

The Nihongi:

It has no title-page or preface, and our information as to its date and authorship is derived from other sources. The Kōnin Shiki (commentary on the Nihongi of the period 810 to 824) informs us that it was completed and laid before the Emperor Genmei in A.D. 720 by Prince Tonari and Yasumaro Tōto no Ason. In addition to the thirty books which have come down to us, there was originally a book of genealogies of the Emperors which is no longer extant. The term used by the Shiki in speaking of its preparation is "selected afresh," which points obviously to compilation rather than original composition. An examination of the book itself favours this view. It consists of detached passages linked together by chronological sequence, and some endeavour is visible to shape the materials into a consistent whole, but the result has a more or less patchwork appearance, and falls far short of the standard of uniformity of style and method which we are accustomed to look for in historical compositions. Ason: Nihongi i. p. xiii

The village is a small, peaceful, and very attractive place. It is situated in a beautiful spot, surrounded by rolling hills and a river. The village is very old, and has a long history. It was founded by a nobleman, and has since been the seat of a powerful family. The village is very well known, and is a popular resort for the rich and the famous. It is a very beautiful place, and is well worth a visit. The village is very well kept, and is a very pleasant surprise. The village is very well known, and is a popular resort for the rich and the famous. It is a very beautiful place, and is well worth a visit. The village is very well kept, and is a very pleasant surprise.

Nihongi: Chronology.

The Kojiki wisely has no chronology. But the authors of the Nihongi, or more probably of some of the works on which it is based, thought it necessary, in imitation of their Chinese models, to provide a complete system of dates extending as far back as the middle of the 7th century B.C., and giving the exact years, months, and even days for events which are supposed to have happened in this remote period. When it is remembered that there was no official recognition of the art of writing in Japan until A.D. 405, and that the first meridian calendar-makers belong to A.D. 553, the historical value of such chronology may be readily estimated. After the Christian epoch there may have been some blundering and unsuccessful endeavors to give the right years, but for several centuries longer the months and days must have been simply supplied from the writer's imagination. Even so late as the beginning of the 5th century the chronology can be shown to be wrong in several cases by no less an interval than 120 years. Abundant proof of its inaccuracy are revealed by a comparison with the contemporary histories of Corea and China, and an examination of the Nihongi itself yields many more. The impossible lengths attributed to the Emperors' reigns are a well-known example, and come though by no means all, of the other evidence to this effect is indicated in the notes to the present version. The first date in the Nihongi, which is corroborated

Nihongi; Chronology, cont

by external evidence is a.d. 461, but the chronology is not a little vague for some time longer. Perhaps if we take a.d. 500 as the time when the correctness of the Nihongi dates begin to be trustworthy, we shall not be far wrong.

Aston: Nihongi. i. p. xvi.

Michigan: Christy, 1891

By informal evidence is a. b. 461, but the chronology is not
a little more for some time longer. Perhaps if the date
a. b. 200 is the time when the construction of the bridge
began to be undertaken, we shall not be far wrong.
Date: Michigan: 1891.

Kojiki and Nihongi:

But there can be no comparison between the two works when viewed as history. Kiyada no Aris's memory, however well-stored, could not be expected to compete in fulness and accuracy with the abundant written literature accessible to the writers of the Nihongi, and an examination of the two works shows that, in respect to the record of actual events, the latter is far the more useful authority. It should be remembered, too, that the Nihongi is double the size of its predecessor, and that whereas the Kojiki practically comes to an end with the close of the 5th century, the Nihongi continues the narrative as far as the end of the 7th, thus embracing an additional space of two hundred years of the highest importance in the history of Japan.

Aston: Nihongi i. p. xx.

The first deities:

At this time a certain thing was produced between Heaven and Earth. It was in form like a red 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 Toyg-Kumuh-ne no Mikoto, in all three deities. These were pure males spontaneously developed by the principle of Heaven. Aston: Nihongi. i. p. 3.

In one writing it is said: — "When Heaven and Earth began, there were deities produced together, whose names were, first Kuni-no-toke-tachi no Mikoto, and next Kuni no sa-tsuchi no Mikoto." It is further stated: — "The names of the Gods which were produced in the Plain of High Heaven were Ama no mi-naka-nushi no Mikoto,* next Taka-mi-musubi no Mikoto,* next Kami-mi-musubi no Mikoto." p. 5

- *Heaven. q. august. centre. master. The Pole-star god, according to O'Neill: Right of the Gods, pp. 535, 536.
- o High-august. growth. Is it Musubi (Musubi) no Kami, who unites lovers and to whom rays are hunga tree?
- o Divine. august. growth.

The next deities who came into being were Uhihi-ne no Mikoto and Duhihi-ne no Mikoto, also called Uhi-ne no Mikoto and Duhi-ne no Mikoto.

The next deities which came into being were Photo nochi no Mikoto and Photo make no Mikoto

The first Deities: cont.

The next Gods which came into being were Omo-Taru no Mikoto, To and Kashikane no Mikoto, also called Aya-Kashiko-ne no Mikoto, Irie Kashiki no Mikoto, or Awo-Kashiki-ne no Mikoto, or Aya-Kashiki no Mikoto.

The next Deities which came into being were Izanagi no Mikoto and Izanami no Mikoto.

These make eight deities in all. Being formed by the mutual action of the Heavenly and Earthly principles, they were made male and female. From Kuni no Toro-tachi no Mikoto to Izanagi no Mikoto and Izanami no Mikoto are called the seven generations of the age of the Gods.

pp. 6-7.

Yengi

deities:

The eight Gods specially worshipped by the Jingikwan, or
Department of the Shinto Religion in the Yengi period -
901 to 922 - were

Takami-musubi

Kami-mi-musubi

Tama-tsume-musubi

Ike-musubi

Taru-musubi

Oho-miya no me

Mi Ketsu

Koto-shiro-mushi

} no Kami

High-august-growth
divine-august-growth

Aston: nikongi. i. p. 7.

1852

1852

The right foot is especially important to the
- drawing of the right leg in the figure

1852-1852

1852-1852

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Islands produced:

Now when the time of birth arrived, first of all the island of Ahaji was reckoned as the placenta, and their minds took no pleasure in it. Therefore it received the name of Ahaji no shima. ("Island which will not meet," i.e. is unsatisfactory. Ahaji may also be interpreted "my shame").

Next there was produced the island of Oho-yamato no Tago-aki-tsu-shima. (Pick harvest (or autumn) of island)

Next they produced the Island of Iyo no futa-na (Shikoku), and next the island of Tsukushi (Kiusiu). Next the islands of Oki and Dado were born as twins. This is the prototype of the twin-births which sometimes take place among mankind. Next was born the island of Koshi, (not an island, Etchii: Echigo-Echigo), then the island of Ohoshima, then the island of Kibi no Ko (not clear; Kibi is Bingo-Bizen-Bitchiu. Ko = small, child, may be small islands of Inland Sea).

