

Emperor Chuai:

A.D. 193. Autumn, 9th month, 5th day. The Emperor addressed his Ministers, and consulted with them as to attacking the Kumaso. At this time a certain God inspired the Empress, and instructed her, saying:—"Why should the Emperor be troubled, because the Kumaso do not yield submission? It is a land wanting in backbone. Is it worth while raising an army to attack it? There is a better land than this, a land of treasure, which may be compared to the aspect of a beautiful woman—The Land of Mutsutsu, (= opposite) daylong to the eye. In that land there are gold and silver and bright colors in plenty. It is called the Land of Dilla of the coverlets of paper mulberry. If you worship me aright, that land will assuredly yield submission freely, and the edge of thy sword will not be stained with blood. Afterwards the Kumaso will surrender. In worshipping me, let these things be given as offerings, namely, the Emperor's august ships and the water-fields called Ohta, presented to him by Homutachi, the Atake of Amato." When the Emperor heard the words of the God his mind was filled with doubt, and straightway ascending a high hill, he looked away into the distance. But far and wide there was the ocean, and he saw no land. Hereupon the Emperor answered the God, and said:—"We have looked all around, and there is sea and no land. Can there be a country in the great void? Who is the God who cheats us with vain illusions? Moreover, all the Emperors of our ancestors have worshipped the

Emperor Chuai: cont.

Gods of Heaven and Earth without exception and none has been omitted." Then the God spoke again by the mouth of the Empress, saying: — "I see this country lie outstretched like a reflection from Heaven in the water. Why sayest thou that there is no country, and dost disparage my words? But as thou, O King! hast spoken thus and hast utterly refused to believe me, thou shalt not possess this land. The child with which the Empress has just become pregnant, he shall obtain it." The Emperor, however, was still incredulous, and persisted in attacking the Kumas. But he retreated without having gained a victory. Aston: Nihongi. 227

A.D. 200. 9th year, Spring, 22nd month, 5th day. The Emperor took suddenly ill, and died on the following day, at the age of 52. — — — 22^d day. The Prime Minister, Takechi no Sukune, returned from Anato, and made his report to the Empress. This year, owing to the expedition against Silla, it was impossible to bury the Emperor. p. 223.

Jingō Kōge:

A.D. 200. In his 9th year, Spring, the 2nd month, the Emperor naka-tsu-hiko died in the Palace of Kashishi in Tsu-kushi. At this time the Empress was grieved that the Emperor would not follow the Divine instructions, and had consequently died a premature death. She thought she would find out what God had sent the curse, so that she might possess herself of the land's treasures. She therefore commanded her ministers and functionaries to purge offenders and to rectify transgressions, also to construct a Palace of worship in the village of Wayamada.

3rd month, 1st day. The Empress, having selected a lucky day, entered the Palace of worship, and discharged in person the office of priest. She commanded Takechi no Sukune to play on the lute, and the Nakatonie, Igatse no Onie, was designated as da-nika. Then placing one thousand pieces of cloth, high pieces of cloth, on the top and bottom of the lute, she prayed saying:—"Who is the God who on a former day instructed the Emperor? I pray that I may know his name." After seven days and seven nights there came an answer, saying:—"I am the deity who dwells in the shrine of Split-bell Suge in the district of Hundred-transmit Watasahi in the province of divine-wind Ise, and my name is Tsuki-sasaki idze no mitama amazakura mukatsue-hime no hitoto.

Jingo Kogyu: cont.

Again she inquired:—"Other than this deity, are there any deities present?" The answer was:—"I am the deity who comes forth on the ears of the flag, like Eulalia, and my dwelling is in the district of Aka in Ada-jushi-moda." She inquired:—"Are there others?" There was an answer, saying:—"There is the deity who rules in Heaven, who rules in the Void, the gem-casket-entering, prince, the awful Kotachiro-mushi."

Aston: Nihongi i p. 224

She inquired:—"Are there others?" There was an answer saying:—"It is not known whether there are others or not." Hereupon the Danika said:—"There is no answer now, but they will speak again afterwards." So there was an answer, saying:—"There are the gods who have settled to the bottom of the waters of the Little Strait of Sachibana (Bungo) in the Land of Kuga and who are produced and dwell there like fresh water plants. Their names are Uha-tsutsu no wo, Na-katsutsu no wo and Doko tsutsu no wo."

She inquired:—"Are there others?" There was an answer, saying:—"Whether there are or not is unknown." And nothing more was ever said as to the existence of other gods.

p. 226.

Jingo Kogu: Korea Expedition.

The Empress returned to the Bay of Kashihi, and loosing her hair, looked over the sea, saying: — I, having received the instructions of the Gods of Heaven and Earth, (and trusting to the Spirits of the Imperial ancestors, floating across the deep blue sea, intend in person to chastise the West. Therefore do I now leave my head in the waters of the sea. If I am to be successful let my hair part spontaneously into two. Accordingly she entered the sea and bathed, and her hair parted of itself on a accord. The Empress bound it up parted into bunches. (In manly fashion). Then she addressed her Ministers, saying: — To make war and move troops is a matter of great concern to a country. Peace and danger, success and failure must depend on it. If I now entrusted to you, my ministers, the duties of the expedition we are about to undertake, the blame in case of ill-success, would rest with you. This would be very grievous to me. Therefore, although I am a woman, and a feeble woman too, I will for a while borrow the outward appearance of a man, and force myself to adopt manly counsels. Above, I shall receive support from the Spirits of the Gods of Heaven and Earth, while below I shall avail myself of the assistance of you, my ministers. Brandishing our weapons, we shall cross the towering billows, preparing an array of ships, we shall take possession of the Land of Treasure. If the enterprise succeeds, all of you, my ministers, will have the credit, while if it is unsuccessful, I alone shall be to blame. Such have been my intentions, do ye deliberate together regarding them." The Ministers all said: —

Jingō Kōgu: Cuman Expedition: cont.

"The object which the Empress has devised for the Empire is to tranquillize the ancestral shrines, and the Gods of the Earth and Grain, and also to protect her servants from Hame. With heads bowed to the ground we receive thy commands!"

Autumn, 9th month, 10th day. The various provinces were ordered to collect ships and to practise the use of weapons.

But an army could not be assembled. The Empress said:—

"Surely this is the will of a God!" so she erected the shrine of Oho-miya, and opened there a sword and a spear. Then the troops assembled freely. Hereupon a fisherman of Oho, by name Womaro, was sent out into the Western Sea, to spy if there was any land there. He came back and said:—

— "There is no land to be seen." Again a fisherman of Shi-

ka, named Nagusa, was sent to look. After several days he returned, and said:—"To the northwest, there is a mountain girt with clouds and extending cross-wise. This is perhaps a country." Hereupon a lucky day was fixed upon by divination. There was yet an interval before they should set out. Then the Empress in person grasped her battle-axe, commanded the three divisions of her army, saying:—"If the drums are beaten out of time, and the signal-flags are waved confusedly, order cannot be preserved among the troops: if greedy of wealth, and eager for much, you cherish self and have regard for your own interests, you will surely be taken prisoners by the enemy. Despise not the enemy, though his numbers may be few; shrink not from him though his numbers may

Jingō Kōgei; Coian Expedition; cont.

be many: Spare not the violent, slay not the submissive. There will surely be rewards for those who ultimately conquer in battle, and of course punishments for those who turn their backs and flee."

After this a god gave instruction saying:—"A gentle spirit will attach itself to the Empress's person, and keep watch over her life; a rough spirit will form the vanguard and be a guide to the squadron." So when she had received the divine instructions she did worship, and for this purpose appointed Otarimi, Yosani no Ahiko to be the Director of the ceremonies in honour of the god.

The time had now come for the Empress's delivery. So she took a stone which she inserted in her womb, and prayed saying:—"Let my delivery be in this land on the day that I return after our enterprise is at an end." That stone is now on the roadside in the district of Ito. (Two, white egg-shaped stones a little over a foot long; afterwards stolen). After this the rough spirit was told to act as vanguard of the forces, and the gentle spirit requested to act as guardian of the Royal vessel.

