

AN ACCOUNT
OF ANCIENT
MATTERS

THE
KOKI

Ō NO YASUMARO

TRANSLATED BY
GUSTAV HELDT



THE KOJIKI



TRANSLATIONS FROM THE ASIAN CLASSICS

TRANSLATIONS FROM THE ASIAN CLASSICS
EDITORIAL BOARD

Wm. Theodore de Bary, Chair

Paul Anderer

Donald Keene

George A. Saliba

Haruo Shirane

Burton Watson

Wei Shang

AN ACCOUNT
OF ANCIENT
MATTERS

KOJIKI
THE

Ō NO YASUMARO

TRANSLATED BY
GUSTAV HELDT

COLUMBIA UNIVERSITY PRESS NEW YORK



Columbia University Press
Publishers Since 1893
New York Chichester, West Sussex
cup.columbia.edu
Copyright © 2014 Columbia University Press
All rights reserved

Library of Congress Cataloging-in-Publication Data

Kojiki. English

The Kojiki: an account of ancient matters / [compiled by] O no Yasumaro ; translated by Gustav Heldt.

pages cm. — (Translations from the Asian classics)

“The body of the translation is based on Yamaguchi Yoshinori and Konoshi Takamitsu, eds., *Kojiki, Shinpen Nihon koten bungaku zenshu* (Tokyo: Shogakukan, 1997). . . . this version has also benefited from the scholarship of the earlier complete annotated translations into English made by Basil Hall Chamberlain and Donald Phillip, and Danno Yoko, as well as the word-hoard amassed by more than a century of English-language scholarship on early Japan” — Preface and author.

Includes bibliographical references.

ISBN 978-0-231-16388-0 (cloth : alk. paper) — ISBN 978-0-231-16389-7 (pbk.) — ISBN 978-0-231-53812-1 (electronic)

1. Japan—History—To 645. 2. Japan—Kings and rulers. 3. Mythology, Japanese. 4. Shinto. 5. Japanese literature—Translations into English. I. O, Yasumaro, -723, compiler. II. Heldt, Gustav, translator. III. Title.

DS855K6213 2014

952.01—dc23

2013049479



Columbia University Press books are printed on permanent and durable acid-free paper.

This book is printed on paper with recycled content.

Printed in the United States of America

c 10 9 8 7 6 5 4 3 2 1

p 10 9 8 7 6 5 4 3 2 1

Cover photograph: Meoto Iwa 2006, Michael Levin.

Cover design: Lisa Hamm

References to websites (URLs) were accurate at the time of writing. Neither the author nor Columbia University Press is responsible for URLs that may have expired or changed since the manuscript was prepared.

subvention by
Figure Foundation



CONTENTS

Acknowledgments xi

Introduction xiii



PREFACE 1

BOOK ONE 7

The First Generations of Spirits 7

Izanagi and Izanami 8

Amaterasu and Susa-no-o 19

Ōkuni-nushi 28

Hiko-ho-no-ninigi 41

Ho-deri and Hoho-demi 53

BOOK TWO 61

Sovereign Jinmu 61

Sovereign Suizei 73

Sovereign Annei	73
Sovereign Itoku	74
Sovereign Kōshō	75
Sovereign Kōan	75
Sovereign Kōrei	76
Sovereign Kōgen	77
Sovereign Kaika	79
Sovereign Sujin	82
Sovereign Suinin	87
Sovereign Keikō	96
Sovereign Seimu	110
Sovereign Chūai	111
Sovereign Ōjin	118

BOOK THREE 133

Sovereign Nintoku	133
Sovereign Richū	146
Sovereign Hanzei	149
Sovereign Ingyō	150
Sovereign Ankō	157
Sovereign Yūryaku	161
Sovereign Seinei	173
Sovereign Kenzō	176
Sovereign Ninken	179
Sovereign Buretsu	180
Sovereign Keitai	181

Sovereign Ankan 182

Sovereign Senka 183

Sovereign Kinmei 183

Sovereign Bidatsu 185

Sovereign Yōmei 186

Sovereign Sushun 187

Sovereign Suiko 187

Glossary of General Terms 189

Glossary of Personal Names 207

Glossary of Place Names 241

Map 1. Ancient Lands of Yamato Japan 272

Map 2. Central Yamato 273

Bibliography 275

ACKNOWLEDGMENTS

I have been fortunate to receive assistance from many different people in completing this translation. David Lurie is owed a special word of thanks for his guidance through over three centuries of *Kojiki* scholarship, and for his enthusiasm and forthright counsel. The anonymous readers for Columbia University Press were generous in their comments and advice. My editorial director, Jennifer Crewe, has been consistently understanding, attentive, and efficient throughout the process of publication. Ross Bender provided trenchant criticism of an early version, as did Sasha Vovin and Edward Kidder, who both generously shared their extensive knowledge of early Japan with me on several occasions. Torquil Duthie gave the manuscript a rigorous reading and many helpful suggestions near the end. Paul Rouzer nudged me to sharpen the parallelisms in my translation of the preface. Gina Barnes, Edwin Cranston, and Joan Piggott responded thoroughly and thoughtfully to my queries. Hiroaki Sato gave me leave to call a crow a raven and introduced me to Yoko Danno's translation. Haruo Shirane was always available to offer his wisdom on the publication process. Calvin Hsu swiftly stocked the University of Virginia Library with volumes whenever they were needed. Geographic Information Specialist Chris Gist at the University of Virginia Library Scholars' Lab provided the topographical data for the second map. Lisa Hamm and Leslie Kriesel at Columbia University Press expertly transformed the manuscript into printed pages. Paul Groner, Susie Kim, Anne Kinney, Charles Laughlin, Robert Stolz, Michiko Wilson, and Dorothy Wong at the University of Virginia have all proven themselves ideal colleagues through the many different ways they have provided

encouragement and exhibited patience throughout the process. Uemichi Mitsue first showed me the landscape of the *Kojiki*. Family, friends, and students have offered their eyes, voices, and opinions in more ways than I can enumerate. My husband, David Hopper, did all that and much more through countless conversations and readings, as well as by making the maps possible.

This translation is dedicated to the memory of Arthur Waley (1889–1966).