Hence first arose the designation of the Oho-ya-shima (Great-eight-island) country. Aston: Nihongi

i. p. 13.

Ahaji

Oho-yamato no Tago-aki-tsu-shima Iyo no futa-na Tsukushi Oki Dado Koshi Ohoshima Kibi no Ko	} Great Eight-island Country
--	---

Uncounted Children: leech-child, Ahaji-shima.

Finally they became husband and wife. Their first child was the leech, which they straightway placed in a reed-boat and sent adrift. Their next was the Island of Ahaji. This also was not included in the number of their children. Whereupon they returned again up to Heaven and fully reported the circumstances. Then the Heavenly Gods divined this by the greater divination upon which they instructed them saying: "It was by reason of the woman's having spoken first; ye had best return thither again." Thereupon having divined a time, they went down. The two deities accordingly went again around the pillars.

Aston: Nihongi. i. p. 15

The leech was identified in after times with the God Yebisu. See Anderson's Catalogue of Paintings in the Brit. Mus. p. 36.

Kinata attempts to show him = Sukuna-hirona but is not convincing.

See interesting cut on p. 15. What is the original?

In one writing it is said: - After the sun and the moon, the next child which was born was the leech-child. When this child had completed his third year, he nevertheless still unable to stand upright. The reason why the leech-child was born was that in the beginning,

[illegible]

Uncounted Children: Leech-child. cont.

when Izanagi no Mikoto and Izanami no Mikoto went round the pillar, the female deity was the first to utter an exclamation of pleasure, and the law of male and female was therefore broken. --- (Next Dosa no wo no Mikoto).

-- Their next child was the bird-rock-camphor-wood boat of Heaven. They forthwith took this boat and, placing the leech-child in it, abandoned it to the current. Their next child was Kage Tsuchi (God of fire.)

p. 20.

Mountain-worship:

Travelling from Mt. Tsunomiya to Nikko, in 1871, I found the road lined at intervals with groups of phelli, connected, no doubt, with the worship of the Sacred Mountain Nantai (male-form), which was visited every summer by hundreds of pilgrims of the male sex, access to females at that time being rigorously prohibited. Aston: Nihongi. i. p. 11.

In one writing it is said: "Izanagi no Mikoto cut Kagutsuchi no Mikoto into five pieces, which were each changed, and became the five Mountain-Gods. The first piece, viz. the head became Oho-yama-tsu-mi; the second, the trunk, became Naka-yama-tsu-mi; the third, the hands, became Na-yama-tsu-mi; the fourth, the loins, became Masa-katsuyama-tsu-mi; the fifth, the feet, became Shiki-yama-tsu-mi.

{ Great-mountain-of-person
 middle
 spur
 Three-angels, or escul
 Foundation. }

Travelling from the mountain to the lake, in 1871, I found the
 water level at intervals with proposed alterations, and
 doubt, but the water level of the lake was not at this time
 (July 1871) which was not at all unusual, and was not at all
 unusual, and was not at all unusual, and was not at all unusual.
 11. q. i. j. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

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p. 2. d.

Mount. inst. 11
 11. q. i. j. m. n. o. p. q. r. s. t. u. v. w. x. y. z.

Continuance of Work: Iganagi-Iganami.

him also up to heaven.

Next they produced the leech-child, which even at the age of three years could not stand upright. They therefore placed it in the rock-camphor-wood boat of heaven, and abandoned it to the winds.

Their next child was Dosa no wo no mikoto. This god had a fierce temper and was given to cruel acts. Moreover he made a practice of continually weeping and wailing. So he brought many of the people of the land to an untimely end. Again he caused green mountains to become withered.

Therefore the two gods, his parents, addressed Dosa no wo no mikoto, saying: "Thou art exceedingly wicked, and it is not meet that thou shouldst reign over the world. Certainly thou must depart far away to the Nether-lands. So they at length expelled him.

Aston: Nihongi. i. — p. 20.

After this, Iganagi no mikoto, his divine task having been accomplished, and his spirit-carer about to suffer a change, built himself an abode of gloom in the island of Ahaji, where he dwelt forever in silence and concealment. p. 33.

Peaches:

Now by the roadside grew a large peach-tree, at the foot of which Izanagi no Mikoto concealed himself; he accordingly took its fruit and flung it at the thunders, upon which the thunders all ran away. This was the origin of keeping off evil spirits by means of peaches. Aston: Nihongi i. p. 30

China.

Si Wang Mu, female, possessed a peach-tree, whose fruit conferred immortality

Peach drives off demons of disease

Staves and bows of peach-wood in the oni-yahari (demon sending off) on last day of year.

p. 30.

Is all this China, or only the first?

now by the roadside grows a large bush-tree, at the foot of
which grows a small tree, which I have seen in the country
before. It is fruit and found it as the tree was, upon which the
thunderbolt was once. This was the origin of the
oil spirits by means of the tree. Notes: 1891 p. 20

Notes
In the morning, found a bush-tree, which I
found in the country
before. It is fruit and found it as the tree was, upon which the
thunderbolt was once. This was the origin of the
oil spirits by means of the tree. Notes: 1891 p. 20

The Eight Thunders:

Of the so-called Eight Thunders, that which was on her head was called the Great Thunder; that which was on her breast was called the Fire Thunder; that which was on her belly was called the Earth Thunder; that which was on her back was called the Young Thunder; that which was on her posterior was called the Black Thunder; that which was on her hand was called the Mountain Thunder; that which was on her foot was called the Moor Thunder; and that which was on her genitals was called the Clearing Thunder. Aston: Nihongi i. p. 30

Continuance of Work: Izanagi-Izanami.

They next produced the sea, then the rivers, and then the mountains. Then they produced Kucku-nochi, the ancestor of the trees, and next the ancestor of herbs, Kagei no hime (= Nudzuchi),

after this Izanagi no Mikoto and Izanami no Mikoto consulted together saying: - We have now produced the Great Eight Island Country, with the mountains, rivers, herbs and trees. Why should we not produce someone who shall be Lord of the universe?

They then together produced the Sun Goddess, who was called Oho-hime no muchi (Great-noon female of possessor) = Ama-terasu no Oho-kami. ---

The resplendent lustre of this child shone throughout all the six quarters. Therefore the two deities rejoiced saying: - "We have had many children, but none of them have been equal to this wondrous infant. She ought not to be kept long in this land, but we ought of our own accord to send her at once to Heaven and to entrust to her the affairs of Heaven."

At this time Heaven and Earth were still not far separated, and therefore they sent her up to Heaven by the ladder of Heaven.

They next produced the Moon-god. (= Tsukiyumi) His radiance was next to that of the Sun in splendour. This God was to be the consort of the Sun Goddess, and to share in her government. They therefore next

Continuation of Work: January 1900

They have produced the sea, the rivers, and the land
and the atmosphere, and the sun and the moon, and the stars,
and the earth, and the sea, and the air, and the fire, and the water,
and the life, and the death, and the resurrection, and the judgment.

no time (= nothing)
after this kind of work, and I have no more
to say about it. I have no more to say about it.
I have no more to say about it. I have no more to say about it.
I have no more to say about it. I have no more to say about it.
I have no more to say about it. I have no more to say about it.