Winter, 10th month, 3rd day. Sail was set from the Harbour of Wani. Then the Wind-God made a breeze to spring up, and the Sea-God uplifted the billows. The great fishes of the ocean, every one, came to the surface and encompassed the ships. Presently a great wind blew from a favourable quarter on the ships under sail, and following the waves, without the labour of oar or helm, they arrived at Dilla. The tide-wave following the ships reached far up into the interior of the

Jingō Kōgu: Expedition Ocean, cont.

country. Hereupon the King of Silla feared and trembled, and knew not what to do, so he assembled all his people and said to them:—"Since the State of Silla was founded, it has never yet been heard that the water of the sea has encroached upon the land. Is it possible that the term of existence granted to it by Heaven has expired and that our country is to become a part of the ocean?" Scarce had he spoken when a warlike fleet overspread the sea. Their banners were resplendent in the sunlight. The drums and pipes raised up their voices, and the mountains and rivers all thrilled to the sound. The King of Silla beholding this from afar felt that his country was about to be destroyed by this extraordinary force and was terrified out of his senses. But presently coming to himself, he said:—"I have heard that in the East there is a divine country named Nippon, and also that there is there a wise sovereign called the Tennō. This divine force must belong to that country. How can we resist them by force of arms?" So he took a white flag, and of his own accord rendered submission, tying his hands behind his back with a white rope. He sealed up the maps and registers, and going down before the Royal vessel bowed his head to the ground, and said:—"Henceforward, as long as Heaven and Earth endure, we will obediently act as thy forage-providers. Not allowing the helms of our ships to become dry, every spring we will send tribute of horse-horns and whips. And, without thinking the sea distance a trouble, we will pay an-

Jungokoku: Korean Expedition: cont.

...ual dues of male and female slaves." He confirmed this by repeated oaths, saying:—"When the sun no longer rises in the East, but comes forth from the West; when the River Ari-nare (Am-nok-kang?) turns its course backward, and when the river pebbles ascend and become stars—if before this we fail to pay homage every spring and every autumn, or neglect to send tribute of carubs and whips, may the Gods of Heaven and Earth both together punish us." Then someone said:—"Let us put to death

the King of Silla. Hereupon the Empress said:—"When I first received the Divine instructions, promising to bestow on me the Land of Gold and Silver, I gave orders to the three divisions of the army, saying:—"Slay not the submissive." Now that we have taken the Land of Treasure, and its people have freely offered submission, it would be unlucky to slay them." So she loosed the cords with which he was bound and made him forage-provider. Ultimately she proceeded to the interior of that country, placed standards on the magazines of precious treasure, and took possession of the barrels of maps and registers. The spear on which the Empress leaned was planted at the gate of the King of Silla as a memorial to after ages. Therefore that spear even now remains planted at the King of Silla's gate. Now Phasa Mikeum, King of Silla, gave as a hostage Michael-kwi-chi Phachin Kan-ki, and with gold and silver, bright coloured figured gauzes and silks, he loaded eighty vessels,

and the other two female students. The university was
 in a very poor state, and the students were very poor.
 The first year of the university was very poor, and the
 second year was very poor. The third year was very poor,
 and the fourth year was very poor. The fifth year was very poor,
 and the sixth year was very poor. The seventh year was very poor,
 and the eighth year was very poor. The ninth year was very poor,
 and the tenth year was very poor. The eleventh year was very poor,
 and the twelfth year was very poor. The thirteenth year was very poor,
 and the fourteenth year was very poor. The fifteenth year was very poor,
 and the sixteenth year was very poor. The seventeenth year was very poor,
 and the eighteenth year was very poor. The nineteenth year was very poor,
 and the twentieth year was very poor. The twenty-first year was very poor,
 and the twenty-second year was very poor. The twenty-third year was very poor,
 and the twenty-fourth year was very poor. The twenty-fifth year was very poor,
 and the twenty-sixth year was very poor. The twenty-seventh year was very poor,
 and the twenty-eighth year was very poor. The twenty-ninth year was very poor,
 and the thirtieth year was very poor. The thirty-first year was very poor,
 and the thirty-second year was very poor. The thirty-third year was very poor,
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 and the forty-eighth year was very poor. The forty-ninth year was very poor,
 and the fiftieth year was very poor. The fifty-first year was very poor,
 and the fifty-second year was very poor. The fifty-third year was very poor,
 and the fifty-fourth year was very poor. The fifty-fifth year was very poor,
 and the fifty-sixth year was very poor. The fifty-seventh year was very poor,
 and the fifty-eighth year was very poor. The fifty-ninth year was very poor,
 and the sixtieth year was very poor. The sixty-first year was very poor,
 and the sixty-second year was very poor. The sixty-third year was very poor,
 and the sixty-fourth year was very poor. The sixty-fifth year was very poor,
 and the sixty-sixth year was very poor. The sixty-seventh year was very poor,
 and the sixty-eighth year was very poor. The sixty-ninth year was very poor,
 and the seventieth year was very poor. The seventy-first year was very poor,
 and the seventy-second year was very poor. The seventy-third year was very poor,
 and the seventy-fourth year was very poor. The seventy-fifth year was very poor,
 and the seventy-sixth year was very poor. The seventy-seventh year was very poor,
 and the seventy-eighth year was very poor. The seventy-ninth year was very poor,
 and the eightieth year was very poor. The eighty-first year was very poor,
 and the eighty-second year was very poor. The eighty-third year was very poor,
 and the eighty-fourth year was very poor. The eighty-fifth year was very poor,
 and the eighty-sixth year was very poor. The eighty-seventh year was very poor,
 and the eighty-eighth year was very poor. The eighty-ninth year was very poor,
 and the ninetieth year was very poor. The ninety-first year was very poor,
 and the ninety-second year was very poor. The ninety-third year was very poor,
 and the ninety-fourth year was very poor. The ninety-fifth year was very poor,
 and the ninety-sixth year was very poor. The ninety-seventh year was very poor,
 and the ninety-eighth year was very poor. The ninety-ninth year was very poor,
 and the hundredth year was very poor.

Jingō Logu: Corcan Expedition: cont.

which he made to follow after the Imperial forces. This was the origin of the King of Silla always sending eighty ships of tribute. Hereupon the kings of the two countries of Koryō and P'ekché, hearing that Silla had rendered up its maps and registers, and made submission, secretly caused the war ^{ship} power (of the Empress) to be spied out. Finding then that they could not be victorious, they came of themselves without the camp, and bowing their heads to the ground, and saying, said: - Henceforth forever, these lands shall be styled thy western frontier provinces, and will not cease to offer tribute." accordingly interior Governments were instituted. This is what is termed the Three Han.

The Empress returned from Silla.

Ciston: Nihongi i. pp. 228-232.

Phasa Mikum (= Kana, Hasa Mukin). Phasa, Sixth King of Silla, A.D. 80-112.

Micheul, etc (= Mi-shi-ko-chi Ha-to-ni Kame-ki). Phachin is the 4th official rank. A Silla prince named Misāheun (= Jap. Mishikin) was sent as a hostage to Japan A.D. 402. This is the same person (see 205 A.D.)

Koryō (= Kokuryō) was not so called ^{officially} until A.D. 936. = Koma (hear?). Parker thinks Koma was a part of P'ekché.

P'ekché (= Kudara).

Three Kingdoms Mahan, Sinhan, Pyōn-han =
P'ekché, Silla, Koryō?

