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 it 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.

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."

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 offense, 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.

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 forever 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.

Another account says that 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-u-gayafuki-ahezu no Mikoto." Having said so, she took her departure straight across the sea. Then Hiko-hoho-demi no Mikoto made a song, saying:

Whatever befalls me,
Ne'er shall I forget my love
With whom I slept
In the islands of wild-ducks --
The birds of the offing."

After this, when Tovo-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 Toyotama-hime sent Tama-yori-hime, she offered (to Hoho-demi no Mikoto) the following verse in answer:

Some may boast
Of the splendor
Of red jewels,
But those worn by my lord --
It is they which are admirable."

These two stanzas, one sent, and one in reply, are what are termed age-uta.

Another account says that when the Sea-god gave the fishhook to Hiko-hoho-demi no Mikoto, he 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 seashore 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 neighborhood 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 my self thy mime forever." So kicking up his feet, he danced along and practiced 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.

Now, when the child Hiko-nagisa-take-u-gaya-fuki-abezu no Mikoto grew up, he took his aunt Tama-yori-hime as his consort, and had by her in all four male children. 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.



BOOK III
THE EMPEROR KAMI-YAMATO IHARE-BIKO

The Emperor Kami Yamato Ihare-biko's personal name was Hiko-hoho-demi. [This is the legendary conquerer known to later ages as Jimmu Tenno.] 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.

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.

"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 ,lorv should fill the universe. It is, doubtless, the center 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?"

All the Imperial Princess 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. (667 B.C.)

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 Shibi-ne-tsu-hiko." He was the first ancestor of the Yamato no Atahe.

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 Usatsu-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.

11th month, 9th day. The Emperor arrived at the harbor of Oka in the land of Tsukushi.

12th month, 27th day. He arrived at the province of A-ki, where he dwelt in the Palace of Ye.

(666 B.C.) The year Kinoto U, Spring, 3rd month, 6th day. Going onward, he entered the land of Kibi, and built a temporary palace, in which he dwelt. It was called the Palace of Takasbima. 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.

(663 B.C.) The year Tsuchinoye Muma, Spring, 2nd month, 11th day. The Imperial forces at length proceeded eastward, 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.

3rd month, 10th day. Proceeding upward against the stream, they went straight on, and arrived at the port of Awokumo no Shira-date, in the township of Kusaka, in the province of Kafuebi.

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 endeavored to go eastward, crossing over Mount Ikoma. In this way they entered the inner country.

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.

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 .

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.

Proceeding onward, they reached Mount Kama in the land of Kii, where Itsuse no Mikoto died in the army, and was therefore buried at Mount Kama.

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 Kuniano. Here he embarked in the rock-boat of Heaven, and leading his army, proceeded onward 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-ihhi 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

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 Tobe of Nishiki. At this time the gods belched up a poisonous vapor, from which every one suffered. For this reason the Imperial army was again unable to exert itself. Then there was there a man by name Kuniano no Takakuraji, who unexpectedly had a dream, in which Ama-terasu no Ohokami 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-mik-a-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 endeavored 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 Amaterasu no Obo-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."

At this time Hi no Omi no Mikoto, ancestor of the Ohotomo House, taking with him Ohokume 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.

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."

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 ball 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:

In the high castle/tree of Uda tree
I set a snare for woodcock,
And waited,
But no woodcock came to it;
A valiant whale came to it.

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 banded down from antiquity.

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.

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-hi-kari." He it is who was the first ancestor of the Yoshino no Obito. Proceeding a little farther, 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.

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 Nihemotsu." He it is who was the first ancestor of the U-kahi of Ata.

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 Sumizaka was placed burning charcoal. This was the origin of the names Me-zaka, Wo-zaka, and Sumi-zaka.

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.

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 Takawoliari (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 fount 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."

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 onward. 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 Earth. Immediately, on the Asahara plain by the river of Uda, it became as it were like foam on the water, the result of the curse cleaving to them.

Moreover, the Emperor went on to utter a vow, saying: "I will now make a me 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.

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.

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 Midzuha 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."

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:

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."

In this poem, by the great rock is intended the Hill of Kunimi.

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:

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."

Now when our troops heard this song, they all drew at the same time their mallet-beaded 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:

Though folk say
That one Yemishi
Is a match for one hundred men
They do not so much as resist."

The practise, according to which at the present time the Kume sing this and then laugh loud, had this origin.

Again he sang, saying:

Ho now is the time;



Ho! now is the time;
 Ha! Ha! Psha!
 Even now
 My boys!
 Even now
 My boys!"

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.

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 can not 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.

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 can not fail to be routed." The Emperor approved this plan, and sent out the feebler troops toward 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 caetured, 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:

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."

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.

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 color, which came flying and perched on the end of the Emperor's bow. The luster 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.

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 favorable 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.

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: "My mouth tingles

With the ginger planted

At the bottom of the hedge

By the glorious Sons of warriors--

can not forget it; Let us smite them utterly." Again he sang, saying: 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." 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.



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 hast 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-biko accordingly brought a single Heavenly-feathered-arrow of Nigihaya-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.

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.

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 Nkihiki at Tada no Oka-zaki in the district of Sofu, the Kose Hofuri at Wani no Sakamoto and the Wi-Hofuri at Hosomi no Nagara no Okazaki. All of these, trusting to their valor, 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.

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 toward 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.

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 Haniyasu.

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.

"At present things are in a crude and obscure condition, and the people's minds are unsophisticated. They roost in nests or dwell in eaves. 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? More-



over, 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 right-mindedness. 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?

"When I observe the Kashiha-hara plain, which lies southwest of Mount Unebi, it seems the Center of the Land. I must set it in order."

Accordingly he in this month commanded officers to set about the construction of an Imperial Residence.

(661 B.C.) 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 Tama-kushi-hime, daughter of Mizo-kuhi-ni no Kami of Mishima. Her name is Hime-tatara-i-suzu-hime no Amikoto. 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.

(660 B.C.) 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 honored his wife by making her Empress. The children born to him by her were Kami-ya-wi-mimi no Mikoto and Kami-nunagaba mimi -no Mikoto.

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."

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 formulas so as to dissipate evil influences. The use of magic formulas had its origin from this.