They have produced the sun, the moon, and the stars,
and the earth, and the sea, and the air, and the fire, and the water,
and the life, and the death, and the resurrection, and the judgment.
--- = the same as the same.

They have produced the sun, the moon, and the stars,
and the earth, and the sea, and the air, and the fire, and the water,
and the life, and the death, and the resurrection, and the judgment.
They have produced the sun, the moon, and the stars,
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and the life, and the death, and the resurrection, and the judgment.

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Be.

The Be, or hereditary corporations, were a peculiar institution of Old Japan. This term has been rather inadequately rendered by clan, tribe, or guild. But they differed from clans, as it was not even supposed that there was any tie of blood-relationship between the various classes of members. And if we call them guilds we lose sight of their hereditary character, and of the fact that they were essentially branches of the Government. Perhaps if we imagine the staff of one of our dockyards in which the director and officials should be drawn from the governing class, the artisans being reefs, and the whole having a more or less hereditary character, we shall have a tolerable idea of a Be. The origin of some, as of the Iwabe, is lost in antiquity, but many were instituted in historical times, and for all manner of objects. There were Be of weavers (Orie), of figured stuff weavers (Ayabe), of executioners (Oseabe), of fishers (Amabe), of farmers (Tanabe), of clayworkers (Kasebe, Hashibe) and many more. The sole function of some was to perpetuate the name of a childless Emperor or Empress. The local habitation of these corporations was also called Be -- (hence) this termination occurs in names of places. A familiar example is Kobe, = Kani-be and meant originally the group of peasants allotted to the service of a city (Kuta) and hence the village where they lived. A good number of Japanese surnames -- be. Motomi p. 43.

In one writing it is said: - Sosa no wo no Mikoto's behaviour was unmannerly. A fine was therefore imposed on him by all the Gods of a thousand tables, and he was driven into banishment. At this time, Sosa no wo no Mikoto, accompanied by his son Isotakeru no Kani, descended to the Land of Silla, where he dwelt at Doshimori. There he lifted up his voice and said: - "I will not dwell in this land." He at length took clay and made of it a boat, in which he embarked, and crossed over eastwards until he arrived at Mount Tori-kami no Take, which is by the upper waters of the river Hi-indzumo. Aston: Nihongi. i. p. 57.

Before this, when Iso-takeru no Kani descended from Heaven, he took down with him the seeds of trees in great quantity. However, he did not plant them in the Land of Hata (Korea) but brought them all back again, and finally sowed them everywhere throughout the Great Eight-island-country, beginning with Tsukushi. p. 58.

In one writing it is stated: - "Sosa no wo no Mikoto said: - 'In the region of the Land of Han there is gold and silver. It will not be well if the country ruled by my son should not possess floating riches. So he plucked out his hair and scattered it... Cryptomerias... etc. etc.' p. 58"

Sukuna-bikona:

Before this time, when Oho-no-mochi no Kani was pacifying the land, he went to Wobama in Isasa, in the province of Idzumo. He was just having some food and drink, when of a sudden there was heard a human voice from the surface of the sea. He was astonished, but on seeking for it there was nothing at all to be seen. After a while a dwarf appeared, who had made a boat of the rind of a kagami and clothing of the fathers of a wren. He came floating towards him on the tide, and Oho-no-mochi no mikoto taking him up, placed him on the palm of his hand. He was playing with him, when the dwarf leaped up and bit him on the cheek. He wondered at his appearance and sent a messenger to report the matter to the Gods of Heaven. Now when Taka-mi-musubi no Mikoto heard this, he said: - The children whom I have produced number in all one thousand and five hundred. Amongst them one was very wicked and would not yield compliance to my instructions. He slipped through between my fingers and fell. This must be that child, let him be loved and nurtured. This was no other than Sukuna-bikona no Mikoto. Aston: Nihongi. p. 63.

Popular god today. Hirata devotes two volumes to him (Shikzu no kanga) as inventor of medicine and sake brewing with name Kushi no Kani = Whisker. Oho-no-mochi = Daikoku.

Kagase-wo (= shining: male) - Star-god

One version says: - "The two gods at length put to death the malignant deities, and the tribes of herbs, trees and rocks. When all had been subdued, the only one who refused submission was the Star-god, Kagase-wo. Therefore they sent the Weaver-god, Take-ha-dzuchi no Mikoto also, whereupon he rendered submission. The two gods therefore ascended to Heaven.

Aston: Nihongi. i. p. 69.

In one writing it is said: - "The Heavenly deity sent Futae-tsuchi no Kani and Take-mika-tsuchi no Kani to tranquillize the Central Land of Reed Plains. Now these two gods said: - "In Heaven there is an Evil deity called Ama-tsu-mika-Hoshi, or Ame no Kagase-wo. We pray that this deity may be executed before we go down to make clear the Central Land of Reed Plains."

Saruta-hiko no Oho-Kami: and Uzume

When he was about to descend, one, who had been sent in advance to clear the way, returned and said: "There is one God who dwells at the eight-cross-roads of Heaven, the length of whose nose is seven hands, the length of whose back is more than seven fathoms. Moreover, a light shines from his mouth and from his posteriors. His eye-balls are like an eight-hand mirror and have a ruddy glow like the Akakagachi. Thereupon he sent one of his attendant deities to go and make inquiry. Now among all the eighty myriads of deities there was not one who could comfort him and make inquiry. Therefore he specially commanded Ame no Uzume, saying: "Thou art superior to others in the power of thy looks. Thou hadst better go and question him". So Ame no Uzume forthwith bared her breasts and, pushing down the band of her garment below her navel, confronted him with a mocking laugh. Then the God of the crossways asked her, saying: "Ame no Uzume! What meanest thou by this behaviour?" She answered and said: "I venture to ask who art thou that dost thus remain in the road by which the child of Amaterasu no Oho-Kami is to make his progress?" The God of the cross-ways answered and said: "I have heard that the child of Amaterasu no Oho-Kami is now about to descend, and therefore have I come re-

Saruta-hiko no Oho-kami: cont.