Singō Kōge: Korea Expedition:

One version says: — When the Emperor Tarashi-nakatsu-hiko dwelt in the palace of Kashihi in Tsukushi, there were Deities who spoke by the mouth of Uchi-saru-taka, Kuni-saru-taka and Matsue-ya-tane, ancestors of the Agata-nushi of Saha, and admonished the Emperor, saying: — "If the august descendant wishes to gain the Land of Treasure, we will presently bestow it on him." So on a later day, a bite was brought and given to the Empress. And the Empress played upon the bite, in accordance with the word of the Gods. Thereupon the Gods spoke by the mouth of the Empress, and admonished the Emperor, saying: — "The land which the august descendant wishes for is, as it were, a stag's horn, and not a real country. But if the august descendant now makes due offering to us of the ship in which he sails, and of the water-field called Ohota given him as tribute by Himetate, the Aikake of Anato, we will bestow on the august descendant a dazzling land, a land of plentiful treasures, fair to look upon as a beautiful woman." Then the Emperor answered the Gods, saying: — "Gods though ye may be, why these deceiving words? Where is there any country? Moreover, when the ship in which we sail has been offered to you Deities in what ship shall we sail? Nor do I know what Gods ye are. I pray you, let me know your names." Then the Gods gave their names, saying: — "Uha-tsutau-no-wo, Naka-tsutau-no-wo, Doko-tsutau-no-wo." Such were the names of the three Gods given by them. And again one said: — "I am Mukahitsu-no-wo, Kiki-so-phi-itane no mitama, Hayasa-no-ori."

Jingō Kōgō: Korea Expedition: cont.

no Mikoto. Then the Emperor spoke to the Empress and said: — 'What ill-sounding things they say! Is it a woman? What is meant by Hayakata-nobori?' Then the gods addressed the Emperor, saying: — 'O King, since thou art thus un-
• lieving, thou shalt not possess that country. But the child which is now in the Empress's womb, he will doubtless take possession of it.' On that night the Emperor took suddenly ill and died. Afterward the Empress performed worship in accordance with the directions of the gods. Then the Empress, clad in male attire, went on the expedition against Silla, and the gods guided her. Accordingly the wave which fol-
• lows the ship reached far into the interior of the Land of Silla. Hereupon the Silla Prince Uruso-
• horichiu (Kor. U-ryu-cho-pu-ni-chi-u) came to meet the Empress and kneeling down, took hold of the Royal vessel. Bowing his head to the ground, he said: — 'Henceforward thy servant will act as an interior Government for the child of the gods who dwells in Japan, and will not cease to furnish tribute.' Aston: Nihongi i. p. 233.

Spring 1860: 1st of April

Dear Sir,
I have the honor to acknowledge the receipt of your letter of the 27th inst. in relation to the proposed amendment to the Constitution of the State, and in reply to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,
Yours, &c.
J. W. Smith

Jingō Kōgi: Korea.

One version says: She took prisoner the Prince of Silla, and going to the sea-side, plucked out his knee-caps, and causing him to crawl on the rocks suddenly slew him and buried him in the sand. Accordingly she detained one man there as Governor of Silla, and departed. Afterwards, the wife of the Prince of Silla, not knowing where the body of her husband was buried, all by herself conceived the thought of deluding the Governor. So, enticing him, she said: 'If you will let me know the place where the Prince's body is buried, I will surely reward thee abundantly, and will become thy wife.' Hereupon the Governor believed these deluding words, and secretly made known to her the place where the body was buried. Then the Prince's wife and the people of the country, having consulted together, slew the Governor, and having disinterred the Prince's body, buried it in another place. Then they took the Governor's body, and buried it in the earth under the Prince's tomb, also taking up the coffin, deposited it on top of the Governor's body, saying: 'This is as it ought necessarily to be, according to the order of things exalted and things base.' Hereupon the Empress, when she heard of this, was mightily incensed and raised a large army, with which it was her intention utterly to destroy Silla. So, with warships filling the sea, she proceeded thither. At this time the people of Silla were all afraid, and knew not what to do. Having assembled, they consulted together, and slew the Prince's wife by way of apology for their crime. Astor: Nihongi i. p. 234

The reverse side of the page is blank. The text on the front side is written in a cursive script, likely from the 18th or 19th century. The text is somewhat faded and difficult to read, but appears to be a letter or a document. The handwriting is elegant and flowing, characteristic of the period. The paper is aged and shows some discoloration and wear.

Gingo Kogi: Expedition to Korea:

The Tongkam, vol. iii, p. 21. has the following under the date A. D. 249, Summer, 4th month:—"The Wao invaded Silla, and killed Uro. Before this the Wao had sent Kalyako as an ambassador to Silla. The King made Uro entertain ~~him~~ ^{him}. Uro said, jesting:—"Sometime or later we shall make your King our salt-slave, and your Queen our cook-wench." When the King of Wao heard this, he sent his general Uto-chin to invade Silla. The King went out and dwelt at Yuchan. Uro said:—"Today's attack is owing to the words of my servant. I pray thee let me deal with it." So he went eventually to the Wao army, and said:—"My words on a former day were a jest, and nothing more. Who would have thought that war should be waged, and that things should come to this extremity?" The King Wao took him, and made a pile of firewood, on which they burnt him to death and then went away. Afterward an ambassador came from Wao. Uro's wife begged leave from the King to entertain him on her own score. Accordingly she made the Ambassador drunk, seized him and burnt him. The Wao was enraged at this killing. ed. Keumyong, but had to retire unsuccessful. Aston: Nihongi p. 235.

Though dates differ (N. 200. T. 249) and other discrepancies A. thinks the two events are one. Prince Urucho-richies = Uro. Several references elsewhere to Uro: Sijōe Uro. was son of King Nahē of Silla. Kalyako = Katsuraki no Sotaru hiko. Aston considers Korean history for this period better than Japanese

Gingō Kōgi:

A. D. 205. 5th year, Spring, 3rd month, 7th day. The King of Silla sent Onyé-sā-pōl, Mo-mari Cheul-chi and Pū-d-mo-chi with tribute. It was their desire to get back Mi-cheul Hōchi, who had formerly come as a hostage. With this object they tampered with Hōchi pōl-han and caused him to use deceit, telling him to make petitions and say:—The envoys O-nyé-sā-pōl, Mo-mari Cheul-chi, and the others have informed me that my King, on account of my long failure to return, has wholly confiscated my wife and family and made them slaves. I pray thee, let me return for a while to my own country, and learn whether this be true or false. The Emperor forthwith gave him leave to go, and accordingly sent him away, accompanied by Katsuraki no Sotachiko. They reached Osushima together, and stayed for the night at the harbour of Dabi no umi. Then the Silla envoys Momari Cheul-chi and the others secretly provided a separate ship and sailors, on board of which they put Mi-cheul Hōchi and made him escape to Silla. They also made a straw figure which they put in Mi-cheul Hōchi's berth, and making it appear like a sick man, they informed Sotachiko saying:—"Mi-cheul Hō-chi has taken suddenly ill and is in the point of death." Sotachiko sent men to nurse him and so discovered the deception. Having seized the three Silla envoys, he placed them in a cage which he burnt with fire and so killed them. Then he proceeded to Silla, where he touched at the harbour of Tataru. He took the Castle of Chōra, and returned. The captives taken on this occasion were the ancestors of the Han (Chinese?) people of the four villages of Kuchabara, Dabi, Takamaya, and Oshinomi.