2nd year, Spring, 2nd month, 2nd day. The Emperor ascertained merit and dispensed rewards. To Michi no Omi no Mikoto he granted a site for a house in which to dwell at the village of Tsuki-zaka, thereby showing him special favor.

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.

(657 B.C.) 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."

He accordingly established spirit-terraces amongst the Tomi hills, which were called Kami-tsu-wono no Kaki-hara. Shimo-tsu-wono no Kaki-hara. There he worshiped his Imperial ancestors, the Heavenly deities.

(630 B.C.) 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-fiber, yet it resembles a dragon-fly licking its hinder parts." From this it first received the name of Akitsu-shima.

Of old, Izanagi no Mikoto, in naming this country, said: Yamato is the land of Ura-yasu: it is the land of Hosohoko no Chi-taru: it is the land of Shiwa-Kami-Ho-tsuma."

Afterward Oho-namuchi no Oho-kami named it the land of Tama-gaki no Uchi-tsu-kuni.

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.

42nd year, Spring, 1st month, 3rd day. He appointed Prince Kami-nunagaha-mimi -no Mikoto Prince Imperial.

76th year, Spring, 3rd month, 11th day. The Emperor died in the palace of Kashiba-bara. His age was then 127. The following year, Autumn, the 12th day of the 9th month, he was buried in the Misasagi, northeast of Mount Unebi.

THE NIHONGI

THE LAWS OF ROTOKU TENNO

Book XXV

HE EMPEROR AME-YORODZU TOYO-HI

The Emperor Ame-yorodzu toyo-hi honored 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.

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 Intigami 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 Ko-so-bo was conferred on the Empress Toyo-takara, and Naka no Ohoye was made Prince Imperial, Abe no Uchimaro no Omi was made Sa-dai-jin, and Soga no Kurayamada Ishikaba no Maro no Omi was made U-dai-jin. A great brocade cap of honor 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 Hoshi and Kuromaro Takamuko no Fubito were made national doctors.

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:

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

The style 4th year of the Empress Ame-toyo-takara ikashi-hi tarashi-hime was altered to Daikwa, 1st year.

(645 A.D.) Daikwa, 1st year, Autumn, 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.

"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 upward 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 downward, who accept bribes



a fine shall 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.

"If there be any persons who lay claim to a title, but who, not being Kuni no Miyakko, Tonio 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.

"Moreover, on waste pieces of ground let arsenals be erected, and let the swords and armor, 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. (This means to examine the acreage of the cultivated ground, and the numbers, houses, and ages of the people.)

"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."

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 Miyak-ko, 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 offense. 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.

"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."

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 Myong of Pekche 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 Mumako no Sukune, influenced by the 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 Miamako no Sukune reverently to receive this Law. In the reign of the Empress who ruled the world in the Palace of Woharida, Mumako 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 honor 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, Poknyang, Hye-un, Syang-an, Nyong-un, and Hye-chi, Taihoshi of Koma, and Sobin, Doto, Yerin, Yemyo and Yeon, chief priests of temples. We separately appoint the Hoshi, Yemyo, chief priest of the Temple of Kudara.

"Let these ten professors well instruct the priests in general the practise 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."

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:

"In the times of all the Emperors, from antiquity downward, subjects have been set apart for the purpose of making notable their reigns and banding 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 labor at their arbitrary pleasure. Moreover, they cut off the bills 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 band 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.'

"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."

The people were greatly rejoiced.

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 toward Naniha from spring until summer was an omen of the removal of the capital."

24th day. It was reported from the land of Koshi: "Driftwood of the seashore passed away toward the east, leaving an impression on the sand like a plowed rice-field in appearance."

This year was the year Kinoto Mi (42nd) of the Cycle.

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:

"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 upward on a descending scale. Presents of cloth and silk stuffs were given to the officials and people, varying in value.

"Further We say. It is the business of the Daibu to govern 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.

"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.

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.

"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 Shorei. Let men of solid capacity and intelligence who are skilled in writing and arithmetic be appointed assistants and clerks.

"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.

"III. Let there now be provided for the first time registers of population, books of account and a system of the receipt and regranting of distribution-land .

"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 offenses, and the enforcement of the payment of taxes and of forced labor.

"For rice-land, thirty paces in length by twelve paces in breadth shall be reckoned a tan. Ten tan make one cho. For each tan the tax is two sheaves and two bundles (such as can be grasped in the hand) of rice; for each cho 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.

"IV. The old taxes and forced labor 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 cho of rice-land the rate is one rod of fine silk, or for four cho one piece forty feet in length by two and a half feet in width. For coarse silk the rate is two rods (per cho), or one piece for every two cho 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 cho. (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, armor, 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.

For waiting-women in the Palace, let there be furnished the sisters or daughters of district officials of the rank of Shorei or upward - 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."

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.

One book says: "The Miyake of Kosbiro, in the village of Sayabe, at Naniba, was pulled down, and a temporary Palace erected."

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:

"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:

"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 fire-wood 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 honor 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 Yu set up a drum at his Court, thus providing for the investigation into expectations. Thang 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.'

"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 partisan 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 afterward 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 labor 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 labor. 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.

"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."

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."

Koryo, Pekche, Imna, and Silla all together sent envoys to offer tribute.

22nd day. The Emperor returned from the detached Palace of Koshiro.

3rd month, 2nd day. An edict was issued to the Governors of the Eastern provinces, saving: "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."

19th day. The Emperor made a decree to the Choshushi of the Eastern provinces, saying:

"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 Choshushi and the Miyakko of the various provinces whether the local Governors, when they proceeded to their posts, attended to this admonition or not, the Choshushi and the others informed Us fully of the facts, to wit: The offense 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 offenses. The offense 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 offenses. The offense of Ki no Marikida no Omi consists in having sent men to Asakura no Kimi and Winouhe [Inouye] 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 offenses of Ki no Omi and of his assistants, Obo-guchi, Miwa no Kimi, and Momoyori, Kahabe no Omi. Their subordinate officials, Shibatsu, Kahabe no Omi, Tajibi no Fukame, Mozu no Nagaye, Katsuraki no Saigusa, Naniha no Kubikame, Tnukabi no Isogimi, Maro, Iki no Fubito, Tajihi no Inume; these eight persons, all are guilty of offenses. The offense 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 offense 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, Kahabe no Omi, have also been guilty of offenses. Ohochi no Muraji's offense 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 offense of Kisbida 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 offense. The two men, Imbe no Konomi and Mutsuki, Nakatomi no Ifuraji, have also been guilty of offenses. Neither of these two men viz., Hada no Omi and Taguchi no Omi, has committed any offense. The offense 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 afterward? We shall therefore consider the cases of all these local Governors and punish them according to the gravity of their offenses.