INTRODUCTION

Completed in 712, the *Kojiki* is Japan's oldest surviving written work. Its account of the sovereigns of Yamato and their ancestral spirits is told in a frequently dramatic and occasionally earthy manner reminiscent of the Hebrew Bible, Greek myth, or the Mayan Popul Vuh. Woven through its genealogical chronology are numerous stories filled with compelling characters, including tragic heroes, clever tricksters, and jealous queens, as well as explanations for the origins of natural and social phenomena and examples of the earliest verse in the Japanese language. Often regarded over the course of the last three centuries as a sacred scripture embodying a racial and political ideology that legitimated nationalism and imperialism, its myths have continued to pervade Japanese postwar culture, where they have provided a source of inspiration for the names of characters and plot elements in popular media—including film, manga, and anime—that have become an intrinsic part of contemporary global culture.

Although it has frequently been viewed as a simple or primitive work on account of its relative antiquity, the *Kojiki* was the sophisticated product of a highly literate society. In order to convey something of its descriptive appeal, evocative power, and narrative crafting, this version of the *Kojiki* translates virtually all the names of its spirits, people, and places whenever precedent has permitted it. This is an inherently speculative exercise, since the ambiguities arising from the *Kojiki's* complex orthography and archaic vocabulary have led centuries of scholars to often interpret its names in different ways. With this in mind, I have sought to be both transparent and consistent in my choices, which have favored etymologies that resonate with

the narrative contexts in which they appear, or that can offer an opportunity for introducing nonspecialist readers to significant aspects of early Japan's material culture, religion, and natural environment.

The chief reason I have attempted to translate the names of these individuals and places often lie at the heart of those “ancient matters” (*koji*) of which the *Kojiki* is an “account” (*ki*) set down in writing. Names and narratives were intimately intertwined in a world where speech and song often acted as spells, and where the terms *koto* or *ji* could refer both to “words” as such and to “matters” or “phenomena” in a more general sense. The *Kojiki* often links ancient words to ancient matters with proper nouns that reflect specific actions or characteristics associated with the particular entities they designate. The origins of place names—which were also used to identify noble clans, ancestral spirits, and royal kin—are often attributed in the *Kojiki* to particular historical events that happened there. Individuals' names could also allude to defining moments in their lives, as exemplified by the mythical sibling progenitors of Japan, who get their names from the words of invitation they exchange with each other to mark their marriage. Indeed, the sheer number of names that appear in the *Kojiki*, often in genealogies that make up entire passages of the text, attests to the important role they play within this monumental work of Japanese myth, history, and literature.

STRUCTURE AND CONTENTS

The *Kojiki's* mix of dialogue, song, narration, and commentary is organized into a genealogy of the sovereigns of Yamato that stretches back to the heavenly deities who created Japan. This epic span of time is divided into three books loosely corresponding to myth, legend, and history respectively. Book One is set in an age of spirits (*kami no yo*) and proceeds through a series of myths organized around paired and singular supernatural beings. The first of these are Izanagi (He Who Beckoned) and Izanami (She Who Beckoned), who birth the main islands of the Japanese archipelago and its elemental spirits. Their own children, the sun queen Amaterasu (Heaven Shining) and her stormy brother Susa-no-o (Raging Man), dominate the second section. The *Kojiki* then makes a unique contribution to Japanese mythology with a set of stories about Ōkuni-nushi (Great Land Master), a descendant of Susa-no-o who marries the latter's daughter and inherits the land of Izumo (Billowing Clouds) from him. The narrative then returns to Amaterasu, who sends her grandson Hiko-ho-ninigi (Ripening Rice-Ears Lad) down from heaven to rule over the land. Book

One then concludes with the tale of a contest between Hiko-ho-no-ninigi's own sons: the fisherman Ho-deri (Bright Flame) and the hunter Hoho-demi (Flickering Flame). Through marital alliance with the ocean spirit, the younger brother returns from exile to triumph over his older sibling, thereby establishing the royal Yamato line's claim to the southernmost end of the archipelago.

From an age of spirits in the first book, the account turns to an age of mortals (*hito no yo*) in the remaining two. Events now take shape in a world that is less protean and more familiar to the *Kojiki's* readers. Accordingly, its stories explain the origins of people, places, groups, and customs rather than elemental phenomena such as death, seas, wind, or fire. Time is now divided into the reigns of individual sovereigns, each of which typically begins by mentioning the mighty halls (*miya*) of that ruler's palace and ends with the royal barrows (*misasagi*) in which they were interred. Between these locations are listed the sovereign's consorts and offspring, public works undertaken, and the number of years the ruler lived. Interpolated notes convey a historical sense of time by providing death dates in the Chinese sexagenary cycle of sixty years with increasing frequency.

Book Two is dominated by the legendary deeds of conquering warrior heroes. It begins with the first sovereign, Jinmu, and his march from the ancient western lands of Kyushu to the vale of Yamato. The next great warrior figure is the tragic hero and violent demimonarch Yamato Takeru (Yamato Brave), who subdues spirits and warriors representing indigenous peoples on the southwestern and northeastern borders of the Yamato realm. This divine mandate for conquest is then extended overseas under Ōjin, who is already in the womb of the warrior queen Jingū when she follows Amaterasu's command to invade the Korean kingdoms of Silla and Paekche. The fruits of her exploits are then listed in her son's reign, which ends with a struggle for succession among his children. In an echo of the first book, the second one concludes with narratives that revolve around spirits.

Book Three, which is set shortly after the alleged advent of writing, amplifies the internal instability foregrounded at the end of Book Two by describing a series of succession disputes. As if to draw the reader's attention to this issue, the reigns now frequently begin by mentioning the kinship relation of the sovereigns to their predecessors. Over the course of Book Three, a series of rulers suffer the rebellions of powerful subjects, often the siblings or sons of their queens. The longest accounts are given over to the reign of Nintoku, the model sage-ruler who appears at its beginning, and that of Yūryaku, often considered to be the first Japanese ruler whose historical

existence can be corroborated by external evidence. The depictions of both reigns are also noteworthy for featuring several extended exchanges of song with women, making them early examples of the predilection for poetry-driven narrative that was so prominent in later vernacular literature.