- respectfully to meet and attend upon him. My name is Saruta-hiko no Oho-kami.' Then Ame no Uzume again inquired of him, saying:— 'Wilt thou go before me, or shall I go before thee?' He answered and said: 'I will go before and be his harbinger'. Ame no Uzume asked again, saying:— 'Whither wilt thou go and whither wilt the August Grandchild go?' He answered and said:— 'The child of the Heavenly Deity will proceed to the peak of Kushifurue of Takachiko in Hiuga in the land of Tsukushi, and I will go to the upper waters of the River Isuzu in Danada in Ise. He accordingly said:— 'Thou art the person who didst discover me. Thou must therefore escort me and complete thy task'. Ame no Uzume returned and reported these circumstances. Thereupon the August Grandchild, leaving the Heavenly rock-seat, and thrusting apart the eight piled clouds of Heaven, clove his way with an awful way-clearing and descended from Heaven. Finally, as had been arranged, the August Grandchild arrived at the peak of Kushifurue of Takachiko in Hiuga, in the land of Tsukushi. And Saruta-hiko no Oho-kami forthwith proceeded to the upper waters of the River Isuzu at Danada in Ise. Ame no Uzume no Mikoto, in accordance with the request made by Saruta-hiko no Kami, attended upon him. Now the August Grandchild commanded Ame no Uzume

Saruta-hiko no Oke-kami: cont

no Mikoto, saying: - "Let the name of the deity whom I have
discovered be made by title." Therefore he conferred
on her the designation of Sarume no kimi. So this
was the origin of the male and female Lords of Sarume
being both styled kimi. Aston: Nihongi. i. p. 77.

Don't take on Odo-Louis: only

no history, saying: - At the name of the Holy Spirit
and at his name he was baptized. Therefore
in the description of baptism we find: so this
was the origin of the word and knowledge of baptism
being both alike kind. Antiquities 11:17

Taka-mi-musubi no Mikoto:

was also Ninigi's grandparent, being the parent of
the wife of Oshi-to-nimi.

Transferring to this

was also his property, being the property
transferred to him.

Kami-ataka-ashi. Tōu-hime = Kono-hara-sakeya-hime.

Now Kami-ataka-ashi-Tōu-hime by divination fixed upon a rice-field to which she gave the name Sarada, and from the rice grown there brewed heavenly sweet sake with which she entertained him. Moreover, with the rice from the Numada ricefield she made boiled rice and entertained him therewith. Aston: Nihongi i. p. 86

This incident is the mythical counterpart of the annual festival of Nihinake or nihiname, now celebrated on November 23^d, when the new season's rice is offered to the gods and partaken of by the Emperor for the first time. It was grown in flooded ground (yuzuka) the position of which was fixed upon by divination and prepared under conditions of ceremonial purity. -- The modern name of this festival is Shinjōsai. There is a similar one in China. In ancient times there was no distinction made between this and the Oho-nike or Oho-name, when the Emperor at his accession offered rice to the gods (now called Daijōye), both being called Oho-nike. The prayer read at the Nihiname is given among the records in the Yengishiki and Kirata devotes the last three volumes of the "Koshiden" to this subject p. 86.

Handwritten title at the top of the page, likely a chapter or section heading.

Handwritten text block, first paragraph, starting with "The first of the..."

Handwritten text block, second paragraph, starting with "The second of the..."

Ataka-ashi-tsu-hime = Konshana-Dakuya-hime

In one writing it is said: "The Heavenly Grandchild favoured Ataka-ashi-tsu-hime, the daughter of Oho-yama-tsurumi no Kami. On one night she became pregnant, and eventually gave birth to four children. Therefore Ataka-ashi-tsu-hime took the children in her arms, and, coming forward, said: "Ought the children of the Heavenly Grandchild to be privately nurtured? Therefore do I announce to thee the fact for thy information." At this time the Heavenly Grandchild looked upon the children, and, with a mocking laugh, said: "Excellent - these princes of mine! Their birth is a delightful piece of news!" Therefore Ataka-ashi-tsu-hime was wroth, and said: "Why dost thou mock thy handmaiden?" The Heavenly Grandchild said: "There is surely some doubt of this and therefore did I mock. How is it possible for me, Heavenly God though I am, in the space of one night to cause anyone to become pregnant? Truly they are not my children. On this account Ataka-ashi-tsu-hime was more and more resentful. She made a doorless muro, into which she entered, and made a vow, saying: "If the children which I have conceived are not the offspring of the Heavenly Grandchild, let them surely perish. But if they are the offspring of the Heavenly Grandchild, let them suffer no hurt." So she set fire to the muro and burnt it. When the fire first became bright, a child sprang forth and announced him-

Ataka-ashi-tae-hime: = Kotohana bakuya hime

self saying:—Here am I, the child of the Heavenly Deity, and my name is Ho-no-akari-no Mikoto. Where is my father? Next, the child who sprang forth when the child was at its height also announced himself, saying:—Here am I, the child of the Heavenly Deity, and my name is Ho-no-susami-no Mikoto. Where are my father and my elder brother? Next, the child who sprang forth when the flames were becoming extinguished also announced himself, saying:—Here am I, the child of the Heavenly Deity, and my name is Ho-no-ori-no Mikoto. Where are my father and my elder brothers? Next, when she recoiled from the heat, a child sprang forth and also announced himself, saying:—Here am I, a child of the Heavenly Deity, and my name is Hiko-ho-ho-denji-no Mikoto. Where are my father and my elder brothers? After that, their mother, Ataka-ashi-tae-hime, came forth from among the embers, and approaching, told him, saying:—The children which my handmaiden has brought forth, and my handmaiden herself, have of our own accord undergone the danger of fire, and yet have suffered not the smallest hurt. Will the Heavenly Grandchild not look on them? He answered and said:—I knew from the first that they were my children, only, as they were conceived in one night, I thought that there might be suspicions, and I wished to let everybody know that they are my children, and also that a Heavenly Deity may cause pregnancy in one

The first thing I noticed when I entered the city of Kashi was the noise. It was a noise of a thousand voices, a noise of a thousand lives. The air was thick with the sound of bells, the clatter of feet, the hum of a thousand voices. It was a noise that I had never heard before, a noise that I had never felt before. It was a noise that I had never known, a noise that I had never dreamed of. It was a noise that I had never heard, a noise that I had never felt, a noise that I had never known, a noise that I had never dreamed of.

The second thing I noticed was the heat. It was a heat that I had never felt before, a heat that I had never known, a heat that I had never dreamed of. It was a heat that I had never heard, a heat that I had never felt, a heat that I had never known, a heat that I had never dreamed of.

The third thing I noticed was the smell. It was a smell that I had never smelled before, a smell that I had never known, a smell that I had never dreamed of. It was a smell that I had never heard, a smell that I had never felt, a smell that I had never known, a smell that I had never dreamed of.

The fourth thing I noticed was the sight. It was a sight that I had never seen before, a sight that I had never known, a sight that I had never dreamed of. It was a sight that I had never heard, a sight that I had never felt, a sight that I had never known, a sight that I had never dreamed of.

The fifth thing I noticed was the taste. It was a taste that I had never tasted before, a taste that I had never known, a taste that I had never dreamed of. It was a taste that I had never heard, a taste that I had never felt, a taste that I had never known, a taste that I had never dreamed of.

The sixth thing I noticed was the touch. It was a touch that I had never felt before, a touch that I had never known, a touch that I had never dreamed of. It was a touch that I had never heard, a touch that I had never felt, a touch that I had never known, a touch that I had never dreamed of.

The seventh thing I noticed was the sound. It was a sound that I had never heard before, a sound that I had never known, a sound that I had never dreamed of. It was a sound that I had never heard, a sound that I had never felt, a sound that I had never known, a sound that I had never dreamed of.