Silla and Wa:

a. d. 418, Autumn. Tongkam, vol. IV. 18:

Pak Ché-syang of Silla went to Wa and died there. The king's younger brother Misáheun came from Wa. Before this Pak-ho (another brother of the king, who has been sent as hostage to Kō-kuryō) had returned. The king addressed Ché-kyang saying: 'My love for my two younger brothers is like my left and right arms. Now I have got only one arm. What does it avail?' Ché-syang said: 'Though my abilities are those of a broken down horse, I have devoted myself to my country's service. What reason could I have for declining? Kōkuryō, however, is a great country, and the king also is wise. Thy servant was able to make him understood with one word. But in dealing with the Was it will be meet to use a stratagem to deceive them, and not by mouth and tongue to reason with them. I will pretend that I have committed a crime and absconded. After I have gone I pray thee to arrest my servants' family? So he swore upon his life not to see again his wife and children, and went to Nijul-pho. The cable was already loosed when his wife came after him lamenting loudly. Ché-syang said: 'I have already taken my life in my hands, and am leaving for a calm death.' At length he went to the Wa country, where he gave out that he was a rebel. The Wa doubted this. Before this time men of Pékché had gone to the Wa country, and made a false report saying: 'Silla and Kōkuryō are about to plot together to attack Wa.' The Lord at length sent troops to guard the frontier. And when Kōkuryō's, having invaded Silla, slew those guards also, the Lord of Wa believed that the story told by the Pékché men

Silla and Wa: cont.

was true. But when he heard that the King of Silla had imprisoned the family of Misäheun and Ché-ayang, he thought that Ché-ayang was really a rebel. Hereupon he sent forth an army in order to attack Silla, and made Misäheun and Ché-ayang guides. Going to an island in the sea, all the generals consulted secretly how they should destroy Silla and return with Ché-ayang and Misäheun's wives and children. Ché-ayang, knowing this, sailed with Misäheun every day in a boat, under the pretence of making pleasure excursions. The Wa had no suspicion. Ché-ayang advised Misäheun to return secretly to his country. Misäheun said: 'How could I have the heart to abandon thee, my lord, and return alone?' Ché-ayang said: 'Supposing that I succeed in saving my Prince's life, and thus gratify the feelings of the great king, it will be enough. Why should I be so fond of living?' Misäheun wept, and taking his leave, made his escape back to his country. Ché-ayang alone slept in the boat. He got up towards evening and waited until Misäheun was far on his way. The Wa, when they found that Misäheun had disappeared, bound Ché-ayang and pursued Misäheun, but mist and darkness coming on, they could not overtake him. The Lord of Wa was enraged. He flung Ché-ayang into prison, and questioned him, saying: 'Why didst thou secretly send away Misäheun?' Ché-ayang said: 'As a subject of Kien (Silla), I simply wished to carry out the desires of my lord.' The Lord of Wa was wroth, and said: 'Art thou hast now become a vassal of mine, if thou callest thyself a vassal of Kien, thou shalt surely be subjected to the five punishments. But if thou

Silla and Wa: cont.

Callist the pelf a vassal of Wa country, I will certainly reward thee liberally. Ché-syang said: 'I had rather be a puppy-dog of Kélin, than a vassal of the Wa country. I had rather be flogged in Kélin than have dignities and revenues in the Wa country.' The Lord of Wa was wroth. He played Ché-syang's feet, cut sedge and made him walk on it. Then he asked him: 'Of what country art thou the vassal?' He said: 'The vassal of Kélin.' He also made him stand on hot iron, and asked him: 'Of what country art thou the vassal?' He said: 'The vassal of Kélin.' The Lord of Wa, seeing that he could not bend him, put him to death by burning. The King, hearing of this at the island of Makto, was much grieved, and conferred on Ché-syang the posthumous title of Great Son. He also bestowed rewards on his family, and made Misàheun marry his second daughter; and afterwards Ché-syang's wife, taking with her her three daughters, went up to a mountain where she had a view of the Wa country, and having weiled bitterly, she died. She was made the goddess-mother of this mountain, and there is now a shrine there.

Aston: Nihongi. p. 242.

No doubt the incident of the Nihongi, Ché-syang = Momari: Misàheun = Michael Böchi.

Kana interlinear gives the three envoys as Ureshi hotae, Momari Shichi, Furamochi: the hostage as 'Mishi' Kochi hotae kan. Shichi = sijachi, 13th official rank in Silla.

Relations with Pekche: Nihongi i.p. 246. b. 253. b. (astron).

King Dinsä, etc: Pékché.

Korea

A.D. 272. This year King Dinsä of Pékché was disrespectful to the Celestial Court. Therefore Ki no Tsuno no Dukune, Kato no Yashiro no Dukune, Ichikawa no Dukune and Iseku no Dukune were sent to call him to account for his rudeness. Hereupon the people of Pékché blew Dinsä by way of apology. Ki no Tsuno no Dukune and the others accordingly established Ahwa as king, and returned.
^{Kana:}
(Hama, Kudara, Mimana, Shiraki) Aston: Nihongi i. p. 256

Tongkam: A.D. 392 (the 120 year difference): 10th month. The king of Pékché went to hunt on Kie-won (= Dog-moor). Ten days elapsed without his returning. 11th month. King Dinsä of Pékché died in his travelling palace on Dog-moor. Ahwa, son of King Chhim-rye came to the throne. p. 256

A.D. 276: 7th year, Autumn, 9th month. Men of Koryō, men of Pékché, men of Sinsu, and men of Silla, all together attended the Court. Orders were then given to Takeshi no Dukune to take the various meng Han and make them dig a pond. Therefore the pond was given a name and was called the pond of the meng Han. p. 257

8th year, Spring, 3rd month. Meng Pékché attended Court. The Pékché record says: King Ahwa came to the throne and was disrespectful to the honorable

22. 2. 25. The year 1825 was distinguished
to the College by the death of the Rev. Dr. Lushington,
Rector of the College, who had been Rector for
several years. His death was a great loss to the
College, and the students were very much
grieved. The year 1825 was also distinguished
by the death of the Rev. Dr. Lushington,
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Relations with Korea:

Korea.

14th year, Spring, 2nd month. The King of P'ekché sent as tribute a seamstress named Maketsu (Chin-mo-chin). She was the first ancestress of the present seamstresses of Kume (in Yamato). This year the Lord of Yutsuki (Kung-wöl) came from P'ekché and offered his allegiance. Accordingly he addressed the Emperor, saying: "Thy servant was coming to offer allegiance with one hundred and twenty districts of the people of his own land, when the men of Silla prevented them, and they were forced to remain in the land of Kara". Hereupon Katsuraki no Sotsuhiko was sent to bring the men of Yutsuki from Kara. Now three years passed and Sotsuhiko did not come.

A.D. 284. 15th year, Autumn, 8th month, 6th day. The King of P'ekché sent A-chik-ki with two quiet horses as tribute. Do they were fed in stables on the acclivity of Kame. Accordingly A-chik-ki was appointed to have charge of their foddering. Therefore the place where the horses were kept was called Munayjaska (= stable hill). Moreover, A-chik-ki was able to read the classics, and as the Heir apparent (not so, Oho-sezaki was H.A.) Uji no Waka-iratsuko, made him his teacher. Hereupon the Emperor inquired of A-chik-ki saying: "Are there other learned men, superior to thee?" He answered...: "There is Wangin, who is superior." Then Arada-wake... and Kame-nagi wake were sent to P'ekché to summon Wang-in. This A-chik-ki was the first ancestor of the A-chik-ki (or Atogi) no Fumi-bito. Aston: Nihongi i. p. 261.

(copy on thin. this. letter: intake i. p. 261.
 This letter was the first mention of the A. (which)
 name was sent to (likely to be known) in
 London, who is superior. "Jim Davis wrote... and know
 as our superior to this?" He answered... "There is
 no mention of anything in the letter from
 life in London: it was his teacher's name, the
 A. and as the handwriting was so, it was not
 (=) (not a letter). However, looking it over to see if
 when the letter was left was a letter from
 some change of their position. Therefore the place
 of the letter. Accordingly a letter was apparently
 as before. So they were left in a letter on the letter
 kind of letter sent a letter with two pages from
 O.B. 284. 1st year, autumn, 1871. The

Relations with Korea: cont.

a.D. 285. 16th year, Spring, 2nd month. Wang-in arrived, and straightway the Heir apparent, Uji no Waka-hiratsuko, took him as teacher, and learnt various books from him. There was none which he did not understand thoroughly. Therefore the man called Wang-in was the first ancestor of the Jumi no Oido. Aston: Nihongi. p. 262.

Chinese language and character not wholly unknown but probably confined to a few interpreters: no schools, no official records. Date surely 120 years later, i.e. 405. China precedes Japan but little in such knowledge. Koku-ryū established a high school in 372: Peikhe appointed a Professor of Chinese in 374. Tongkam says Peikhe had no written records before this. p. 262.

a.D. 285. In this year King Ahwa of Peikhe died. The Emperor then sent for Prince Tyōnchi and addressed him saying:—"Do thou return to thy country and succeed to the (royal) dignity." Accordingly he further granted to him the territory of the Eastern Han and so dismissed him. p. 263.