PREFACE AND AUTHOR

The preface to the *Kojiki* was written at the dawn of one of Japan's most significant historical periods, only two years after the establishment of a new royal palace at Heijō-kyō (Level Citadel Capital). This location would be subsequently occupied by eight sovereigns at one time or another during what is now called the Nara period (710–784), after the capital city's more commonly used name. Over the course of this period, the realm of Yamato—which corresponded roughly to the boundaries of modern Japan, absent Hokkaido in the north and Okinawa in the south—modeled itself on the Tang empire in China, complete with its own vassal realms, barbarian frontiers, and capital city supported by provinces. Unlike its continental counterpart, however, Yamato in the seventh and eighth centuries was ruled on more than one occasion by a woman—typically the widow of a sovereign—in keeping with indigenous views of political authority as something shared between male and female partners.

The female sovereign to whom the *Kojiki's* preface is dedicated was a notably ambitious ruler who sponsored significant administrative and cultural achievements during the eight years of her reign. The forty-third sovereign of Japan, Genmei (Original Brilliance, 660–721) was already the daughter of one sovereign and the half-sister of another when she began her own rule after the death of her son in 707. The discovery of rich deposits of copper in the northeastern end of her realm one year after she had ascended the throne led Genmei to christen her era that of Wadō (Yamato Copper) and command that all the place names in her realm be recast in similarly auspicious Chinese character compounds. With her newfound wealth, she became one of a very few Japanese sovereigns who minted their own coins. The resulting monetary economy helped to foster urbanization and trade along the transportation routes linking court to country, which were sustained by the horses and ships that are lauded in the preface. One year after the *Kojiki's* author praised the wealth of her realm in his preface, Genmei also became the first sovereign to commission gazetteers (*fudoki*) from governors that listed provincial products, place names, and local legends.

Another unprecedented act of Genmei's was her decision to abdicate in favor of her daughter Genshō (Original Correction, 683–748), who went on to rule from 715 to 724. This was the first and only instance in Japanese history in which one woman ruler succeeded another. In a sense, the novelty of this arrangement was typical of Yamato court politics in the seventh and eighth centuries, a time in which the principles governing dynastic succession were continually subject to flux and contestation. The fluid political circumstances spurred on the sponsorship of official histories by sovereigns such as Genmei, who sought thereby to bolster their claims to dynastic legitimacy. It is perhaps significant in this regard that the *Kojiki's* annals end with its first female sovereign, Suiko (554–628, r. 593–628), thereby organizing the entire chronology around a woman whose reign, like that of Genmei, was associated with significant innovations.

The *Kojiki's* author, Ō no Yasumaro (d. 723), was a man of suitably illustrious lineage to be entrusted with writing an amended version of his sovereign's mythic charter to rule. In his preface, Yasumaro (Calm Fellow) signs his name with the second highest of eight court ranks (*kabane*) granted to noble families in his day. His clan of Ō (Vast) was named after its territory, the wealthiest district in the entire vale of Yamato. The *Kojiki* makes them a collateral line within the royal family by tracing their ancestry back to a middle son of the first sovereign, Jinmu. Four years after writing the preface to the *Kojiki*, its author would become a clan elder overseeing the complex commercial operations organized around this ancestor's shrine. His later prestige and wealth are attested to by the survival of his name on a bronze grave plaque, an honor usually only accorded to nobility of Third Rank or higher.

The official court history *Shoku nihongi* (*Continued Chronicles of Japan*, 797) makes brief mentions of Yasumaro's career and death. It tells us that he had been promoted one grade in rank in 711, the same year in which the preface claims his sovereign ordered him to compile the *Kojiki*. There is no mention of any government post at the time, however, making it possible that Yasumaro carried out the compilation in an unofficial capacity. Certainly, its individual authorship distinguishes the *Kojiki* from later royal chronicles, which were the products of editorial committees whose staff of princes and nobles could claim to represent an official consensus about the past that was shared by the court as a whole.

Regardless of the extent to which it was treated as an official account, the *Kojiki* was not read by Genmei alone, as attested to by its survival and

occasional mention in later sources. To lend weight to his account in a communal setting that included his aristocratic peers, the author asserts his work is a legacy of the policies promulgated by the sovereign Tenmu (Heaven's Warrior, 631–686, r. 673–686), a man who was at once Genmei's father-in-law, brother-in-law, and uncle by virtue of the royal family's polygamous web of kinship ties. Tenmu had succeeded his older brother Tenchi (Heaven's Wisdom, 626–672, r. 661–671) in a civil war waged with the latter's son and heir in the summer of 672. Known as the Jinshin Disturbance (*Jinshin no ran*), this conflict is vividly described in the *Kojiki* in an extended set of terse poetic couplets that condenses a month of campaigning into a mere twelve days. The name with which the author signs his preface reminds his readers of the Fifth Order of Merit that his family received in this campaign. He would have been in his twenties at the time and thus likely to have experienced battle firsthand.

As a means of rewarding his generals, the victorious Tenmu set about rectifying the historical record after his enthronement. In 681 he summoned twelve princes and nobles to his high hall of state and commanded them to write two texts: an “imperial annals” (*teiki*) or “sun line of the sovereigns of heaven” (*sumera-mikoto no hi-tsugi*), which offered a definitive dynastic chronology of the Yamato sovereigns, and “various matters of high antiquity” (*jōko shoji*). The dynastic chronology Tenmu and his successors established went unchallenged in ensuing centuries. The second body of material—also referred to as “ancient words of former ages” (*saki-tsu-yo no furugoto*), “origin words” (*honji*), and “old words” (*kuji*)—consisted of oral and written traditions possessed by the nobility, including myths, genealogies, legendary encounters with spirits, song sequences, and tales explaining the origins of place names, ritual observances, or popular sayings.

Like its author's own labor, the initial composition of the *Kojiki* under Tenmu is portrayed in the preface as an individual undertaking at royal command. The original version of the account is attributed to a shadowy figure of indeterminate gender named Hieda no Are (Ours of Feed-Millet Paddies). Although the identity of this retainer remains unknown, one candidate with particular appeal for the *Kojiki's* royal reader would have been a mummer woman (*saru-me*) who sang and danced at annual court rites and banquets, and whose ancestor Ame-no-uzu-me (Wreathed Woman of Heaven) plays a prominent role in the myths. Others think the reciter was a male bard affiliated with a guild of storytellers known as *katari-be*. It is also possible that this

person is a purely fictional construct of the preface. Regardless, the presence of this narrator lends the text authenticity by allowing the actual author to present himself as simply the scholarly recorder, compiler, and annotator of an earlier account.