The eighth thing I noticed was the feeling. It was a feeling that I had never felt before, a feeling that I had never known, a feeling that I had never dreamed of. It was a feeling that I had never heard, a feeling that I had never felt, a feeling that I had never known, a feeling that I had never dreamed of.

The ninth thing I noticed was the thought. It was a thought that I had never thought before, a thought that I had never known, a thought that I had never dreamed of. It was a thought that I had never heard, a thought that I had never felt, a thought that I had never known, a thought that I had never dreamed of.

The tenth thing I noticed was the dream. It was a dream that I had never dreamed before, a dream that I had never known, a dream that I had never dreamed of. It was a dream that I had never heard, a dream that I had never felt, a dream that I had never known, a dream that I had never dreamed of.

Ataka-ashi-tsu-hime : = Kono-hana-bakuya-hime

night. Moreover, I wished to make it evident that thou
dost possess a wonderful and extraordinary dignity,
and also that our children have surpassing spirit.
Therefore it was that on a former day I used words
of mockery!" Acton: Nihongi p. 38.

Konohanasakuya-hime

They are the daughters of Oho-yama-tsu-mi no Kani. The elder is named Iha-naga-hime and the younger is named Kono-hana-sakuya-hime, also called Taya-ata-tsu-hime, etc., etc. The August Grandchild accordingly favoured Taya-ata-tsu-hime, and after one night she became pregnant. The August Grandchild doubting this, etc., etc. Eventually she gave birth to Kono-oushi no Mikoto; next she bore Kono-ori no Mikoto, also called Hiko-hoko-demi no Mikoto. Proof having been given by the mother's vow it was known exactly that they were truly the offspring of the Heavenly Grandchild. Taya-ata-tsu-hime however was incensed at the Heavenly Grandchild, and would not speak to him. The Heavenly Grandchild, grieved at this, made a song, saying:

— The seaweed of the offing—
Though it may reach the shore:
The true couch
Is, alas, impossible.
Ah, ye datterels of the beach!

Meaning: The weeds of the deep sea may drift to the shore, but between the couch and mine an impassable gulf is fixed. I appeal to you, ye datterels of the beach! Is it not so?

Aston: Nihongi. i. p. 91

Handwritten text block, likely a letter or a page from a manuscript, written in a cursive script. The text is dense and covers most of the page.

Handwritten text block, possibly a signature or a closing, written in a cursive script.

Handwritten text block at the bottom of the page, possibly a signature or a closing, written in a cursive script.

So the elder brother recognized the younger brother's power and freely admitted his fault. But the younger brother was wroth, and would hold no converse with him. Hereupon the elder brother, with nothing but his waistcloth on, and smearing the palms of his hands and his face with red earth, said to his younger brother: — 'Thus do I defile my body, and make myself thy mine forever.' So kicking up his feet, he danced along and practised the manner of his drowning struggles. First of all, when the tide reached his feet, he did the foot divination (chup-fid with his feet); 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.

Aston: Nihongi i. p. 107.

The Golden Kite.

12th month, 4th day (B.C. 663). The Imperial Army at length attacked Naga-Bune-hiko and fought with him repeatedly but was unable to gain the victory. Then suddenly the sky became overcast and hail fell. There appeared a wondrous kite of a golden colour which came flying and perched at the end of the Emperor's bow. The belief 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. (Hence Naga-sune (village) name became Tobino-mura (= Kite-village) - now Tomi.

Astor: Nihongi. i. p. 126.

Tsuchi-gumo:

-- are mentioned in four or five passages of the "Nihongi" and one passage of the "Kojiki", all of which belong to the highly legendary period of Japanese history. We gather from them that the Tsuchi-gumo were usually, though not invariably, outlaws who defied the Imperial authority. They had Japanese names, and inhabited such long-settled parts of Japan as Yamato, Harima, and even Kishida. There is nothing, if we put aside the mention of Yumeski at p. 124, to suggest that they were not of Japanese race. The "short bodies", etc. of the "Nihongi" description I take to be nothing more than a product of the imagination working on the hint contained in the name Tsuchi-gumo, which is literally "earth-spider". Some etymologists prefer the derivation which connects kumo (or gumo) with komori, to hide, thus making Tsuchi-gumo the "earth-hiders". But this is probably a distinction without a difference, these two words containing the same root, and the animal which we called the spider, i.e. spinner, being in Japan termed the "hider" --- An ancient Japanese book says Tsuchi-gumo is a mere nickname, to be compared therefore with our clod-hopper or bog-brotter. In one of the passages above referred to, the Tsuchi-gumo are described

Tsuchi-gumo: cont.

as inhabiting a rock-cave, but in others they are said to live in thuro or pit-dwellings, and this is obviously the origin of the name. There are several notices of Tsuchigumo in the ancient "Fudoki", "County Histories", but they are probably mere echoes of the older legends related in the "Nihongi" and "Kojiki", and in any case they add nothing of importance to our information about them. It may be noted, however, that Hira and Kigo are mentioned in them as habitats of bands of these outlaws. An amusing expansion by a modern writer of the spider's conception of the Tsuchigumo will be found at p. 140 of Anderson's B. M. Catalogue see also Ch. K., p. 141 and index.

A little work called Kek-kiō-ko, in a collection entitled "Kaku-butsu-shō", published by the Japanese Imperial Museum, has brought together all the available information respecting Muro and Tsuchi-gumo.

Aston: Nihongi i. p. 129.

(B. C. 662). At this time, there were Tsuchi-gumo in three places, viz: - the Toke of Nihiki at Tada no Okazaki in the district of Soga, the Kose Kofuri at Wani no Sakamoto, and the Wimituri at Hasomi no Nagara no Oka-

as including a root-cause, but in others they are said
to live in trees or pit-bushes, and this is obvious
the origin of the name. There are several names
of Chenopodium in the ancient Chinese, but the
historians, but the one probably was a root-cause of
other species related in the Chinese and Japanese
and in many cases they are not of the same
one information about them. It may be noted, for
ever, that the Chinese and Japanese names are
often as related to those of the Chinese
the meaning of the Chinese name is a modern writer of
the species, comparison of the Chinese name will
be found at p. 110 of the Chinese B. M. Catalogue
see also Ch. K. p. 110 and index.
A little more called Kak-ko-ko, in a rather
thin entitled "Kak-ko-ko" - the Chinese, published
by the Japanese Imperial Museum, has
together all the available information of
the Chinese and Japanese names.

Notes: Chenopodium 1. p. 110.

(B. C. 1922) At this time there were several
species in these places, viz: - the state of Illinois
at Tamao Geogic in the district of Szechuan, the
Kashan of the Chinese and Japanese, and
the Chinese at the same as the Japanese.