"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 labor 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.



In contradistinction from the rest, the following six men, viz., Shihoya no Konoshiro, Kamikozo no Saigusa, Asakura no Kimi, Mariko no Muraji, Mikaba no Oho-tomo no Atabe and Suzuki wo no Atabe, have been obedient to the Emperor. We profoundly commend their sentiments.

"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 Ko-so-bo 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."

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 Kosbiro 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 78 Ohoye (Hikobito Obove 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 laborers 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 labor on private authority. I therefore offer to the Emperor 524 men of the Iribe, and 181 Miyake."

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 armor. All these things are practises 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.

"The inner dimensions of tombs of persons of the rank of Princes and upward 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 laborers 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.

"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 laborers 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.

"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 laborers 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.

"The inner dimensions of the tombs of persons of the rank of Dainin and Shonin 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 100 laborers in one day.



"In the case of persons from the rank of Dairei to that of Shochi inclusive, the tombs shall in all respects follow the rule of Dainin, but the work shall be completed by fifty laborers in one day.

"Let small stones be used for the tombs of all from the rank of Prince down to that of Shochi, and let white cloth be used for the hangings.

"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.

"The construction of places of temporary interment is not allowed in any case, from Princes down to common people.

"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.

"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 honor of the dead, or of cutting off the hair, and stabbing the thighs and pronouncing a eulogy on the dead (while in this condition). Let all such old customs be entirely discontinued.

"A certain book says: 'No gold or silver, no silk brocades, and no colored 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.

"Should there be any cases of this decree being disregarded and these prohibitions infringed, the relations shall surely receive punishment.

"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.

"Again, there have been many cases in which slaves, both male and female, 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.

"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.

"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.

"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."

"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.

"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?

"Again, there have been cases of men employed on forced labor 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 detailed 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, the younger brother will refuse to take up his body for burial.

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.

"Again, there are cases of people who, when employed on forced labor, cool, 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'

"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.

"All such practises are habitual among the unenlightened vulgar. Let them now be discontinued without exception, and not be permitted again.

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.

"Such things have come to our ears, We therefore now establish the following regulation:

"Whenever horses are left at livery or 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.

"If any one disobeys this edict, a severe penalty shall be imposed.

"The dues payable to Market Commissioners, for main roads, and to ferrymen, are abolished, and lands are granted instead.

"Beginning with the Home provinces, and embracing the provinces in all four quarters, during the agricultural months," let every one apply himself early to the cultivation of the rice-land. It is not meet at such 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."

Autumn, 8th month, 14th day. An edict was issued, saying:

"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 riding the World, and never for a moment dismiss from their breasts the thought of how men shall gain their fit place.

" 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 afterward 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 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 Tonio 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.

"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 forever, 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.

"Let the local Governors who are now being dispatched, 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.

In regard to commuted taxes they should be collected from males only. "Laborers should be supplied at the rate of one for every fiftyhouses. 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.

"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.

"Give ear to and understand these injunctions."

9th month. The Sbotoko Kuromaro, Takamuko no Hakase, was sent to Silla to cause them to send a hostage. Ultimately the tribute from Imna was discontinued.

In this month the Emperor occupied the temporary Palace of Kahadzu. (Some books have "detached Palace.")

In this year the rats of the province of Koshi drew together in troops by night and day, and took their departure toward the East.

(A.D. 647.) 3rd year, Spring, 1st month, 15th day. There was archery at the Court.

On this day Koryo and Silla sent messengers together to offer tribute.

Summer, 4th month, 29th day. An edict was issued as follows:

"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 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 dishonor upon unspotted names. The consequence is that the minds of the people have become unsettled and the government of the country can not 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 tomorrow. But the people, -who have always trusted in the civilizing influence 104 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."

In this year Wogohori was pulled down and a Palace built.

The Emperor, having taken up his residence in the Palace of Wogohori, established a Law for Ceremonies, the regulations of which were as follows:

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 bellstand shall be set up in the Middle Court,

The engineer of the rank of Daisen, Aratawi no Hirafu, Yamato 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.

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.

12th month, last day. The Emperor returned from the hot baths and stayed in the temporary Palace of Muko.

On this day the Palace of the Prince Imperial took fire, to the great marvel of the people of that time.

In this year there were instituted caps of seven kinds and thirteen grades.

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 color of the clothing was in both cases dark purple.

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 color of the clothing was the same as for the Shoku.-kwan.

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 color of the clothing was light purple.

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 Sho-haku-sen brocade, and had the cap-border of Dai-haku-sen brocade. The color of the clothing was in both cases true dark red.

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 color of the clothing was in both cases deep violet.

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 color of the clothing was in both cases green.

The seventh was called Kembu (the initial or lowest rank. It was also called Risshin). It was made of black silk and had a border of dark violet.

In addition to the above there were To-kwan, made of black silk. These caps had varnished gauze stretched behind.

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 upward were of a combination of gold and silver: the hair ornaments of the Greater and Lesser Sei-kwan were made of silver: the hair ornaments of the Greater and Lesser Kokkwan were made of copper. The Kembu caps had no hair ornaments.

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.

Silla sent Kim Chhyun-chhyu, a Superior Minister, of the rank of Greater Ason, and others to accompany the Hakase, Takamuko no Kuromaro, of Shotoko rank, and Oshikuma, Nakatomi no Muraji, of middle Shosen rank, and bring a present to the Emperor of a peacock and a parrot. Chhyunchhyu was made a hostage. He was a handsome man, who talked and smiled agreeably.