SCRIPT AND STYLE

The written language of the *Kojiki* poses more challenges to a reader today than even its modern counterpart, which possesses the most complex writing system on the globe due to its combinations of Chinese characters with the two phonetic scripts of *hiragana* and *katakana*. Unlike the contemporary written language, however, its predecessor did not consistently mark the particles and verb endings that make a sentence intelligible as Japanese. Instead, readers had to mentally supply their own versions as they read the text. As is pointed out in the preface, the alternative of conveying Hieda no Are's entire recitation phonetically by using characters only for their sounds would have been both cumbersome and a hindrance to distinguishing individual words.

The resulting text is thus one that cannot be read aloud in precisely the same manner as the original recitation, if indeed there was any such thing, but is instead open to different renderings by multiple readers. Though imprecise in this sense by modern standards, the *Kojiki* displays a sophisticated mastery of writing conventions that had been introduced two centuries earlier from the Korean Peninsula. The author exhibits a particularly polished style when he uses different Chinese characters to convey subtle distinctions between synonyms. In his preface, Yasumaro notes that he has taken care to transcribe the names and titles of people using traditional characters, thereby giving the account a visually archaic gloss. He also provides many interlinear notes throughout the text that specify the vocal readings for particular characters in order to convey the impression that the author is transcribing the original recitation.

The *Kojiki's* rendering of speech into writing also drew on the arsenal of sophisticated techniques possessed by Buddhist scripture, which had been translated centuries earlier from Sanskrit and related languages into literary Chinese. Sutras provided a model both for combining prose with verse and for transcribing the syllables of incantations. The *Kojiki* also borrows

conjunctions used in reading Buddhist scripture aloud in Japanese in order to give its sentences their distinctively clipped style. Speech and song are often introduced with expressions such as *shikaku shite* (and so) or *kare* (so). Others, like *sunawachi* (straightaway), provide pacing, while still others, like *koko ni* (now), delineate individual episodes within a larger tale. The staccato rhythm resulting from such brief, repetitive sentence structures gives the impression of speech, thereby lending weight to the account by conveying the sense that the author is transcribing earlier oral traditions.

Other expressions appear to have originated in native religion. Repetitions, for example, are often used to indicate the ritual nature of actions, such as the “bit into bits” (*sagami ni kamite*) that appears in the birthing contest between Amaterasu and Susa-no-o. They are also a characteristic of many *Kojiki* songs, which often functioned as spells whose intent was to praise, bless, curse, or prognosticate. It is this incantatory aspect that probably led to the allotment of one character for each syllable in transcribing the songs. Many of these are also identified according to their function (such as a drinking song or elegy) or some aspect of their performance (such as their opening line, use of refrains, or melody). These songs are also home to many fictitious place names, as well as the majority of plants and animals that appear in the account. A few are woven together into extended stories punctuated by the refrain *koto no katari-goto mo ko o ba* (of this same affair is a tale told in words such as these), perhaps provided by bards who attested thereby to their authenticity.

One of the most distinctive features of the *Kojiki* is its use of spirit genealogies to sketch out natural processes and their attendant human activities. These begin with the opening of the account, which describes the birth of sibling pairs whose names depict mud silting up an estuary mouth to form a reed-rich delta, and then the development of sexual difference and desire before culminating in the progenitor siblings Izanagi and Izanami. When Izanami is badly burned giving birth to the fire spirit, the names of the spirits issuing from her tormented body allude to the arts of metallurgy, ceramics, and irrigation that had been a feature of settled agricultural life in the Japanese archipelago as far back as the Yayoi period (300 B.C.E.–250 C.E.). Agricultural rhythms govern the extended genealogy of Ōtoshi (Great Harvest), which runs through the seasons from spring to autumn, followed by the planting and harvesting of rice, and ending with the stalks of the harvested plants being used to build a new dwelling whose inhabitants will in turn go on to initiate a new cycle of growth.

LATER HISTORY

Only eight years after the *Kojiki's* preface was written, another dynastic history of the Yamato rulers stretching back to their mythic origins was completed at court. Known as the *Nihon shoki* (*Chronicles of Japan*, 720), it would become the authoritative account of ancient Japan for over a millennium thereafter. It is tempting to imagine that the *Kojiki* served as an inspiration for the *Chronicles of Japan*, or that its author might have been involved with the compilers. It is just as possible, however, that influence flowed in the opposite direction, since the process by which the *Chronicles of Japan* evolved was complex and lengthy, involving multiple parties over an extended period of time. Regardless, the *Kojiki* was being read by scholars from as early as the same century in which it was written. The first reference to it appears in the encyclopedic eighth-century poetry anthology *Man'yōshū* (*Myriad Leaves Collection*), which includes two verses from the earlier text and summarizes the circumstances in which they appear there. Passing mention of the preface and songs from the *Kojiki* also crop up in multiple scholarly sources from the Heian (794–1185) and Kamakura (1185–1333) periods.

The oldest complete manuscript of the *Kojiki* to survive dates from early in the Muromachi period (1337–1573). Named after the Buddhist temple in Nagoya from which its monk copyist, Ken'yū, and editor, Shin'yu, hailed, the Shinpukuji-bon manuscript drew on two different textual lines written in the preceding century. According to the text's colophon, Ken'yū began by copying out the first and third books in 1371 from a manuscript that had been written by the court aristocrat Ōnakatomi Sadayo in 1266 and belonged to the Ise-bon textual lineage, named after the famous shrine to Amaterasu whose priests transmitted it. One year later, Ken'yū turned to a 1282 manuscript belonging to the Urabe textual lineage (named after another clan of sacerdotalists) in order to complete the middle book. Shin'yu then collated and edited the result of Ken'yū's labors, thereby creating the base text used in every modern critical edition.

The *Kojiki* first reached a wide audience with the advent of printing in the early modern period (1600–1867). With the rapid growth of an urban and literate society came cultural consumers possessing the means and time to pursue study at private academies. One of the most influential schools of thought to thrive in this new environment was nativism (*kokugaku*), which was devoted to the study of Japan's earliest writings. Unlike prior scholars, who had read Japanese myths as allegories for the universal principles

of Neo-Confucian metaphysics, nativists claimed rather that they were the repository of a uniquely superior Japanese identity that could be revived by recovering the ancient language in which they were written. In this scholarly setting, the *Kojiki* gained the status of a sacred text privileged above all others by virtue of its unrivaled antiquity as the earliest datable written work to survive intact, and because it all but ignores the Buddhist religion that had been an integral element of Japanese culture from the sixth century onward.