Eastern Han comprises Kam-na-syōng, Kona-syōng, and Irim-syōng. (Syōng = walled city).

Tongkam says: a.D. 397. Reign of Ahwa, 66 year, Summer, 5th month. Peikhe made friends with Wa. Tyōnchi, the Heir apparent, was sent as a hostage.

a.D. 405. Reign of Ahwa, 14th year, Autumn, 9th month. King Ahwa of Peikhe died. The Heir apparent, Tyōnchi

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Handwritten text block in the middle, continuing the script.

Handwritten text block in the lower middle section.

Handwritten text block at the bottom of the page.

Relations with Korea: cont.

had not returned from Wa, whether he had gone as a hostage. Tjōnchi's next younger brother, Hunkê, administered the Government in expectation of the Heir Apparent's return. The youngest brother, Dyjōlê, slew Hunkê, and set himself up as King. When Tjōnchi heard of the King's death, he wept bitterly, and asked permission to return. The Lord of Wa gave Tjōnchi one hundred soldiers as an escort. When he arrived at the frontier, a man of Hansyōng named Kê-chung came to meet him, and said: — "The Great King (Chosŏn) having left this world, Dyjōlê slew his elder brother and set himself up as King. I pray that the Heir Apparent will promptly take measures for this." Tjōnchi, guarded by the Wa soldiers, repaired to an island in the sea, and made provision there while the people of the land killed Dyjōlê, and going to meet (Tjōnchi), established him as King. Tongkam. iii. 14. p. 263

8th month. Kidzse no Sukune of Heguri and Tada no Sukune of Shiba were sent to Kara. Choice troops were granted them, and the Emperor commanded them, saying: — "The long delay in Dōtschikō's return must be owing to his being detained by the men of Silla. So you go speedily, assail Silla, and open a way for him." Kidzse no Sukune and his colleagues moved forward their choice troops and arrived at the Silla frontier. The K. of S. was afraid and confessed his guilt, so they brought away with them the people of Kungwōl and S.

Relations with Korea: cont.

a.D. 294. 25th year. King Työnehé of Pékché died.

(Tongkam gives a.D. 420: the usual 120 year difference is not here exact). Accordingly his son Ku-mi-sin became King. The King was a child. Therefore Mong-man-chi of Yamato ("Great Wa") took the administration of the state. He had an intrigue with the King's mother, and his conduct was in many ways improper. The Emperor hearing this, sent for him.

The Pékché record says: "Mong-man-chi was the son of Mong-na Keunchä, born to him of a Silla woman when he invaded that country. The great services of his father gave him absolute authority in Ima. He came into our country and went back and forth to the honorable country, accepting the control of the Celestial Court. He seized the administration of our country, and his power was supreme in that day. The Emperor, hearing of his violence, recalled him."

Koryō:

a.d. 297. 28th year, Autumn, 9th month: Ōjin.

The King of Koryō sent an envoy to the Court with tribute. He presented an address, in which it ~~by~~ said: — The King of Koryō instructs the Land of Nippon. Now the ~~their~~ appeared, Ōji no Waka-iratake, read this address and was enraged. He reproached the Koryō envoy with the rudeness of the address and tore it up. Aston. Nihongi i. p. 268

(Should be dated 120 years later: even then Koryō was still Kōkuryō: Koryō did not come into official use until 918. Though as a literary designation as early as 500 a.d. Nippon also an anachronism: officially notified to Ura a.d. 670.) p. 268

a.d. 306. 37th year, Spring, 2nd month, 1st day. Achi no Ōmi and Tsuga no Ōmi [Koreans] were sent to Ure to procure seamstresses. Now Achi no Ōmi and his companions crossed over to the Land of Koryō, and endeavoured to reach Ure. But on arriving at Koryō they knew not the road at all, and begged Koryō to give them persons who knew the road. The King of Koryō sent with them as guides two men called Kurecha [Ku-nyé-pha] and Kureshi [Ku-nyé-chi]. In this way they were enabled to reach Ure. The King of Ure thereupon gave them four women as wade women, namely Me-hime, Oto-hime, Kure-hatori, and Ana-hatori.

Silla:

A.D. 300.

(-- tribute ships from all the provinces to the number of five hundred - in the harbour of Muko). At this time the Silla tribute envoys were stopping along with them at Muko.

(= Hiogo?). Hereupon of a sudden, fire broke out in the Silla lodgings. It presently spread to the fleet of ships, so that many of them were burnt. In consequence of this, the Silla men were called to an account. The King of Silla, when he heard of it, was afraid, and, greatly alarmed, sent tribute of shielded workmen. These were the first ancestors of the Wina [a place in Settsu] Be. Anton. Nihongi i. p. 269.

A.D. 323. This year men of Silla came to the Court with tribute, and were made to labour at this public work. p. 282

A.D. 329. 17th year, Nintoku. Silla did not attend the Court with tribute.

Autumn, 9th month. Toda no Sukune, ancestor of the Oni of Ikuba, and Sakashi-nokori no Oni, ancestor of the Miyakko of Ohase, were sent to inquire the reason of the failure to send tribute. Hereupon the Silla people were afraid, and presented 1460 pieces of tribute, fine silks, and miscellaneous objects of all kinds - in all eighty shiploads. p. 284

A.D. 365. 53rd year. Nintoku. Silla did not attend the Court with tribute. 5th month. Takahase, ancestor of the Kinie of Kodzuke, was sent to ask the reason of the failure to send tribute. On his way he took a white deer, and returning with it, presented

Koryō:

A.D. 324. The Land of Koryō sent tribute of iron shields and iron targets.

8th month, 10th day. The Koryō guests were entertained at Court. On this day the Ministers and functionaries were assembled and made to shoot at the iron shields and targets presented by Koryō. Nobody could pierce the targets except Tatebito no Sukune, the ancestor of the Oni of Ikuba, who shot at the iron targets and pierced them. Then the guests from Koryō, when they saw this, were struck with awe by his excellent skill in archery, and, standing up together, did obeisance to the Emperor. The next day the Emperor commended Tatebito no Sukune and gave him a title, calling him Ikuba no Toda no Sukune. On the same day a title was given to Sukune no Oni, the ancestor of the Miyakuo of Ohase, and he was called Sakasu-no-oni no Oni.

Arton: Nihonji i. p. 282

A.D. 370. Winter, 10th month. Nintoku. The Land of Ise and the Land of Koryō together attended the Court with tribute. p. 296

It is not to be supposed that China or even Koryō ever sent "tribute" to Japan. Presents were no doubt exchanged, which both sides very likely represented to their subjects as "tribute." (A)

King Sinsäse: Pêché.

Korea

country. Therefore we were despoiled of Chhim-mi-ta-yô¹¹,
Hyôn-ham, Chi-chhim, Kong-na and Eastern Han. He¹²
- with Prince Chik-chi was sent to the Celestial Court
in order to restore the friendship of former kings. p.257

The Tongkam calls Chikschii Työnchi: date ^{a.d.} 397.

a.d. 353. 41st year, Spring, 3rd month. Ki no Tsuno no
Sukune was sent to Pêché. He was the first to distin-
- guish the boundaries of provinces and districts, and
to commit to writing in detail the productions of the
soil in each locality. At this time Chye, the grandson
of the King of Pêché was disrespectful, and accord-
- ingly Ki no Tsuno no Sukune remonstrated with the
King of Pêché. The King of Pêché was afraid, and
binding Lord Chye in ^{iron} chains, delivered him up in
charge of Dotsuhiko. Now Lord Chye, when he came to
Japan, a highway ran away, and concealed himself
in the house of Koroshi, Okito of Nishikori in Ishika-
- ha, deceiving him by saying: - "The Emperor has par-
- doned thy servant's offence. Therefore have I taken
myself to thee for maintenance." A long time after-
- the Emperor ultimately forgave his offence. p.293.

Ashton considers all as related and of one incident.
"all three versions are much antedated."

Falcons:

Korea

A.D. 355. 43rd year, 9th month, 1st day. Nintoku.