The Nutari barrier was constructed, and a barrier-settlement established. Old men talked to one another, saying: "The migration of the rats toward the East some years ago prefigured the making of this barrier."

(A.D. 648.) 4th year. Spring, 1st month, 1st day. The ceremony of New Year's congratulations took place.

In the evening the Emperor proceeded to the Palace of Toyosaki in Naniha.

2nd month, 1st day. Student priests were sent to Korea.

8th day. The Oho-omi Abe invited the four classes to the Temple of Shitenoji, 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.

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.

This year Silla sent envoys bearing tribute.

The barrier of Ihabune was put to rights as a precaution against the Yemisbi. Eventually subjects from the provinces of Koshi and Shinano were selected, and a barrier-settlement for the first time established.

5th year. Spring, 1st month, 1st day. The New Year's congratulations took place.

2nd month. Nineteen cap grades were instituted, as follows:

First

Dai-shiki

(greater woven-stuff)

Second

Sbc-shiki

(lesser woven-stuff)

Third

Dai-shu

(greater embroidery)

Fourth

Sho-shu,

(lesser embroidery)

Fifth

Dai-shi

(greater purple)

Sixth

Sho-shi

(lesser purple)

Seventh

Upper Dai-kwa

(greater flower)

Eighth.

Lower Dai-kwa



(greater flower)

Ninth

Upper Sho-kwa

(lesser flower)

Tenth

Lower Sho-kwa

(lesser flower)

Eleventh

Upper Dai-sen

(greater mountain)

Twelfth

Lower Dai-sen

(greater mountain)

Thirteenth

Upper Sho-en

(lesser mountain)

Fourteenth

Lower Sho-sen

(lesser mountain)

Fifteenth

Upper Dai-otsu

Sixteenth

Lower Dai-otsu

Seventeenth

Upper Sho-otsu

Eighteenth

Lower Sbo-otsu

Nineteenth

Risshin

(Promotion or advancement)

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.

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.

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, Alikuni no Maro no Kimi, and Hodzumi no Kurafu no Omi to the Obo-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-onii's house, when the Oho-omi, taking with him his two sons, Hoshi and Akagoma (also called Mawosu), fled by way of Chinu toward 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.

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."

When a one 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.

On this day, Oho-tomo no Koma no Muraji and Soga no Iliuga 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 bad 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 Obo-omi Soga, with his three sons and one daughter, had already committed suicide together by strangulation. The Generals therefore returned from Tajihino Saka.

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 Futauta no Miyakko, and ordered him to cut off the Obo-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.

30th day. There were executed, as implicated with the Oho-omi, Soga no Yamada, Tsukushi, Taguchi no Omi, Miminashi no D6toko, Takada no Sikowo Nukadabe no Yumasu no Muraji, Hada no Adera and others, fourteen persons in all. Nine were strangled, and fifteen banished.

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 Orai was accordingly appointed Viceroy of Tsukushi. The people of the time said to one another, "Is not this a disguised banishment?"

When Sogo no Miyakko hime, consort of the Prince Imperial, heard that her father the Obo-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:

On a mountain stream
Two mandarin-ducks there be,
Well matched together:
But the wife who was a like mate for me
Who is it that has taken away?

This was the first verse.

Though on every tree
The flowers are blooming,
How can it be that
My darling wife
Does not blossom again?

This was the second verse.

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.

Summer, 4th month, 20th day. Kose no Tokodako no Omi, of the Shoshi rank, was granted the rank of Daishi, and was made Oho-omi of the Left.

Ohotomo no 'Nagatoko no Muraji (styled Numakahi) of Shashi rank, was granted the rank of Daishi, and was made Obo-omi of the Right.

5th month, 1st day. Shikofu, Miwa no Kimi, of Lower Sh6kwa rank, Tsunomaro, Harahibe, no Muraji 137 of Upper Daisen rank, and others were sent to Silla.

This year, the Queen of Silla sent Kim Ta-sya, Sa-son of Sa-tok-pu, as hostage. He had a suite of thirty persons: One Buddhist priest, two Si-rang, one Assistant, one Usher, five Chung-kek, ten Artists, one Interpreter, and sixteen servants of various kinds - in all thirty-seven persons.

(A.D. 650.) Hakuchi, 111 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.

On this day the Imperial chariot returned to the Palace.

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 Pokcho, 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."

The Priest Doto said: "At one time Korye 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 practise 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 favorable omen. Much more is this so in the case of a



white pheasant."

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'eng Wang of the Chou Dynasty, the Yueh-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 the Sung-tsze. This is accordingly a favorable omen. A general amnesty ought to be granted."

Upon this the white pheasant was let loose in the garden.

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 Pekche, his younger brother Se-syong, Chhyung-seung, the physician to the King of Koryo, 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, Alikuni 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 Greater-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."

Having finished this congratulatory speech, he made repeated obeisances. The Emperor said:

"When a sage Ruler appears in the world and rules the Empire, Heaven is responsive to him, and manifests favorable omens. In ancient times, during the reign of Cheng-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 phoenixes, 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 favorable 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."

Again he commanded, saying:

"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."

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, Kusa-kabe no Muraji, was commended and granted the rank of Daiseni together with liberal presents. The commuted taxes and corvies of Anato were remitted for three years.

Summer, 4th month. Silla sent Envoys to offer tribute.

One book says: " In the reign of this Emperor the three countries of Koryo, Pekche and Silla sent envoys bearing tribute every year."

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 Atabe, was sent to set up the boundary-posts of the Palace.

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.

In this year, Ohoguchi, Aya no Yamaguchi no Atahe, in obedience to an Imperial order, carved one thousand images of Buddha.

(A.D. 651.) Winter, 12th month, last day. More than 2100 priests and nuns were invited to the Palace of Ajifu, and made to read the Issaikyo.

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.

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 afterward. 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 offenses, it will be easy for us to gain our object."

(A.D. 652.) 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.

20th day. The explanations of the Sutras were 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.

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.

Autumn, 9th month. The building of the Palace was completed. It is impossible adequately to describe the appearance of the Palace Halls.

Winter, 12th month, last day. The priests and nuns of the Empire were invited to the interior of the Palace and entertained with meager fare. Plentiful alms were given, and lights kindled.