In the Meiji period (1868–1912), nativism provided the ideological basis for a concept of national literature that was suited to an assertive modern Japan capable of standing on a par with its Western peers. Nativist scholars are also extensively cited in Chamberlain’s pioneering 1882 translation of the *Kojiki*, made when he was the first professor of Japanese at Tokyo University. In addition to their nativist predecessors, nineteenth-century scholars could also draw on the Western academic disciplines of linguistics, philology, and comparative mythology to appraise the *Kojiki* in a critical light. Overall, however, its myths remained integral to the official national religion of state Shinto that dominated Japan until 1945. According to this nationalist ideology, Japan was a racially superior “national body” (*kokutai*) whose imperial father claimed divine descent. In the popular fiction and films of imperial Japan, the earliest myths were thus celebrated as orthodox national history. Scholars who questioned their veracity faced the threat of censorship, forced resignations from teaching posts, and even trial in court.

In the postwar period, the *Kojiki* has attracted the attention of archaeologists, anthropologists, folklorists, geographers, historians, linguists, philologists, and scholars of religion and comparative literature. While no longer treated as a sacred scripture attesting to the divine origins of a uniquely superior Japanese identity, it continues to provide inspiration for popular culture, including the Tōhō film *Nihon tanjō* (1959), directed by Inagaki Hiroshi and starring Toshiro Mifune, and an animated film based on the story of Susa-no-o entitled *Wanpaku ōji to Orochi taiji*, directed by Yūgo Serikawa and released by Tōei Animation in 1963. Early in the twenty-first century, Miura Sukeyuki’s lively translation into contemporary Japanese, entitled *Kōgo-yaku Kojiki* (Bungei shunju, 2002), became a best-seller that contributed to a decade of renewed interest in the *Kojiki*. Illustrated versions from the same period include *Kojiki: Manga Nihon no koten* (Chūkō bunko, 1999) by Ishinomori Shōtarō; *Manga Kojiki* (Sanmaaku Shuppan, 2009) by Nara Tsuyoshi; and *Manga de yomu Kojiki* (Seirindō, 2009) by Hisamatsu Fumio.

ABOUT THE TRANSLATION

Among the many general terms used to describe spirits and mortals in the *Kojiki*, that of *kami* merits special mention because of its ubiquity in the text and its more general significance for the history of native Japanese religion. The *kami* are supernatural entities who encompass a broad spectrum of forces ranging from the universal to the particular. While some manifest themselves in an individual object, such as a well or a scarf, others govern elemental phenomena such as mountains, winds, sun, or sea. I have chosen the term “spirit” to describe these entities instead of the more typical “god” or “deity” for a number of reasons. First, it can accommodate the widely varying scope of powers associated with such a diverse array of beings. Second, it evokes the shamanistic elements of early Japanese religion. Third, it has a precedent in the English translation of the Chinese word *shen* written with the same character. Finally, its connotations of ethereality are suited to supernatural beings who alternately appear and disappear from the visible world over the course of the account.

In the case of place names, I have chosen etymologies that can convey to a lay reader either the particular historical events associated with them or aspects of their natural geography and larger cultural significance. Perhaps the most famous locale is the land of Ise, where Amaterasu is enshrined, which I have rendered as “Sacred Streams” in order to evoke the association of its many rivers with sanctified purity acquired through cleansing rites of lustration. Another important example is Izumo (Billowing Clouds), whose name echoes its prefatory epithet of “eightfold clouds rising” (*yakumo tatsu*) in a song by Susa-no-o laying claim to its rulership. For places whose names are not linked to any narrative now known, I have opted for etymologies that describe their physical geography—such as bridges, embankments, paddies, wild moorlands, or chestnut groves—in order to give readers with no prior exposure to early Japan some sense of the natural and human features of its landscape that held particular significance at the time. While the resulting names may strike readers already familiar with Japanese history as sounding somewhat fantastical, they also make it possible by that same token for us to envisage a landscape that has since been subject to centuries of transformation through erosion, silting, deforestation, and urbanization.

Yamato is the chief exception I have made to this policy for translating place names. Although it could be rendered Mountain Place or Mountain Foot, I have left it as is in order to capitalize on its special significance for later history as a way of referring to Japan and its ruling dynasty. Within the *Kojiki*,

its boundaries extend from the foothills of Mount Miwa (Three Loops) to encompass the entire Nara Basin, as well as the main island of Honshu and the whole of the Japanese archipelago. I have done the same thing for the neighboring continental realms of Paekche, Silla, and Wu, whose names have been rendered according to Chinese and Korean conventions in order to put them on a diplomatic par with Yamato Japan. With the exception of their rulers, whose Chinese-style names were legible to Japanese readers, the names of people from these realms have been transliterated according to their Japanese pronunciation in order to convey in English their resonance as words that would have been neither fully reproducible nor entirely intelligible in their original form to most Japanese at the time. I have also transliterated a very small number of names that have continued to defy all attempts at etymologization by Japanese scholars since Norinaga's time.

Some of my choices depart significantly from the original text. The vast majority of interpolated notes indicating the readings for particular characters have been omitted, as they would make little sense to a nonspecialist. I have only preserved ones in brackets that give potentially significant supplementary information (such as the identity of a tree or the parsing of a genealogy). For a general readership more likely to have some familiarity with modern Japanese, I have also avoided attempting to represent the sounds of the early language in the manner of a historical linguist, who would indicate three additional vowels of uncertain sound value and a "p" in place of the "h" or "f" that is currently used. Those interested in such matters are encouraged to consult the painstaking transliterations provided by Donald Philippi in his translation.

Another departure from the original is my organization of each of the three books in accordance with the scholarly convention of naming individual chapters after particular spirits and sovereigns. These have been transliterated rather than translated in order to make this version more compatible with scholarship in Western languages on the archaeology, history, literature, and religion of early Japan. Some of these Japanese names, such as Izanagi or Amaterasu, will be familiar to readers possessing even the most casual acquaintance with Japanese culture. Those of sovereigns come from the two-character compounds used for their posthumous titles, which have been the traditional means for designating these rulers. I have also introduced breaks within chapters to mark discrete episodes, and within songs to highlight the repetition and parallelism that often structures them.

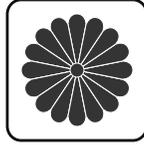
In order to preserve the flow of the translation as much as possible, I have opted for glossaries rather than footnotes to provide additional information.