Tsuchiguro, Ahiko of Masami caught a strange bird and presented it to the Emperor, saying: "I am constantly spreading nets and catching birds in them, but never before have I caught a bird of this kind. I therefore thought it curious, and offered it to His Majesty." The Emperor sent for Lord Chyu and, pointing to the bird, said: "What bird is this?" Lord Chyu answered and said: "Birds of this kind are numerous in Pekché. They can be tamed so as to be quite obedient to man. Moreover they are swift of flight and prey upon all kinds of birds. The common people in Pekché call them kuche. So it was given to Lord Chyu to be fed and tamed. In no long time he succeeded in taming it. Lord Chyu accordingly fastened to its leg a soft leather strap, and attached to its tail a small bell. Then, placing it on his forearm he presented it to the Emperor. On this day he went to the moor of Mozu and hunted. At this time a large number of hen pheasants got up and the falcon was let loose and made to catch them. It speedily caught several tens of pheasants. In this month the Be of Taka-ama (falcon-sacred) was first established. Therefore the men of that time called the place where the falcon was brought up the village of Taka-ama. Aston: Nichongi i. p. 294

The best hawks for hunting were formerly imported to Japan from Korea. (A). J

Bicephalus:

a.D. 377. 65th year. Nintoku

In the province of Hida there was a man called Dukkuma who was so formed that no one think he had two faces. The two faces were turned away from each other. The crowns met and there was no nape of the neck. Each had hands and feet.

There were knees, but no popliteal spaces or heels. He was strong and nimble. He carried swords on his right side and on his left side, and used bow and arrow with all four hands at once. On this account he was disobedient to the Imperial command and took a pleasure in plundering the people. Hereupon the Emperor sent Maniha-noko Take-furu-kuma, ancestor of the Oni of Wani, who put him to death. Aston: Nihongi i. p. 298.

Ice-houses:

A.D. 374. 62nd year, Summer, 5th month. This year the Imperial Prince Nukada no Ohonakatae hiko hunted in Tsuke. Now the Imperial Prince looking down over the moor from a mountain-top espied something in shape like a hut. So he sent a messenger to look at it. The messenger returned and said:—"It is a muro." Accordingly he sent for ~~Inate~~ Choyama-nushi, the Inaki of Tsuke, and inquired of him, saying:—"That thing which is on the moor—that kind of a muro is it?" He informed him, saying:—"It is an ice muro." The Imperial Prince said:—"How is the ice stored? Moreover, for what is it used?" He said:—"The ground is excavated to a depth of over ten feet. The top is then covered with a roof of thatch. A thick layer of reed grass is then spread, upon which the ice is laid. The months of summer have passed and yet it is not melted. As to its use—when the hot months come it is placed in water or sake and thus used." The Imperial Prince straightway brought some of that ice, and presented it to the Palace. The Emperor was delighted with it, and from that time forward it became the rule always to store up ice from the last month of winter until the second month of spring when the ice melts. Aston: Kihongi i. p. 298.

Be: a.D. 274. Autumn: 8.13. The various provinces were directed to establish Be of fishermen and Be of mountain wardens.

Aston: Nihongi: p. 256

a.D. 319. Autumn, 8th month, 9th day. For the Imperial Prince Ohine Izaho-wa there was established the Nibu Be and again for the Empress there was established the Katsuraki-Be.

p. 280

(Also called Nibu Be: there are several places of the name. It was originally the group of persons whose duty it was to provide wet nurses, etc., for infant princes).

a.D. 325. Now for the first time official granaries were established at Mamuta. The Usu-me Be was accordingly instituted. (= millers).

p. 282.

a.D. 405. 6th year, 1st month, 9th day. Richiu.

a Treasury was instituted and a Treasury Be established.

p. 309

Branding: tattooing:

a.D. 400. Emp. Richū. To Hamako, Munaji of Adzumi:
— "Thou didst plot rebellion with the Imperial Prince
Nakatane, in order to overthrow the State, and thy of-
-fence is deserving of death. I will, however, exercise
great bounty, and remitting the penalty of death, sen-
-tence thee to be branded." The same day he was
branded near the eye. Accordingly the mark of that time
spoke of the "Adzumi eye". Astor: Nihongi i. p. 305

Literally "inked". The branding consisted in tattooing
a mark on the face or other part of the person. Until
quite recently criminals were branded on the arm
with ink, each prison having its own official mark.
Branding was originally one of the "five punishments"
of China.

a.D. 404. The Emperor went a-hunting on the Island of
Ahaſi. On this day the Kabachi Horse-keepers' Be
were in attendance on the Emperor and held the bit.
Before this the Horse-keepers' Be had been branded
on the face and none of their wounds had yet healed.
Now the God Iganagi, who dwells in the island, spoke
by the mouth of a hofuri, saying: — "I cannot en-
-dure the stench of blood." Accordingly divination
was made, and the answer was, "The God dislikes
the smell of the branding of the Horsekeepers' Be.
Therefore from that time forward the branding of
the Horsekeepers' Be was utterly discontinued."

The Treasury: A.D. 405. Richiu.

The Treasury means the office, the Re the staff. The
Kogo-jiri says: "Until the reign of the latter Shara no Waka-za-
-kura (i.e. Richiu Tennō) the Three Han failed not to send trib-
-ute for many generations. Beside the Sacred Treasury,
there was erected an Inner Treasury, where the official
property was classified and deposited. Achi no Oni
and Wang-in (or Wahi) the learned men of Fekchi, were
made to record the incoming and outcomings. A Treasury
Re was first established." Aston: Nihongi i. p. 309.

A.D. 405 + error 120: is the very year Wang-in arrived.

Shoku-in-rei says: "The Interior Treasury Depart-
-ment has one Chief, who has control of gold and silver,
jewels, precious utensils, brocade and satin, sarong,
rugs and mattresses, and the rare objects sent as
tribute by the various barbarians. p. 309

Silla: cont.

it to the Emperor. He then chose another day and started on his journey. Shortly after, the Emperor sent in addition Takahase's younger brother, Tanichi, and commanded him, saying: — "If Silla is recalcitrant, raise an army and invade that land." So he gave him chosen troops. Silla raised an army and made opposition. Now the Silla men offered battle daily. But Tanichi made strong his barriers and would not go out. Now a Silla soldier who had been let out from the camp was taken prisoner. So being questioned as to the conditions of affairs, he answered, saying: — "There are mighty men, called the 'Hundred Thunders', nimble and valiant, who always form the right vanguard of the army. Therefore if you observe this and attack the left, it will be routed". Now Silla allowed the left to be vacant, and filled up the numbers of the right. Whereupon Tanichi, drawing up his picked cavalry, attacked the left, whereupon which the Silla troops were defeated. Accordingly letting go his men, he bore down on the enemy and slew several hundreds of them. So he took prisoners the people of four villages, with whom he returned to Japan.

p. 296

Tongkam: mentions descents by Japanese in 440 in which a number of Koreans were carried off. (A.)

444. 3rd year. 1.1. An envoy was sent to Silla to procure a good physician. Autumn, 8th month. The physician arrived from Silla, and was forthwith made to treat the Emperor's disease. No long time after, he was healed. — The Emperor was rejoiced, and having rewarded the physician liberally, sent him back to his country.

p. 315

Silla:

453 A.D. Now the King of Silla, when he heard that the Emperor Ingio had died, was shocked and grieved, and sent up eighty tribute ships with eighty musicians of all kinds. They anchored at Fuso-shima and made great wail. Anchoring when they arrived in Tsukushi they again made great wail. Anchoring in the harbor of Naniha, they all put on plain white garments, and bringing all the articles of tribute, and stringing their musical instruments of all kinds, they proceeded from Naniha to the capital. Sometimes they wept and wailed, sometimes they sang and danced, until at length they assembled at the Shrine of temporary interment.

11th month. The Silla messengers of condolence, when the funeral ceremonies were concluded, returned home.