(A.D. 653.) 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 1160 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 Shitojishima. 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.

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 th~ Empress Hashibito, saying:

"The pony which I keep,
I put shackles on
And led it not out:
Can any one have seen
The pony which I keep?"

5th year, Spring, 1st month, 1st day. In the night the rats migrated toward the Yamato capital.

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 Ministers.

10th day. The Emperor died in the State Bedchamber. He was temporarily interred in the southern courtyard. Dotoko, Mozu no Hashi no Muraji, of Upper Shosen rank, superintended the business of the Palace of Temporary Interment.

12th month, 8th day. He was buried in the misasagi of Shinaga at Ohosaka.

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."

In this year, Koryo, Pekche and Silla sent ambassadors of condolence.



THE LATER RULERS BOOK XXVI THE EMPRESS AME-TOYO-TAKARA IKASHI-HI

TARASHI-HIME The Empress Ame-toyo-takara ikashi-hi tarashi-hime [later known as Saimei Tenno] first married the Emperor Tachibana no toyohi's grandson, Prince Takamuku, and bore to him the Imperial Prince Aya. She was afterward married to the Emperor Oki-naga tarashi hi hironuka, 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 hironuka. In the thirteenth year of his reign, Winter, the tenth month, the Emperor Oki-naga tarashi-hi hironuka 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-toyohi, and was entitled Empress Dowager. The Emperor Ame-yorodzu-toyohi died in the tenth month of the later fifth Year.(A.D. 655.) 1st year, Spring, 1st month, 3rd day. The Empress Dowager assumed the Imperial Dignity in the Palace of Asuka no Itabuki. 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 bat 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. 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. This winter the Palace of Asuka no Itabuki was burned, and the Empress therefore removed her residence to the Palace of Asuka no Kahara.(A.D. 656.) In this year a fresh site for a Palace was fixed upon at Asuka no Wokamoto. At this time, Koryo, Pekche 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. 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. At this time public works were in favor. 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 labor of over 30,000 men! This wall-building, which has wasted the labor of over 70,000 men! And the timber for the Palace which has rotted! And the top of the mountain which has collapsed! "Again they reviled, saying: "May the mound built at Iso no kami break down of itself as fast as it is built! "(A.D. 658.) 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." Omuka was accordingly granted the rank of Upper Shaotsu, 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. 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: "After ten thousand years and a thousand autumns he must be interred along with us in our own misasagi. So she made songs, saying: On the Hill of Womure In Imaki --If but a cloud Arose, plain to be seen, Why should lament? This was the first song. "I never thought That he was young As the young grass By the riverside whither one tracks The deer wounded by an arrow." This was the second song. Like the flowing water Of the River Asuka. Which surges as it flows, Unceasingly! long for him! This was the third song. The Empress sang these songs from time to time, and lamented bitterly. In this month, the Buddhist priests Chitsu 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," Hsuan-ts'ang, on the philosophy of things



without life and living beings. 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: Though I pass over the mountains And cross the seas Yet can I never forget The pleasant Region of Imaki. The first With the harbor's Ebbing tide, An the sea goes down, With the darkness behind me Leaving him, I must go - The dear one. My young child! Leaving him, I must go. The second. 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." 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 toward himself, was gratified, and replied, saying: "I have only now come to an age when I am fit to bear arms." 5th day. The Imperial Prince Arima proceeded to the house of Akaye, where he went up into an upper story and conspired with him. A leg-rest broke of itself. They both recognized 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 Yenowi no Muraji, in command of the laborers engaged in building the Palace, to surround the Imperial Prince Arima in his house at Ichifu, and straightway dispatched a mounted courier to inform the Empress. 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. 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." 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 Konosbiro, 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. One book says: "The Imperial Prince Arima, with Akaye, So-a no Omi, Konosbiro, 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 harbor 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 can not 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." In this year, Hirafu, Abe no Hikida no Omi, Warden of the land of Koshi, went on an expedition against the Sushen. He presented to the Emperor two live white bears. The Buddhist priest Chiyu made a 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.'" One book says: "In the seventh month of the sixth year, Pekche sent envoys with the following message to the Enipress: 'Great Thang and Silla have joined their powers for an attack upon us. They have taken away as prisoners King Wicha, his Queen and the Heir to the Throne. Our Government has therefore stationed troops on the northwestern frontier and repaired the fortifications as an indication that the mountains and rivers are blocked.'" Moreover Tsuratari, Adzumi no Muraji, of Lower Shokwa rank, who had gone as Envoy to the Western Seal returned from Pekche and reported that Pekche 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. One book says: "This was an echo of its destruction by the enemy in the year Kanoye Saru." (A.D. 659.) A fox bit off the end of a creeper which a laborer of the district of Ou held in his band, and went off with it. More-