All entries give modern Japanese transcriptions of the original words, and in many cases also include some alternate etymologies for the names. The first glossary lists general terms, such as ranks, rites, artifacts, animals, plants, social groups, and verse forms that appear in the *Kojiki*. The second glossary lists the names of particularly significant individuals, including all of the *Kojiki*'s sovereigns and spirits. The last glossary lists names of places whose modern location is known, as well as a few others that only appear in songs or whose generic significance is otherwise worthy of note. This final glossary is keyed to the two maps that follow it. The first marks important lands in the realm of Yamato. The second indicates significant rivers, mountains, and other sites in the central Yamato region, along with a representation of the coastline as it is believed to have looked in the author's time. These maps are followed by an English-language bibliography intended for nonspecialist readers interested in further exploring the *Kojiki* and its world. It offers information on primary sources about early Japan that have survived (including English-language translations that readers can consult on their own); a comprehensive list of earlier complete translations of the *Kojiki* into English; and bibliographies listing scholarship on Japanese myth, early Japanese history, and the nativist scholars who first popularized the *Kojiki*.

The body of the translation is based on Yamaguchi Yoshinori and Kōnoshi Takamitsu, eds., *Kojiki, Shinpen Nihon koten bungaku zenshū* (Tokyo: Shōgakukan, 1997). Answers to questions posed by particularly challenging passages were also provided by Jōdai-go jiten henshū iinkai, eds., *Jidai-betsu kokugo daijiten: jōdai hen* (Tokyo: Sanseidō, 1967); Obata Kiichirō, ed., *Kojiki jiten* (Tokyo: Ōfūsha, 1989); Ogihara Asao and Kōnosu Hayao, eds., *Kojiki Jōdai kayō, Nihon koten bungaku zenshū* (Tokyo: Shōgakukan, 1973); and Saigō Nobutsuna, *Kojiki chūshaku*, 4 vols. (Tokyo: Heibonsha, 1975). For the names of spirits I am indebted to Nishimiya Kazutami, ed., *Kojiki, Shinchō nihon koten shūsei* (Tokyo: Shinchōsha, 1979). For place names, I consulted Kadokawa Bunko Shikō Zaidan, eds., *Kodai chimei daijiten* (Tokyo: Kadokawa shoten, 1999), and Yoshida Shigeki, *Nihon kodai chimei jiten* (Tokyo: Shinjinbutsu Ōraisha, 2001). In addition to all of the above Japanese sources, this version has also benefited from the scholarship of the earlier translations into English made by Basil Hall Chamberlain, Donald Phillip, and Danno Yoko, as well as the word hoard amassed by more than a century of English-language scholarship on early Japan.

THE KOJIKI

PREFACE



Your Majesty's minister Calm Fellow humbly states the following:
When the primordial ether had already condensed, neither signs nor shapes had yet appeared.

Without either words or deeds, who can know how it was formed?

But after heaven and earth separated, three spirits were the first to be created.

When female and male developed, two spirits became the forebears of all things.

After going back and forth between the underworld and the daylight world, sun and moon appeared when eyes were washed.

After floating and sinking on the waters of the salt-tide sea, spirits of heaven and land appeared when a body was cleansed.

Thus, though the world's origins are dark and dim, ancient teachings inform us of a time when lands were conceived and islands born.

And though the world's beginnings are far-off and distant, early sages speak of an age when spirits were born and people first established.

Indeed, since a mirror was hung and jewels were spat out, a hundred sovereigns have followed one another in succession.

And since a sword was chewed to bits and a serpent sliced open, ten thousand spirits have thrived and flourished.

Conferring at a tranquil stream, they subdued all under heaven.

Negotiating on a small beach, they cleansed the realm's lands.

Thus it was that the mighty one Ripening Rice Ears Lad first descended to the peak of Thousand Rice Ears Tall, and heaven's sovereign of sacred Yamato set forth to tour the dragonfly isles.

A bear-shaped spirit brandished claws, so a sword of heaven was found by Lofty Storehouse.

Men with tails stood on the road, so a large raven led the way to Good Moors.

Dancing in rows, they swept aside bandits; listening to songs, they toppled their foes.

Awakened by a dream to revere the spirits of heaven and land, a lord gained praise for his sagacity.

Observing their hearth smoke in caring for his people, a sovereign gained renown for his saintliness.

Borders were established and lands developed under the sovereign of Near Freshwater Sea.

Court ranks were reformed and clan titles confirmed under the sovereign of Far Flight.

Though each reign differed in its circumstances and sophistication, no ruler ever pondered antiquity without reforming degraded morals, or illuminated the present without reviving dying traditions.

Then came the mighty reign of the sovereign of heaven who ruled these great eightfold isles from his grand palace at Pure Field in Flight.

While still a submerged dragon, he was already fit to rule.

With rolling peals of thunder, he responded to the times.

Hearing a song in a dream, he divined his succession to rulership.

Reaching a river by night, he learned he would receive the throne.

When Heaven's time was yet to come, he shed the world, cicadalike, in southern hills.

When people had gathered under him, he prowled about, tigerlike, in eastern lands.

His mighty carriage set forth, crossing over mountains and rivers.

Six battalions thundered over ground; three armies struck lightning-swift.

Outthrust spears were brandished with force; brave warriors rose like smoke.

Red banners gleamed on weapons; wicked fellows shattered like roof tiles.

Before twelve days had passed, all foul fumes had cleared away.
 So, releasing cattle and resting steeds, they returned to the splendid center
 in ease and triumph.

Furling banners and storing spears, they celebrated in the royal capital
 with song and dance.

In the Second Month of the Year of the Rooster, at the grand palace of Pure
 Field, he ascended to heaven's highest rank.

The way he governed surpassed that of the Yellow Emperor.

The virtue of his royal influence exceeded that of the Zhou Lord.

Grasping heaven's emblems, he bound the realm in all six directions.

Claiming the sun line of heaven, he embraced the world's eight corners.

Hewing close to both yin and yang, he ordered all of the five elements.

Reviving spirit ways, he cultivated our customs.

Spreading superior teachings, he expanded our realm.

The ocean of his wisdom spread wide, plumbing the depths of high antiquity.

The mirror of his mind shone bright, shedding light on former ages.