Now the men of Silla had always loved Mount Miminashi and Mount Uebi, which are hard by the capital city. Accordingly when they arrived at the Kotobiki Hill, they looked back, and said:— "Uname haya! Mimi haya." This was simply because they were unpractised in the common speech, and therefore corrupted Mount Uebi calling it Uname and corrupted Mount Miminashi calling it Mimi. Now the Yamato no Mimakahi no (housekeepers), who were in attendance on the men of Silla, heard these words, and conceived a suspicion that the Silla men had had intercourse with the Uname. So they made them go back, and gave information to the Imperial Prince Ohohatsuse. The Imperial Prince straightway threw the messengers every one into prison, and put them to an examination. Then the Silla messengers made a statement, saying:— "We have done the Uname no harm. Our words were simply expressive

Pekché:

a.D. 458. 2nd year, Autumn, 7th month. Iktsu Gime of Pekché in despite of the Emperor's (Yirialke) intention to favour her, had an amour with Tate of Ishikaka. The Emperor was greatly enraged, and gave his command to the Ohomuraji Meriya, of the Photomo House, sent some Kume Be who stretched the four limbs of the woman on a tree: The tree was placed over a cupboard, which was set fire to, and she was burnt to death.

The Shinsen of Pekché says:—"In the 6th year of the Cycle (429. Tonglam says 455) King Kero ascended the throne. The Emperor sent Aretoku hither to ask for a nyōrang. Pekché adorned the daughter of the Lady Moni, called the Nyōrang Chōkke, and sent her as tribute to the Emperor." Astoni Nihongi. p. 338

Shinsen probably work of Korean literate in Japan. Nyōrang = harlot (Kuma says "beautiful person"). (a)

a.D. 461. Summer, 4th month. Lord Kasuyuni [King Kero] of Pekché, having learnt by rumour that Iktsu Gime [Nyōrang Chōkke] had been put to death by burning, held council, saying:—"The ancient custom of sending tribute to be made thence is contrary to decorum, and is injurious to our country's reputation. Henceforward it is unmeet that women be sent as tribute." Accordingly he intimated to his younger brother, Lord Kun (i.e. Lord Konchi) saying:—"Do thou go to Japan, and serve the Emperor." Lord

Pekche: cont.

Kun answered and said: "My Lord's commands must be ^{not} disobeyed. I pray thee give me one of thy consorts, and then I will undertake this mission." Lord Kaigun accordingly took one of his consorts who was pregnant and having given her in marriage to Lord Kun, said: "The month for the delivery of this pregnant consort of mine has already arrived. If she should be delivered on the journey, I pray the place (the child) on board a ship, and whatever place thou mayest have arrived at, cause it to be at once sent back to this country." So at last he took his leave and went on his mis-

-sion to the (Japanese) Court. 6th month, 1st day. The pregnant consort realized the words of Lord Kaigun, and gave birth to a child in the island of Kahara in Tsukushi. So this child was given the name of Lord Shima. Upon this Lord Kun straightway took a ship and sent Lord Shima to his country. He became King Munyong. The people of Pekche call this island Chuto. [Master's island].

Autumn, 7th month. Lord Kun entered the capital. After this he had five children.

The Pekche Shinsen says: "In the year Kanoto urhi [A.D. 461. The first date in the Nihongi confirmed by Korean history; from now on the chronology is never grossly inaccurate.] King Kero sent his younger brother, Lord Kanchi, to Great Wa, to wait upon the Emperor and to confirm the friendship of former sovereigns.

Acton: Nihongi i. p. 345.

The first of these is the fact that the
 people of the South are not
 generally as well educated as
 those of the North. This is
 due to a variety of causes, but
 the principal one is the fact
 that the South has not had
 the same amount of time and
 money spent on education as
 the North. This is especially
 true in the case of the colored
 people, who have almost
 no schools at all. The result
 is that the South is a
 backward and uncivilized
 region, and it is not
 surprising that it is the
 source of so much of the
 crime and poverty which
 afflict the country.

The second of these is the fact
 that the people of the South
 are generally more ignorant
 and more superstitious than
 those of the North. This is
 due to the fact that the
 South has not had the same
 amount of time and money
 spent on education as the
 North. This is especially
 true in the case of the colored
 people, who have almost
 no schools at all. The result
 is that the South is a
 backward and uncivilized
 region, and it is not
 surprising that it is the
 source of so much of the
 crime and poverty which
 afflict the country.

Silkworms = Babies

a. D. 462. 6th year, 3rd month, 7th day. Yuraku.

The Emperor wished to make the Empress and his concubines plant mulberry trees with their own hands, in order to encourage the silk industry. Whereupon he gave orders to Sukaru to make a collection of silkworms (= kahiko. kahi, to keep to nurture; ko, little one) throughout the country. Now Sukaru made a mistake and collected babies (which he presented to the Emperor. The Emperor laughed greatly, and gave the babies to Sukaru, saying:—"Do thou bring them up thyself." Accordingly Sukaru brought them up hard by the Palace enclosure. She was granted a title, and was called Chikisako [little child] Be no Muraji. Aston: Nihongi i. p. 347

Silla: cart. (and Pische')

Lower Monshara and Magami no Kara.

A certain book says:—Otokimi, Kibi no Oni re-
turned from Pische', and presented a Be of Aisa
workmen, a Be of tailors, and a Be of fleshers.

Aston: Nihongi i. pp. 349-351

A.D. 464. From the accession of the Emperor up to this
year eight years had now passed, during which the land
of Silla was refractory and given to vain talk and did not
send presents. Therefore they feared the intentions of
the Central Land, and cemented friendship with Koryŏ.
Consequently the King of Koryŏ sent one hundred picked
soldiers to guard Silla. After a while, one of these Ko-
ryŏ soldiers returned to his own country on furlough.
Now he took with him a Silla man as groom. Turning to
him, he addressed him saying:—"Thy country will be
conquered by my country ere long."—When the groom
heard this, he pretended a pain in his belly, and re-
tiring, remained behind. At length he made his es-
cape to his own country, and told what had been said.
Hereupon the King of Silla knew that Koryŏ's guard was a
mere pretence, and sent messengers to run and tell
the people to kill the cocks kept in their houses. The
people knew his meaning and killed all the men of
Koryŏ resident in the country. Only one Koryŏ man
was left who seized an opportunity to effect his escape

Silla: cont

and flee to his own country, when he told the whole story. The King of Koryŏ accordingly raised an army and encamped by the city of Chhyuk-chŏng-myŏ. [One book says the city of Tokushiki.] At length they made music, with song and dance. Hereupon the King of Silla, hearing in the night the Koryŏ army singing and dancing on all sides, became aware that the enemy had occupied the whole land of Silla. So he sent a man to the King of Sŏnna saying:—The King of Koryŏ has attacked our country. At this present time, like the fringes seen on a flag, the condition of the land is more precarious than that of a pile of eggs. The thread of life is short, and may not at all be reckoned. I humbly beg that the Japanese Authorities will assist me with war generals." Accordingly the King of Sŏnna persuaded Ikaruga, Kashihade no Oni, Wonsŏshi, Kibi no Oni, and Akameko, Haniba no Keshi, to go to the assistance of Silla. Kashihade no Oni and the others halted before they reached the camp, and before the Koryŏ generals had fought with Kashihade no Oni and the others, they were all afraid. So Kashihade no Oni and his colleagues did their best to keep the troops in good heart, and urged them to get ready the means of attack. Then suddenly

Silla: cont.

they advanced and took the offensive. For more than ten days they and the Koryŏ men kept watch on one another. When night came on they pierced a steep place, and made a hollow way, along which they passed all the baggage wagons and prepared an ambush. At dawn the Koryŏ men thought to themselves:—"Kashihade no Oni and the others are stealing away." So they came in pursuit with their whole army. Then the troops in ambush, both horse and foot, were let go, and taking them from both sides, put them to a great rout. It was from this that the enmity between the two countries began. [Silla and Koryŏ.]

Kashihade no Oni and his colleagues spoke to Silla, saying:—"Thou with the utmost weakness wert pitted against the utmost strength, and had it not been for the assistance of the Government troops thou wouldst assuredly have been taken at a disadvantage, and thy territory annexed. By this campaign he warns never in future to be disobedient to the Celestial Court."