over, 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.) Again, the Koryo envoys had a bear-skin, on which they put a price of sixty pounds of floss silk. The market commissioner laughed and went away. A Koryo 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. (A.D. 660.) 6th year, Spring, 1st month, 1st day. The Koryo envoys, the Eul-syang, Ha Chhyu-mun, and his suite, numbering over one hundred persons, anchored in Tsukushi. 3rd month. Abe no Omi was sent on an expedition with a fleet of 200 ships against the land of Su-shen. Abe no Omi made some Yemishi of Nlichinoku 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-shen 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 upon the beach colored silk stuffs, weapons, iron, etc., to excite their cupidity. The Su-shen 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 colored 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 Watarishima.) 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. Summer, 5th month, 8th day. The Koryo Envoy, the Eul-syang, Ha Chhyu-mun, and his suite arrived at the official residence of Naniha. In this month, the officials, by order of the Empress, prepared one hundred raised seats and one hundred Nokesa, and held a Ninwo Hanya meeting. Moreover, the Prince Imperial for the first time made a clepsydra, by which he caused the people to know the hours. Again, Abe no Hikida no Omi presented to the Empress more than fifty savages. 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-shen were entertained. 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 Pekche." (A.D. 661.) 7th year, Spring, 1st month, 6th day. The Imperial ship first put to sea for the expedition against the West. 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. 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. 23rd day. Tamna, for the first time, sent Prince A-pha-ki and others with tribute. 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 homeward in an easterly direction, and on the 7th arrived south of Mount Ch'eng-an-shan. On the 8th day at cock-crow we put out to sea with a southwest wind in our favor, 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 25th 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."6th month. Prince Ise died.Autumn, 7th month, 24th day. The Empress died in the Palace of Asakura.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.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:"Longing as I do For a sight of thee, Now that I have arrived here, Even thus do I long Desirous of a sight of thee!"[The later passages become, more and more, mere chronicles of commonplace events and entertainments, with an occasional plot or revolt. The closing pages of the thirtieth and last book, which follow, are typical of the rest.](A.D. 697.) 11th year, Spring, 1st month, 7th day. An entertainment was given to the Ministers and Daibu.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.16th day. An entertainment was given to the Ministers and public functionaries.2nd month, 28th day. Kunimi, Tahema no Mlabito, of Jiki-kw6-ichi rank, was appointed Grand Tutor of the Heir Apparent, Atomi, Michi no Mabito, of Jiki-kwo-san rank, was appointed Director of the Spring Palace, and Ahamochi, Kose no Ason, of Jiki-dai-shi rank, Assistant Director.3rd month, 5th day. A public great-congregation was held at the Eastern Palace.Summer, 4th month, 4th day. Ranks, from that of Jo to that of Jiki, were conferred on the selected persons for office, discrimination being made in the case of each.7th day. The Empress Jito went to the Palace of Yoshino.14th day. Envoys were sent to pray to Hirose and Tatsuta.On this day the Empress arrived from Yoshino.5th month, 8th day. Daibu were sent as envoys to the various shrines to pray for rain.6th month, 2nd day. Criminals were pardoned.6th day. An Imperial order was made that Sutras should be read in the temples of the Home provinces.15th day. Persons of the fifth and lower ranks were sent to cleanse out the temples of the capital.19th day. Offerings were distributed to the gods of Heaven and Earth 26th day. The Ministers and public functionaries began to make votive images of Buddha for the sake of the Empress's illness.28th day. Daibu were sent as envoys to visit the various shrines and pray for rain.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.12th day. Envoys were sent to pray to Hirose and Tatsuta.29th day. The Ministers and public functionaries prepared a festival for the installation of Buddhist images in the Temple of Yakushiji.8th month, 1st day. The Empress, having decided on this measure in the forbidden precinct, abdicated the Imperial Dignity in favor of the Prince Imperial.END OF THE NIHONGI



THE YENGISHIKI

THE HARVEST RITUALI declare in the presence of the sovereign gods of the Harvest, If the sovereign gods will bestow, in many-bundled spikes and in luxuriant spikes, the late-ripening harvest which they will bestow, the late-ripening harvest which will be produced by the dripping of foam from the arms, and by drawing the mud together between the opposing thighs, then I will fulfil their praises by presenting the first-fruits in a thousand ears, and in many hundred ears; raising high the beer-jars, filling and ranging in rows the bellies of the beer-jars, I will present them in juice and in grain. As to things which grow in the great field plain - sweet herbs and bitter herbs; as to things which dwell in the blue sea plain things wide of fin, and things narrow of fin, down to the weeds of the offing, and weeds of the shore; and as to Clothes, with bright cloth, glittering cloth, soft cloth, and coarse cloth will I fulfil their praises. And having furnished a white horse, a white boar, and a white cock, and the various kinds of things in the presence of the sovereign gods of the Harvest, I fulfil their praises by presenting the great Offerings of the sovereign Grand-child's augustness.

THE RITUAL FOR THE WIND-GODSI declare in the presence of the sovereign gods, whose praises are fulfilled at Tatsuta. Because they had not allowed, firstly the five sorts of grain which the Sovereign Grand-child's augustness, who ruled the great country of many islands at Shikishima, took with ruddy countenance as his long and lasting food, and the things produced by the people, down to the least leaf of the herbs, to ripen, and had spoilt them not for one year, or for two years, but for continuous years, he deigned to command: "As to the Heart of the god which shall come forth in the divinings of all the men who are learned in things, declare what god it is." Whereupon the men learned in things divined with their divinings, but they declared that no Heart of a god appears. When he had heard this, the Sovereign Grand-child's augustness deigned to conjure them, saying: "I sought to fulfil their praises as heavenly temples and country temples, without forgetting or omitting, and have so acted, but let the god, whatever god he be, that has prevented the things produced by the people of the region under Heaven from ripening, and has spoilt them, make known his Heart." Hereupon they made the Sovereign Grand-child's augustness to know in a great dream, and made him to know their names, saying: "Our names, who have prevented the things made by the people of the region under Heaven from ripening and have spoilt them, by visiting them with bad winds and rough waters, are Heaven's Pillars augustness and Country's Pillars augustness." And they made him to know, saying: "If for the Offerings which shall be set up in our presence there be furnished various sorts of Offerings, as to Clothes, bright cloth, glittering cloth, soft cloth, and coarse cloth, and the five kinds of things, a shield, a spear, and a horse furnished with a saddle; if our house be fixed at Wonu, in Tachinu, at Tatsuta, in a place where the morning sun is opposite, and the evening sun is hidden, and praises be fulfilled in our presence, we will bless and ripen the things produced by the people of the region under Heaven, firstly the five sorts of grain, down to the least leaf of the herbs." Therefore hear, all ye wardens and vergers, by declaring in the presence of the sovereign gods that, having fixed the House-pillars in the place which the sovereign gods had taught by words and made known, in order to fulfil praises in the presence of the sovereign gods, the Sovereign Grandchild's augustness has caused his great Offerings to be lifted up and brought, and has fulfilled their praises, sending the princes and counselors as his messengers.