Now His Majesty decreed:

“We hear that the royal annals and the words of former ages possessed by
 the noble houses deviate from what is true, and that many falsehoods have
 been added to them. If these faults are not corrected now, the original import
 will be lost before many years have passed. This is no less than the fabric of
 the realm and the foundation of royal influence. Therefore, it is our wish that
 the royal annals be edited and recorded and the ancient words of former ages
 be sought out and examined, so that we may erase falsehoods and establish
 truth, passing this down to later generations.”

At that time there was a royal attendant whose clan name was Feed-Millet
 Paddies and whose personal name was Ours, aged twenty-eight years and
 bright by nature.

Whatever crossed those eyes would be recited by that mouth.

Whatever brushed those ears would be engraved in that mind.

Straightaway His Majesty commanded this Ours to learn the recitation of
 the sovereigns' sun line of succession and the ancient words of former ages.

But time passed, and the reign changed before this undertaking was completed.

Now I prostrate myself in pondering the greatness of Your Majesty.

Who has gained the one way to fill everywhere with your light.

Who encompasses heaven, earth, and humanity in caring for your people.

From the purple pavilion in which you abide, your virtue spreads forth with the hooves of horses.

From the hidden halls in which you dwell, your influence shines forth with the prows of ships.

The sun now rises with radiance redoubled by the moon.

The clouds now trail like smoke in wisps across the sky.

Without end, scribes record auspicious signs found in joined stalks and twinned rice ears.

Each month, storehouses brim with tribute from beacon-lit borders and foreign-tongued lands.

Your Majesty's repute exceeds that of the sovereign Cultured Mandate.

Your Majesty's virtue surpasses that of the sovereign First of Heaven.

Now ruing errors in the ancient words, and wishing to correct the royal records, Your Majesty issued a command to your minister Calm Fellow on the eighteenth day of the Ninth Month in the fourth Year of Yamato Copper, proclaiming:

“Write down a selection of the ancient words recited at royal command by Ours of Feed-Millet Paddies and present them to us.”

In humble obedience to this royal command, I compiled a detailed account.

But in high antiquity, both words and their meanings were simple, making it difficult to write them out in sentences and form them into phrases.

If the account were to use characters only for their meaning, then the words would not correspond exactly with what was intended.

But if the record were to rely on characters only for their sound, then it would grow long and hard to get through.

Thus at times a single sentence may combine characters used for their spoken sound with those used for their written sense, while at other times a single affair is recorded using only the latter.

When the logic of a sentence is hard to make out, it is clarified with a note, but when the intended import is easy to grasp, no note is given.

Also, clan titles such as Sunlit Swords and personal names such as Perfect have been left in the characters with which they are traditionally written.

The content of this account starts with the beginning of heaven and earth and ends with the sovereign who reigned at Little Paddy Plots.

The first book begins with the spirit Master Mighty Center of Heaven and ends with the mighty one Seaside Brave Lad of Unfinished Cormorant-Feather Thatching, mighty child of the lofty sun in heaven.

The second book begins with heaven's sovereign Boulder Hamlet Lad of Sacred Yamato and ends with the sovereign who reigned from Bow Guard.

The third book begins with heaven's sovereign Great Wren and ends with the sovereign who ruled from the grand palace of Little Paddy Plots.

These three books are brought together and presented to Your Majesty with reverence.

Thus does your minister Calm Fellow, filled with awe and filled with dread, touch forehead to floor again and again.

Submitted on the twenty-eighth day of the First Month in the fifth Year of Yamato Copper by Minister Calm Fellow of Vast, Upper Fifth Rank and Fifth Order of Merit.

BOOK ONE



THE FIRST GENERATIONS OF SPIRITS

When heaven and earth first appeared, the names of the spirits who came about in the high plains of heaven are these:

First was the spirit Master Mighty Center of Heaven.

Next was the spirit Lofty Growth.

Next was the spirit Sacred Growth.

All three spirits were single and concealed themselves.

Next are the names of the spirits who appeared when the young land was floating like tallow on water, drifting like a jellyfish, and something like a reed shoot sprouted forth.

First was the spirit Fine Budding Reed Lad.

Next was the spirit Ever-Standing Heaven.

Again, these two spirits were single and concealed themselves.

All five of the above spirits are single and separate from the other spirits of heaven.

Next was the spirit Ever-Standing Land.
Next was the spirit Abundant Clouds Moor.
Again, these two spirits were single and concealed themselves.

Next was the spirit Little Floating Mud, then his sister spirit, Little Silted Mud.

Next was the spirit Swelling Tip, then his sister spirit, Thriving Tip.

Next was the spirit Great Entry Elder, then his sister spirit, Great Entry Mistress.

Next was the spirit Entirely Engorged, then his sister spirit, Awesome Indeed.

Next was the spirit He Who Beckoned, then his sister spirit, She Who Beckoned.

The spirits beginning with Ever-Standing Land and ending with She Who Beckoned form the first seven generations of spirits.
(The last two single spirits are each referred to as a single generation. The next ten spirits are paired to form one generation each.)

IZANAGI AND IZANAMI

Now the spirits of heaven all commanded the mighty one He Who Beckoned and the mighty one She Who Beckoned with mighty words, proclaiming:

“Make firm this drifting land and fashion it in its final form!”

And so proclaiming, they gave them a jeweled halberd of heaven to aid them in this undertaking.

So the two spirits stood on the floating bridge of heaven, and when they lowered the jeweled spear to stir the sea below, its brine sloshed and swished about as they churned it. When they pulled it up, clumps of salt dripped down from its tip to pile up into an island.

This is Self-Shaped Isle.

Descending to this island from heaven, they found a mighty pillar of heaven and a spacious hall.

Now the mighty one He Who Beckoned turned to the mighty one She Who Beckoned and questioned his sister, saying:

“How is your body formed?”

She replied, saying:

“My body is empty in one place.”

And so the mighty one He Who Beckoned proclaimed:

“My body sticks out in one place. I would like to thrust the part of my body that sticks out into the part of your body that is empty and fill it up to birth lands. How does birthing them in this way sound to you?”

The mighty one She Who Beckoned replied, saying:

“That sounds good.”

And so the mighty one He Who Beckoned proclaimed:

“Well then, let us walk around this mighty pillar of heaven and then join in bed.”

So they pledged thus, then straightaway he proclaimed:

“You circle from the right to meet me, I will circle from the left to meet you.”

So they pledged thus and then circled around it.