[Sungnam lends no corroboration. It mentions Japanese descents on the Silla coast in 459. 463. 476.

No unusual enmity is mentioned between Silla and Koryŏ. A. believes a foundation, but with wrong dates].
Ostom. Nihongi i. p. 351

Silla: cont.

actm: nihongi: pp. 353-357.

Bill: cont.

125-526. 49. isjunior: mbo

Kaniwa:

A.D. 465. Autumn, 7th month, 1st day. Yūriake. The province of Kachi reported:—"The daughter of a man of the district of Asukabe named Hiakūson, Tanabe no Fubito, was wife to a man named Karie, Fumi no Obito, of the district of Furuchi. Hiakūson, hearing that his daughter had given birth to a child, paid a visit of congratulation to his son-in-law's house. He came home by moonlight, and was passing at the foot of Hōme-da misasagi at Ichihiko hill, when he fell in with a horseman mounted on a red courser, which dashed along like the flight of a dragon, with splendid high springing action, darting off like a wild goose. His strange form was of lofty mould; his remarkable aspect was of extreme distinction. Hiakūson approached and looked at him. In his heart he wished to possess him so he whipped up the piebald horse which he rode and brought him alongside of the other, head by head and bit by bit. But the red horse shook a head, spurning the earth, and, galloping on, speedily vanished in the distance. Hereupon the piebald horse lagged behind, and, slow of foot, could not overtake the other. But the rider of the courser, knowing Hiakūson's wish, stopped and ex-

Haniwa: cont

- changed horses with him, upon which they took leave of each other and separated. Kikūson, greatly rejoiced at obtaining such a steed, hastened home and placed him in the stable, where he took off his saddle, foddered him, and went to sleep. The next morning the red courser had become changed into a horse of clay. Kikūson, wondering at this in his heart, went back, and, making search at the ~~Kikūson~~ Hameda misasagi, found the piebald horse standing among the clay horses. So he took it, and left in its stead the clay horse which he had received in exchange.

Aston: Nihongi i. p. 357

Branding: tattooing. cont.

The branding here is not a criminal punishment,
but only a distinctive mark. p. 307

A.D. 467. Emperor Yūriaku. A bird of the Bird-
department was bitten by the dog belonging to a
man of Uda and died. The Emperor was angry, and,
branding him on the face, made him one of the Bird-
keepers' Be. Hereupon some office coolies from the
provinces of Shinano and Mutsu, who were on
night-duty at the Palace, talked to one another, say-
ing:—"Ah! In our country we pile up birds as high
as a small tumulus and eat of them morning and
evening, but still some are left. Now for the sake of
one bird, the Emperor has branded a man on the
face. He is a very unjust and wicked master." The
Emperor, hearing this, ordered them to gather and
make a heap (of birds), and as the office coolies
were unable to complete it on the spot, he com-
manded that they should be enlisted in the
Bird-keepers' Be. p. 359

(apparently a diminution)

Pekché, Koryŭ.

a. D. 476. 20th year, winter. Yŭriakue. The King of Koryŭ raised a great army and utterly smote Pekché. There was but a small remnant left, which assembled and occupied Chhang-ha [Kana - Hese etc]. Their victu-als became exhausted, and deep was hereupon the weeping and lamentation. Upon this the Koryŭ general addressed their King, saying:—There is something extraordinary in the temper of Pekché. Whenever thy servants observe them, they seem unaware of their own ruin. It is to be feared that they will again spread forth and revive. We pray that they may be at length got rid of." The King said:—"No! I, the unworthy one, have heard that the Land of Pekché is under the jurisdiction of ^{the country of} Japan, and that this connection is of old standing. It is also known to all the neighboring countries that their King repairs to Japan and serves the Emperor. Ultimately it (the proposal to exterminate the Pekché people) was abandoned.

The Pekché record says:—King Kero, year Kinoto U (475), winter. A large army from Koryŭ came and besieged the great castle for seven days and seven nights. The Royal castle surrendered, and at length

Péché. Koryô: cont

They destroyed Wi-nyé. The King, Queen, and Princes all fell into the hands of the enemy.

21 st. year, Spring, 3rd month. The Emperor, hearing that Péché had been conquered by Koryô, gave Kuma-nari to King Munchu, and so lent aid to his country. The men of that day all said:—"The Land of Péché, though their race was destroyed, assembled and lamented at Chhang-ha. They with true hearts appealed to the Emperor, who restored their country."

King Munchu was King Keros younger brother by the mother's side. An ancient Japanese record says:—"The statement that Kumanari was given to King Mata [Mute: was Munchu's successor] is probably an error. Kumanari is a separate village of the district of lower Takori (Tari) in Ima.

Ostor: Nihongi i. p. 366.

A.D. 476. The Tongkam date is 475. Short account of the war. Silla sent 10000 to aid Péché: Péché captured removed to Ung-chin, or Ung-chôn (= Kumanari). Mentions a Japanese descent on east coast of Silla in 476: driven off with loss of 200 men.

King's army. The King, however, and
 Prince all fell into the hands of the enemy.
 At 10.00, Prince, 3rd. 1st. The Emperor, leaving that
 Boche has been captured by King's army. King's army
 to King's army, also as King's army. The King's army
 of that day all said: - The King's army, King's army
 force was destroyed, assassinated and committed to
 Chong-fa. They with their heads appeared to be in
 form, also, to their country.

King's army was King's army
 broken by the enemy's army. The enemy's army
 - see next page: - The statement that King's
 army was given to King's army. The King's army
 King's army was given to King's army. The King's army
 King's army is a separate village of the
 district of King's army (Tao) in King's army.

Boche. Karg: p. 306.

Boche. Karg: p. 306. The King's army
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Pekché:

A.D. 479. 23rd year, Summer, 4th month. Yüriskü King Munkaun of Pekché died.

(There is no Pekché king of this name. King Sam-Keun who died in this year is probably meant. The Tongkam IV. 32, date 477, Summer, 4th month, says: The king of Pekché appointed his eldest son Samkeun to be Heir apparent. Hekü of Pekché killed his Prince Munchu. The Heir apparent Samkeun came to the throne. His age was thirteen. The military administration of the country was placed in entire charge of Hekü. Before this Hekü exercised authority in an arbitrary way, and corrupted the laws, cherishing feelings of disloyalty to his Prince. The King (Munchu) was unable to control him. Whereupon the King went hunting and stayed abroad for the night, and Hekü sent a robber who murdered him. Hekü was put to death in the following year." 479. Winter, 11th month, King Samkeun of Pekché died and was succeeded by Mutä, son of King Munchu's younger brother Kon-chi.)

The Emperor summoned within the Palace Prince Mata (Mutä), the second of Prince Konchi's five sons, who was young in years but intelligent. He himself stroked the Prince's face and head, and made a gracious decree, appointing him to reign over

Pekché: cont

that country. He also gave him weapons, and at the same time furnished him with 500 soldiers of the Land of Tsukushi to escort him to his country. He became King Tong. syōng. This year, tribute was sent from Pekché in excess of the regular amount.

Aston: Nihongi i. p. 368.

a. D. 493. 6th year, Autumn, 9th month, 4th day. Ninken.
Hitaka no Kishi was sent to Korea to fetch skilled artisans.
--- In this year Hitaka no Kishi returned from Koryō,
and delivered to the Emperor the artisans Seungyuki
and Nongyuki. They were the ancestors of the Koryō
tanners of the village of Nakada in the district of
Yamabe in the province of Yamato. pp. 396-7.

Koryō
Ets?

a. D. 502. In this year King Malta (= Mata, Mute) of Pekché for his lawless oppression of his subjects, was at length deposed by the people of that country and King Shima raised to the throne. He was made King Munyōng.

The Pekché "Shinsen" says:—"King Malta lawlessly oppressed the subjects, and the people united to remove him. Munyōng was set up. His sobriquet was King Shima. He was the son of Prince Konchi, and therefore the elder brother of King Malta by a