Tsuchi-gumo: carb

zaki. All of these trusting to their valour, refused to present themselves at Court. The Emperor therefore sent detachments separately and put them all to death. There were, moreover, Tsuchi-gumo at the village of Takawohari 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 wore nets of dolichos, which they flung over them and then killed them.

p. 130

Misasagi:

Still seen in large numbers: particularly numerous, in the Fokmai or five metropolitan provinces - esp. Kachie and Yamato. Japanese antiquarians say the first were simple mounds: at some period, perhaps a few centuries B.C. a highly specialized form, which was, and for several hundreds of years without much change. Two mounds, one with circular, the other with triangular base merging into each other, the whole surrounded by a single - or two concentric - moat. Internment in the circular mound: the other perhaps used as a platform for rites. From side, like a saddlehill, the circular being higher than the other. Sometimes two smaller mounds at the angle where the others meet. Slope of the tumulus not regular: broken by terraces, on which are placed in rows, a few inches apart, curious cylinders of baked clay, 1 to 2 ft. in height and 6 to 14 inches diameter. They are varied, their upper rims being just level with the surface. In some cases - a large vault of great unknown stones without mortar: walls converge upward; roof of enormous slabs. Entrance by a gallery of similar stones. Sarcophagi of stone or pottery in some. The Misasagi of Jimmu Tenno has offerings by Imperial Envoy on April 3 each year. Aston: Nihongi i. p. 135.

Inusa (= Mimana = Kara).

One account says: - In the reign of the Emperor Mimaki, there was a man with horns on his forehead who came riding in a ship and anchored in the Bay of Kabi in the land of Koshi. Therefore that place was called Tsunoga. He was asked what countryman he was. He replied saying: - "I am the son of the King of great Kara. My name is Tsunoga arashito, and I am also called Ushiki arishichi Kanki (Kanki, a title rank = Japanese senior third). It having come to my ears that there is in the Land of Japan a sage Emperor, I wished to offer him my allegiance and came to Anato. Now in that land there was a man named Ito-tsui-hiko, who spoke to my servant saying: - "I am the King of this land, and there is no other King but me. So now therefore proceed further. But when I observed him closely and saw what manner of man he was, I knew surely that he was not a King. So I departed again from that place, and not knowing the road, anchored at one island and bay after another, going round by way of the Northern Sea and passing the Land of Itozume until I arrived here." It so happened that at that time the Emperor died, so he was detained and served the Emperor Iku-me for three years. Then the Emperor inquired of Arashito, saying: - "Dost thou wish to return to thy country?" He answered and said: - "I earnestly desire to do so." The Emperor then addressed Arashito saying: - "If thou hadst not lost the

Inna:

Corea.

B.C. 33. 65th year, Autumn, 7th month: The Land of Inna (= Mimana = Kara: a small kingdom lying to the S.W. of the River Nakdong.) sent Donaka-cheulchi and offered tribute. Inna lies more than 2000 ri to the north of Tokuksu from which it is separated by the sea. It lies to the south-west of Kérin. Aston: Nihongi. i. p. 164

B.C. 28. In this year the man of Inna, Donaka cheulchi, (Japanese: Donaka Shichii) asked permission to return to his country. Therefore gifts were liberally bestowed on him and these were entrusted to him as a present for the King of Inna 100 pieces of red silk. But the Silla people waylaid and robbed him, and at this time began the enmity between the two countries. p. 166.

Probably some historical foundation: chronology wrong. Tongkoku says Kara (Inna) was not formed into a kingdom until A.D. 42 and hostilities between Kara and Silla are first mentioned in that work in A.D. 94. War also in 97, 115, 116, 203. p. 166.

Imna (= Mimana = Kara).

Kyssa

district of Kuwaki, in the land of Toyo, she afterwards became the deity of the Himegoso shrine. She is worshipped in both these places. Acton: Nihongi i. p. 167.

One writing says:—"In the beginning, when Tsunaga Arashito was still in his own land, he went into the country with an ox loaded with the implements of husbandry. The ox suddenly disappeared, and seeking for it by its tracks, he found that the footprints ceased in a certain village. Now there was here an old man who said:—"The ox which thou art in search of entered this village, and the village chiefs said:—"With the implements which he is carrying let us kill the ox. We must surely prepare to slay and eat him. If the owner comes in search of him, we shall indemnify him with something." So they slew and ate him. If thou art asked what thing thou desirest as the price of the ox, do not ask for treasures, but say that thou wishest to have the God worshipped by the village. Tell them so? Presently the village chiefs came and said:—"What dost thou desire as the price of thy ox?" And he replied as the old man had instructed him. Now the God whom they worshipped was a white stone. So they gave the white stone to the owner of the ox, and he accordingly brought it away and placed it in his bed-chamber. This divine stone became changed into a beautiful maiden, upon which Arashito was greatly rejoiced, and wished to be united to her. But while he was away in another place, the maiden suddenly disappeared. Arashito was greatly alarmed and inquired of his wife, saying:—"Whither has the maiden gone?" She replied and said:—"She has gone towards the East." So he went in search of her, and at length, drifting far over the sea, he thus arrived in our country. The maiden whom he sought came to Nanika, where she became the deity of the Himegoso shrine. Then proceeding to the

Inna (= Mimana = Kara): cont

way, thou wouldst certainly have arrived here sooner - in time to see the late Emperor. Do thou, therefore, change the name of thy country. In future take the august name of the Emperor Mimaki and make it the name of thy country. Try. So he gave Arashito red silk stuffs and sent him back to his native country. This was the reason why the name of that country is called Mimana. (Koréan, Inna.) Hereupon Arashito took the red silk which had been given him, and stored it in the magazine of his country. The people of Silla hearing this, raised an army and proceeding thither robbed him of all the red silk. This was the beginning of the enmity between those two countries. Aston: Nihongi. p. 166.

Mimana, kor. Inna, kleiner Stadt im Südosten von Korea; er wird auch Kara oder Karak genannt. Mimana scheint ein rein japanisches Wort zu sein. vgl. Aston, Early Japanese History, Trans. a. S. J. xvi. p. 43. Im Jahre 532 wurde Inna von Silla annektiert, so dass es sich wohl hier um eine Rebellion Inna's gegen Silla handelt. 600 a. D. Florey: Annalen. p. 7.