THE FIRE RITUALI declare with the great ritual, the Heavenly ritual, which was bestowed on him at the time when, by the Word of the Sovereign's dear progenitor and progenitrix, who divinely remain in the plain of high Heaven, they bestowed on him the region under Heaven, saying: "Let the Sovereign Grandchild's augustness tranquilly rule over the country of fresh spikes which flourishes in the midst of the reed-moor, as a peaceful region." When the two pillars, the divine Izanagi and Izanami's augustness, younger sister and elder brother, had intercourse, and she had deigned to bear the many tens of countries of the countries, and the many tens of islands of the islands, and had deigned to bear the many hundred myriads of gods, she also deigned to bear her dear youngest child of all, the Fire-producer god, and her hidden parts being burnt, she hid in the rocks, and said: "My dear elder brother's augustness, deign not to look upon me for seven nights of nights and seven days of sunshine"; but when, before the seven days were fulfilled, he looked, thinking her remaining hidden to be strange, she deigned to say: "My hidden parts were burnt when I bore fire." At such a time I said, "My dear elder brother's augustness, deign not to look upon me, but you violently looked upon me"; and after saying, "My dear elder brother's augustness shall rule the upper country; I will rule the lower country," she deigned to hide in the rocks, and having come to the flat hill of darkness, she thought and said: "I have come hither,



having born and left a bad-hearted child in the upper country, ruled over by my illustrious elder brother's augustness," and going back she bore other children. Having born the Water-goddess, the gourd, the river-weed, and the clay-hill maiden, four sorts of things, she taught them with words, and made them to know, saying: "If the heart of this bad-hearted child becomes violent, let the Water-goddess take the gourd, and the clay-hill maiden take the river-weed, and pacify him." In consequence of this I fulfil his praises, and say that for the things set up, so that he may deign not to be awfully quick of heart in their great place of the Sovereign Grandchild's augustness, there are provided bright cloth, glittering cloth, soft cloth, and coarse cloth, and the five kinds of things; as to things which dwell in the blue sea plain, there are things wide of fin and things narrow of fin, down to the weeds of the offing and weeds of the shore; as to liquor, raising high the beer-jars, filling and ranging in rows the bellies of the beer-jars, piling the offerings up, even to rice in grain and rice in ear, like a range of hills, I fulfil his praises with the great ritual, the heavenly ritual.

THE RITUAL FOR EVIL SPIRITS (the diviner), declare: When by the word of the progenitor and progenitrix, who divinely remaining in the plain of high Heaven, deigned to make the beginning of things, they divinely deigned to assemble the many hundred myriads of gods in the high city of Heaven, and deigned divinely to take counsel in council, saying: "When we cause our Sovereign Grandchild's augustness, to leave Heaven's eternal seat, to cleave a path with might through Heaven's manifold clouds, and to descend from Heaven, with orders tranquilly to rule the country of fresh spikes, which flourishes in the midst of the reed-moor as a peaceful country, what god shall we send first to divinely sweep away, sweep away and subdue the gods who are turbulent in the country of fresh spikes "; all the gods pondered and declared: "You shall send Amenohohi's augustness, and subdue them," declared they. Wherefore they sent him down from Heaven, but he did not declare an answer; and having next sent Takemikuma's augustness, he also, obeying his father's words, did not declare an answer. Ame-no-waka-hiko also, whom they sent, did not declare an answer, but immediately perished by the calamity of a bird on high. Wherefore they pondered afresh by the word of the Heavenly gods, and having deigned to send down from Heaven the two pillars of gods, Futsunushi and Takemika-dzuchi's augustness, who having deigned divinely to sweep away, and sweep away, and deigned divinely to soften, and soften the gods who were turbulent, and silenced the rocks, trees, and the least leaf of herbs likewise that bad spoken, they caused the Sovereign Grandchild's augustness to descend from Heaven. I fulfil your praises, saying: As to the Offerings set up, so that the sovereign gods who come into the heavenly house of the Sovereign Grandchild's augustness, which, after he had fixed upon as a peaceful country - the country of great Yamato where the sun is high, as the center of the countries of the four quarters bestowed upon him when he was thus sent down from Heaven - stoutly planting the house-pillars on the bottom-most rocks, and exalting the cross-beams to the plain of high Heaven, the builders had made for his shade from the Heavens and shade from the sun, and wherein he will tranquilly rule the country as a peaceful country may, without deigning to be turbulent, deigning to be fierce, and deigning to hurt, knowing, by virtue of their divinity, the things which were begun in the plain of high Heaven, deigning to correct with Divine-correcting and Great-correcting, remove hence out to the clean places of the mountain streams which look far away over the four quarters, and rule them as their own place. Let the sovereign gods tranquilly take with clear hearts, as peaceful offerings and sufficient offerings the great offerings which I set up, piling them upon the tables like a range of hills, providing bright cloth, glittering cloth, soft cloth, and coarse cloth, as a thing to see plain in - a mirror: as things to play with-beads: as things to shoot off with - a bow and arrows: as things to strike and cut with - a sword: as a thing which gallops out - a horse; as to liquor - raising high the beer-jars, filling and ranging in rows the bellies of the beer-jars, with grains of rice and ears; as to the things which dwell in the hills things soft of hair, and things rough of hair; as to the things which grow in the great field plain - sweet herbs and bitter herbs; as to the things which dwell in the blue sea plain things broad of fin and things narrow of fin, down to weeds of the offing and weeds of the short, and without deigning to be turbulent, deigning to be fierce, and deigning to hurt, remove out to the wide and clean places of the mountain streams, and by virtue of their divinity be tranquil.

THE ROAD-GODS' RITUAL He (the priest) says: "I declare in the presence of the sovereign gods, who like innumerable piles of rocks, sit closing up the way in the multitudinous road-forkings. . . fulfil your praises by declaring your names, Youth and Maiden of the Many Road-forkings and Come-no-further Gate, and say: for the offerings set up so that you may prevent the servants of the monarch from being poisoned by and agreeing with the things which shall come roughly acting and hating from the



Root-country, the Bottom-country, that you may guard the bottom of the gate when they come from the bottom, guard the top when they come from the top, guarding with nightly guard and with daily guard, and, may praise them peacefully take the great offerings which are set up by piling them up like a range of hills - that is to say, providing bright cloth, etc., and sitting closing-up the way like innumerable piles of rock in the multitudinous road-forkings, deign to praise the Sovereign Grandchild's augustness eternally and unchangingly, and to bless his age as a luxuriant age."