Nomi no Sukune:

A.C. 23. 7th year, Autumn, 7th month, 7th day. The courtiers represented to the Emperor as follows:—"In the village of Taima there is a valiant man named Kuychaya of Taima. He is of great strength of body, so that he can break horns and straighten out hooks. He is always saying to the people:—'You may search the four quarters, but where is the one to compare with me in strength? & that I could meet with a man of might, with whom to have a trial of strength, regardless of life or death?' " The Emperor, hearing this, proclaimed to his ministers, saying:—"We hear that Kuychaya of Taima is the champion of the Empire. Might there be anyone to compare with him?" One of the ministers came forward and said:—"Thy servant hears that in the land of Idzumo there is a valiant man named Nomi no Sukune. It is desirable that thou shouldst send for him, by way of trial, and match him with Kuychaya." That same day the Emperor sent Nagasachi, the ancestor of the Duke of Yamato, to summon Nomi no Sukune. Thereupon Nomi no Sukune came from Idzumo, and straightway he and Taima no Kuychaya were made to wrestle together. The two men stood opposite to one another. Each raised his foot and kicked at the other, when Nomi no Sukune broke with a kick the ribs of Kuychaya, and also kicked and broke his loins and they killed him. Therefore the land of Taima no Kuychaya was seized and was all given to Nomi no Sukune. This was the cause where there is in that village a place called Koshi-meda (field of the broken bones. *Ant. p. 173.*

Nomi-no-Sukune

Kehaya (Taima No), who took his name from Kere=kick and haya=fast, ran all over the country giving himself out as the strongest man in Japan, challenging others to fight and disposing of them by smart kicks. The Emperor Suinin heard of the trouble on the seventh day of the seventh month of the seventh year of his reign (23 B.C.) when Kehaya was in Taima seeking challenges to all and sundry: Therefore, on the advice of Nagoruchi, he sent to Iyume for the strong Nomi-no-Sukune, who kicked Kehaya so smartly across the ribs and loins that the champion dropped dead to the ground. Another version says that he caught Kehaya by the belt and threw him so hard upon the ground as to make his ghost depart from him at the spot, and the place was called Koshi o'da, "the village of the broken loins."

Joly: p. 165.

[Faint, illegible text, likely bleed-through from the reverse side of the page.]

Silla: Ama no hi-hoko:

B.C. 27. 3rd year, Spring, 3rd month. The Silla prince, Ama no hi-hoko arrived. The objects which he brought were - one Habato gem, one Ashi-daka gem, one red-stone Akaka gem, one Idzushi short sword, one Idzushi spear, one sun-mirror, one Kuma-himorogi, seven things in all. These were stored in the land of Tajima, and made divine things forever.

One version says: - "In the beginning Ama no hi-hoko, riding in a ship, anchored at the land of Harima, where he dwelt in the village of Shisaha. Then the Emperor sent to Harima Ohtomo nohiki, (the ancestor of the Yamato no Atake) the ancestor of the Miwa no Kimi and Nagaochi, and inquired of Ama no hi-hoko, saying: - 'Who art thou, and to what country dost thou belong?' Ama no hi-hoko answered and said: - 'I am the son of the King of Silla. Hearing that in the Land of Japan there was a sage monarch, I gave my country to my younger brother, Chiko, and have come to offer my allegiance and to bring tribute of the following objects, viz. - a Habato gem, an Ashidaka gem, an Akaka red-stone (Akashi) gem, and Idzushi short sword, an Idzushi spear, a sun-mirror, a Kuma himorogi, and an Isasa sword - eight objects in all.' So the Emperor gave orders to Ama no hi-hoko saying: - 'Do thou dwell in either of these two villages - Shisaha in the land of Harima, or Isasa in the island of Aheji, at thy pleasure.' Then Ama no hi-hoko addressed the Emperor saying: - 'In regard to a dwelling place for thy servant, if the celestial favour is bestowed on him so far as to grant thy servant the place of his desire, thy servant will himself proceed to

Silla: Ama no hihoko: cont

and visit the various provinces, and he hopes that he may be granted the place which is agreeable to his mind. This was agreed to. Thereupon Ama no hihoko, ascending the river Uji, went northwards, until he arrived at the village of Ama, in the province of Ohomi. afterwards, he proceeded onwards, from the province of Ohomi, through the province of Wakasa, and going westward, arrived at the province of Tajima. So there he fixed his dwelling place. Therefore the potters of Kaganii no Sasama, in the province of Ohomi, are the servants of Ama no hihoko. Accordingly Ama no hihoko took to wife Matawo, the daughter of Futonimi, a man of Idzumi in Tajima, who bore to him Tajima Morosuke, who was the father of Tajima no Hinazaki, who was the father of Kijohiko, who was the father of Tajima-mori.

Aston: Nihongi i. p. 170.

Be:

--- and joined to him as his attendants Ame no Koyane no Mikoto, the first ancestor of the Nakatomi, Intodama no Mikoto, first ancestor of the Imbe, Ame no Uzume no Mikoto, the first ancestor of the Darume, Ichi-kori-dome no Mikoto, first ancestor of the mirror-makers, and Tamaya no Mikoto, the first ancestor of the jewel-makers, in all gods of five Be.

Aston: Nihongi i, p. 76

So she sent him (Oho-mono-nushi no Kani) down again. Thereupon Ta-oki-ho-ohi no Kani, ancestor of the Imbe of the Land of Kii, was appointed hatter, Hiko-sachi no Kani was made shield-maker, Ma-hitotsu no Kani was made metal-worker, Ame no Kiwashi no Kani was appointed tree-fibre-maker, and Kushi-akaru-dama no Kani, jewel-maker.

p. 81

Therefore on him she bestowed Ame no Koyane no Mikoto, Intodama no Mikoto, and the Deities of the various Be, all without exception.

p. 85.

In consequence there was further established the Be of bird-catchers, the Be of bird-feeders, and the Honu-tou Be.

p. 175

One version is:—"Whilst the Imperial Prince Inishiki dwelt at Kahakami of Udo in China, he sent for a smith by name Kahakami, and made attendants

... and joined him on his attendance there as
 Kiyomasa no Mikoto, the first ancestor of the Taketami
 Taketami no Mikoto, first ancestor of the Taketami, and
 no longer no Mikoto, the first ancestor of the Taketami
 Taketami no Mikoto, first ancestor of the Taketami, and
 minor nobles, and some of no Mikoto, the first
 ancestor of the Taketami, in all of the Taketami
 Taketami no Mikoto, first ancestor of the Taketami, and

so the great king (the great king) no Taketami, and
 again, Taketami no Mikoto, first ancestor of the Taketami, and
 of the Taketami no Mikoto, first ancestor of the Taketami, and
 Taketami no Mikoto, first ancestor of the Taketami, and
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 Taketami no Mikoto, first ancestor of the Taketami, and

Therefore in the Taketami no Mikoto, first ancestor of the Taketami, and
 Taketami no Mikoto, first ancestor of the Taketami, and
 Taketami no Mikoto, first ancestor of the Taketami, and
 Taketami no Mikoto, first ancestor of the Taketami, and

In consequence of this was further established in
 the Taketami no Mikoto, first ancestor of the Taketami, and
 Taketami no Mikoto, first ancestor of the Taketami, and
 Taketami no Mikoto, first ancestor of the Taketami, and
 Taketami no Mikoto, first ancestor of the Taketami, and

The Shrine of Ise:

Now Amaterasu no Oho-Kami instructed Yamato-hime no Mikoto, saying: "The province of Ise, of the divine wind, is the land whither repair the waves from the eternal world, the successive waves. It is a secluded and pleasant land. In this land I wish to dwell." In compliance, therefore, with the instruction of the Great Goddess, a shrine was erected to her in the province of Ise. Accordingly an Abstinence Palace was built at Kaha-kami in Ise. This was called the palace of Ise. It was there that Amaterasu no Oho-Kami first descended from Heaven.