RITUALS TO THE SUN-GODDESSHe (the priest envoy) says: "Hear all of you, ministers of the gods and sanctifiers of offerings, the great ritual, the Heavenly ritual, declared in the great presence of the From-Heaven-shining-great deity, whose praises are fulfilled by setting up the stout pillars of the great house, and exalting the cross-beam to the plain of high Heaven at the sources of the Isuzu river at Udji in Watarahi."He says: "It is the Sovereign's great Word. Hear all of you, ministers of the gods and sanctifiers of offerings, the fulfilling of praises on this seventeenth day of the sixth moon of this year, as the morning sun goes up in glory, of the Oho-Nakatomi, who-having abundantly piled up like a range of hills the tribute thread and sanctified liquor and food presented as of usage by the people of the deity's houses attributed to her in the three departments and in various countries and places, so that she deign to bless his (the Mikado's) life as a long life and his age as a luxuriant age eternally and unchangingly as multitudinous piles of rock; may deign to bless the children who are born to him, and deigning to cause to flourish the five kinds of grain which the men of - a hundred functions and the peasants of the countries in the four quarters of the region under Heaven long and peacefully cultivate and eat, and guarding and benefiting them deign to bless them - is hidden by the great offering-wands."¹ declare in the great presence of the From-Heaven-shining-great deity who sits in Ise. Because the Sovereign great goddess bestows on him the countries of the four quarters over which her glance extends, as far as the limit where Heaven stands up like a wall, as far as the bounds where the country stands up distant, as far as the limit where the blue clouds spread flat, as far as the bounds where the white clouds lie away fallen-the blue sea plain as far as the limit whither come the prows of the ships without drying poles or paddles, the ships which continuously crowd on the great sea plain, and the roads which men travel by land, as far as the limit whither come the horses' hoofs, with the baggage-cords tied tightly, treading the uneven rocks and tree-roots and standing up continuously in a long path without a break - making the narrow countries wide and the hilly countries plain, and as it were drawing together the distant countries by throwing many tens of ropes over them - he will pile up the first-fruits like a range of hills in the great presence of the Sovereign great goddess, and will peacefully enjoy the remainder.

THE PURIFICATION RITUAL[The ritual opens by calling upon the assembled princes of the Mikado's family, the ministers of State, and all other officials, to listen, in words which are a modern addition after the establishment of a form of administration modeled on that of the Chinese. To this succeeds a second enumeration of the Sovereign's servants, according to the old division, into scarf-wearing companies (women attendants), sash-wearing companies (cooks), quiver-bearing and sword-bearing companies (guards), with which begins the genuine ancient text. The nature of the Mikado's title to rule over the land is then stated, as in the ritual of the gods of pestilence, already quoted, after which we have a list of the offenses of which the nation is to be purged.]Amongst the various sorts of offenses which may be committed in ignorance or out of negligence by Heaven's increasing people, who shall come into being in the country, which the Sovereign Grandchild's augustness, hiding in the fresh residence, built by stoutly planting the house-pillars on the bottom-most rocks, and exalting the cross-beams to the plain of high Heaven, as his shade from the Heavens and shade from the sun, shall tranquilly rule as a peaceful country, namely, the country of great Yamato, where the sun is seen on high, which be fixed upon as a peaceful country, as the center of the countries of the four quarters thus bestowed upon him - breaking the ridges, filling up watercourses, opening sluices, doubly sowing, planting stakes, flaying alive, flaying backward, and dunging; many of such offenses are distinguished as Heavenly offenses, and as earthly offenses; cutting living flesh, cutting dead flesh, leprosy, proud flesh, the offense committed with one's own mother, the offense committed with one's own child, the offense committed with mother and child, the offense committed with child and mother, the offense committed with beasts, calamities of crawling worms, calamities of a god on high, calamities of birds on high, the offenses of killing beasts and using incantations; many of such offenses may be disclosed.[The high priest then arranges the sacrifices, and, turning round to the assembled company, waves before them a sort of broom made of grass, to symbolize the sweeping away of their offenses. At this point occurs in the original a direction to the priest to repeat " the great ritual, the Heavenly ritual." Several versions of what seems to be the missing document have been discovered, and it turns out to have been a short address



to all the gods, calling upon them to bear the remaining part of the principal ritual, after which the original proceeds:]When he has thus repeated it, the Heavenly gods will push open Heaven's eternal gates, and cleaving a path with might through the manifold clouds of Heaven, will hear; and the country gods, ascending to the tops of the high mountains, and to the tops of the low hills, and tearing asunder the mists of the high mountains, and the mists of the low hills, will bear. And when they have thus heard, the Maiden-of-Descent-into-the-Current, who dwells in the current of the swift stream which boils down the ravines from the tops of the high mountains, and the tops of the low hills, shall carry out to the great sea plain the offenses which are cleared away and purified, so that there be no remaining offense; like as Sbinato's wind blows apart the manifold clouds of Heaven, as the morning wind and the evening wind blow away the morning mist and the evening mist, as the great ships which lie on the shore of the great port loosen their prows, and loosen their sterns to push out into the great sea plain; as the trunks of the forest trees, far and near, are cleared away by the sharp sickle, the sickle forged with fire; so that there cease to be any offense called an offense in the court of the Sovereign Grandchild's augustness to begin with, and in the countries of the four quarters of the region under Heaven. And when she thus carries them out and away, the deity called the Maiden-of-the-Swift-cleansing, who dwells in the multitudinous meetings of the sea-waters, the multitudinous currents of rough sea-waters shall gulp them down. And when she has thus gulped them down, the lord of the Breath-blowing-place, who dwells in the Breath-blowing-place, shall utterly blow them away with his breath to the Root-country, the Bottom-country. And when he has thus blown them away, the deity called the Maiden-of-Swift-Banishment, who dwells in the Root-country, the Bottom-country, shall completely banish them, and get rid of them. And when they have thus been got rid of, there shall from this day onward be no offense which is called offense, with regard to the men of the offices who serve in the court of the Sovereign, nor in the four quarters of the region under Heaven. [Then the high priest says:] Hear all of you how he leads forth the horse as a thing that erects its ears toward the plain of high Heaven, and deigns to sweep away and purify with the general purification, as the evening sun goes down on the last day of the watery moon of this year. O diviners of the four countries, take the sacrifices away out of the river highway, and sweep them away.