A.C. 5. 3rd month, 10th day. Amaterasu no Oho-Kami was taken from Toyouke-iri-hime no Mikoto, and entrusted to Yamato-hime no Mikoto. Now Yamato-hime no Mikoto sought for a place where she might enshrine the Great Goddess. So she proceeded to Sasa-hata in Uda. Then turning back from thence, she entered the land of Okazaki, and went around eastward to Mino, whence she arrived in the province of Ise. Aston: Nihongi i. p. 176

Mortuary Sacrifice in Korea:

A King of Kokuryō in Corea died A.D. 248. He was beloved for his virtues, and many of his household wished to die with him. His successor forbade them to do so, saying that it was not a proper custom. Many of them, however, committed suicide at the tomb. Tongkam iii. 20.

In A.D. 502, Silla prohibited the custom of burying people alive at the funerals of the sovereigns. Before this time five men and five women were put to death at the King's tomb. Tongkam: v. 5.

Aston: Nihongi i. p. 179.

Washington, D.C. 1877

A large volume of letters in your care & I am sure it will be
sent to you in due season. I have been very busy
with my work, but I have not been able to
write to you for some time. I am
very sorry to hear that you are
not well. I hope you will soon
be able to get on your feet.
I am, dear friend, very truly
yours,
Wm. L. Garrison

Wm. L. Garrison

Oct. 11. 1877

Mortuary sacrifices: cont.

Henceforward let it be the law for ^{future} ages to substitute things of clay for the living men, and to set them up at tumuli. Then the Emperor was greatly rejoiced, and commanded Nomi no Sukune saying: "This expedient hath greatly pleased our heart." So the things of clay were first set up at the Tomb of Kibasu: hime no mikoto. And a name was given to these clay objects. They were called Haniwa (= clay-rings). Aston: Nihongi i. p. 180

Another name is Tatumono (= things set up).

Then a decree was issued, saying: "Henceforth these clay figures must be set up at tumuli. Let not men be harmed." The Emperor bountifully rewarded Nomi no Sukune for this service, and also bestowed upon him a knighting place, and appointed him to be in charge of the clay-workers (Hashi, Hanishi, Kashihi, ha-sebe) &c. His original title was therefore changed, as he was called Hashi no Oni. This was how it came to pass that the Hashi no moraji superintended the burials of the Emperors. Aston: Nihongi i. p. 181

Be: cat

swords. At this time the shield-makers' Be, the Japanese-
figured-cloth workers' Be, the sacred-bow-makers Be, the
sacred arrow-makers' Be, the Oho-anashie Be, the Katsue
Kashi (town name) Be, the jewel-makers' Be, the Kami-osaka
Be, the Kishi Be, and the sword Be - the Be of ten articles
altogether - were granted to the Imperial Prince Inishiki.

Anton: Nihongi i, p. 184.

Mortuary Sacrifice:

B.C. 2. 11th month, 2nd day. Yamato-hiko (Emperor Suinin's younger brother) was buried at Tsukizaka in Mutsu. Thereupon his personal attendants were assembled, and were all buried alive upright in the precinct of the misasagi. For several days they died not, but wept and wailed day and night. At last they died and rotted. Dogs and crows gathered and ate them. The Emperor, hearing the sound of their weeping and wailing, was grieved in heart, and commanded his high officers, saying:—"It is a very painful thing to force those whom one has loved in life to follow him in death. Though it be an ancient custom why follow it, if it is bad? From this time forward, take counsel so as to put a stop to the following of the dead."

A.D. 3. 32nd year, Autumn, 7th month, 6th day. The Emperor Hibase. him no Mikoto died. Some time before the burial, the Emperor commanded his ministers, saying:—"We have already recognized that the practice of following the dead is not good. What should now be done in performing this burial?" Thereupon Nomi no Sukune came forward and said:—"It is not good to bury living men upright at the tumulus of a prince. How can such a practice be handed down to posterity? I beg leave to propose an expedient which I will submit to your Majesty." So he sent messengers to summon up from the land of Izumo a hundred men of the clay-workers' Be. He himself directed the men of the clay-workers' Be to take clay and form therewith shapes of men, horses and various objects, which he presented to the Emperor, saying:—

Ama no hihoko :

a.d. 59. 88th year, Autumn, 7th month, 10th day. The Emperor commanded the Ministers, saying: - We hear that the divine treasures which the Silla-Prince Ama no hihoko brought with him when he first came here are now at Tajima. They were originally made divine treasures, because the people of that province saw that they were admirable. We desire to see these treasures." That same day messengers were despatched with the Imperial commands to Kiyohiko, great-grandson of Ama no hihoko, directing him to present them to the Emperor. Thereupon, Kiyohiko, when he received the Imperial orders, brought the divine treasures himself and laid them before his Majesty. There was one Haba-buto gem, one Ashi-dake gem, one Ika-no-akashi (red stone) gem, one Surimirror and one Kuma-himorogi. But there was one short sword called Idzushi (sacred stone), which it suddenly occurred to Kiyohiko not to offer to the Emperor; so he concealed it in his clothing, and wore it himself. The Emperor, unaware of the circumstance of the concealment of the short sword, and wishing to be gracious to Kiyohiko, sent for him and gave him sake in the palace. Then the short sword appeared from among his garments and became visible. The Emperor saw it and himself asked Kiyohiko, saying: - "What short sword is that in thy clothing?" Then Kiyohiko, seeing that he was unable to conceal the short sword, explained that it belonged to the divine treasures which he was laying before the Emperor. So the Emperor said to Kiyohiko: - "How is it possible for this divine treasure to be separated from its kind?" So he took it out

Ama no hikoko: cat.

and presented it to the Emperor, and all were deposited in the Sacred Treasury. Afterwards, when the Sacred Treasury was opened and inspected, the short sword had spontaneously disappeared. Accordingly, a messenger was sent to Kiyo-hiko, who inquired of him, saying:—"The short sword which thou hast presented to the Emperor has suddenly disappeared. Has it perchance come to thy place?" He answered and said:—"Last night the short sword came of its own accord to my servant's house; but this morning it has disappeared." The Emperor was struck with awe, and made no further endeavours to find it. Afterwards the Idzushi short sword went of its own accord to the Island of Ahaji, where the people of the island considered it a God, and erected for the short sword a shrine in which it is worshipped until this day. p. 185

Formerly there was a man, who riding in a ship, cast anchor in the land of Tajima. He was therefore asked, saying:—"Of what country art thou?" He answered and said:—"I am a son of the King of Silla, and my name is Ama no hikoko. So he dwelt in Tajima and took to wife Mata nowo, daughter of Mahetau mimi. [One version has Mahetau mi and another Futo-mimi of that province, who bore to him Tajima Morosuke, the grandfather of Kiyo-hiko.]

Aston: Nihongi I. p. 186.