The mighty one She Who Beckoned spoke first, saying:

“What a fine boy!”

The mighty one He Who Beckoned spoke after her, saying:

“What a fine girl!”

After they had each finished pledging themselves to each other, the mighty one He Who Beckoned chided his sister, saying:

“No good will come of the woman speaking first.”

Nonetheless, they consummated their marriage and made a limbless Leech Child, placed it in a reed boat, and set it out to sea.

Next they made Froth Isle. This too they did not count among their children.

Now the two mighty ones consulted each other, saying:

“The children we made were no good.”

“We should go and speak of this to heaven’s spirits.”

Straightaway, they went up to seek guidance from heaven’s spirits.

And so heaven’s spirits ordered that a grand divination of burnt bones be held. They then proclaimed:

“Things did not go well because the woman spoke first. Descend and speak the words again.”

And so they descended again and circled around the mighty pillar of heaven just as before.

Then the mighty one He Who Beckoned spoke first, saying:

“What a fine girl!”

The mighty one She Who Beckoned spoke after him, saying:

“What a fine boy!”

And with these words they joined to make the isle Lord First Plumes of Foamway.

Next they made the twinned isle of Groves.

This island has one body with four faces, each with its own name.

Its land of Groves is called Lady Lovely.

Its land of Sandy Hollows is called Food Summon Lad.

Its land of Foxtail Millet is called Lady Great Sustenance.

Its land of Gateway is called Lord Summoned Brave.

Next they made the triple Isles in the Offing, also called the Grand-Shaped Lords of Heaven.

Next they made the isle of Lands End.

This island also has one body with four faces, each with its own name.

Its land of Lands End is called Lord Bright Sun.

Its land of Abundance is called Lord Abundant Sun.

Its land of Firelight is called Little Lord Wondrous Wealthy Sunward Brave.

Its land of the Bear Folk is called Lord Sun Brave.

Next they made Onward Isle, also called Single Pillar of Heaven.

Next they made Port Isle, also called Lady Dip Net of Heaven.

Next they made Marsh Paddy Isle.

Next they made Yamato, great isle of plentiful autumns, also called Little Lord Plentiful Autumns Filling Heaven’s Mighty Firmament.

Because these eight islands were born first, they are called the Great Land of Eightfold Isles.

Then they went back and made Little Isle of Broomcorn Millet, also called Lord Sunward Brave.

Next they made Red Bean Isle, also called Lady Great Moor.

Next they made Great Isle, also called Lord Great Harbor.

Next they made Lady Isle, also called Single Root of Heaven.

Next they made Near Isles, also called Grand Men of Heaven.

Next they made Twin Isles, also called Twin Huts of Heaven.

(From Little Isle of Broomcorn Millet to Twin Huts of Heaven are six islands all told.)

Having finished making the land, they went on to make its spirits.

First they made the spirit named Grand Man of Great Matters.

Next they made the spirit named Boulder Ground Lad.

Next they made the spirit named Lady Boulder Home.

Next they made the spirit named Lord Great Entry.

Next they made the spirit named Heaven's Thatching Man.

Next they made the spirit named Great Roof Lad.

Next they made the spirit named Grand Man Lord Wind Bearer.

Next they made the spirit of the seas, named Great Ocean Majesty.

Next they made the spirit of the estuaries, named Rushing River Mouth Lad.

Next they made his sister spirit, named Lady Rushing River Mouth.

(From Grand Man of Great Matters to Lady Rushing River Mouth are ten spirits all told.)

The two spirits Rushing River Mouth Lad and Lady Rushing River Mouth were assigned rule over the rivers and seas respectively.

First they made the spirit named Calm Foam Man, then the spirit named Wave Foam Woman.

Next was the spirit named Calm Surface Man, then the spirit named Wave Surface Woman.

Next was the spirit named Heaven's Watershed, then the spirit named Land's Watershed.

Next was the spirit named Heaven's Dipper Holder, then the spirit named Land's Dipper-Holder.

(From Calm Foam Man to Land's Dipper Holder are eight spirits all told.)

Next He and She Who Beckoned made the spirit of the winds, named Long Blowing Lad.

Next they made the spirit of the trees, named Tree Trunk Elder.

Next they made the spirit of the mountains, named Great Mountain Majesty.

Next they made the spirit of the moors, named Lady Thatch; also called Moorland Elder.

(From Long Blowing Lad to Moorland Elder are four spirits all told.)

The two spirits Great Mountain Majesty and Moorland Elder were charged with the mountains and moors respectively.

First they made the spirit named Heaven's First Soil, then the spirit named Land's First Soil.

Next was the spirit named Heaven's First Mist, then the spirit named Land's First Mist.

Next was the spirit named Heaven's Steep Gorge, then the spirit named Land's Steep Gorge.

Next was the spirit named Great Valley Lad, then the spirit named Lady Great Valley.

(From Heaven's First Soil to Lady Great Valley are eight spirits all told.)

Next He and She Who Beckoned made the spirit named Swooping Stone-Hard Ship of Camphor Wood, also called Bird Boat of Heaven.

Next was the spirit named Lady Great Sustenance.

Next was the spirit named Swift Burning Flame Man, first called Blazing Flame Lad before becoming Flickering Flame Elder.

Because the mighty one She Who Beckoned bore this child, her mighty privates were burned and she fell gravely ill.

From her vomit came the spirit named Metal Mountain Lad, then the spirit named Lady Metal Mountain.

From her excrement came the spirit named Kneading Clay Lad, then the spirit named Lady Kneading Clay.

From her urine came the spirit named Water Gushing Woman, then the spirit named Fresh Growth.

The child of this last spirit is named the spirit Lady Bountiful Fare.

Because she had given birth to the fire spirit, the spirit She Who Beckoned eventually died the death of a spirit.

(From Bird Boat of Heaven to Lady Bountiful Fare are eight spirits all told.)

Fourteen in number were the islands made by the mighty one He Who Beckoned and the mighty one She Who Beckoned, and thirty-five in number were the spirits they made.

(These were born before the spirit She Who Beckoned died the death of a spirit. However, Self-Shaped Isle was not born in this manner. Moreover, Leech Child and Froth Isle were not included among their children.)

And so the mighty one He Who Beckoned declared:

“Sweet sister, my mighty one, have I exchanged you for a single child?!”

And so declaring, he crawled around her mighty head and he crawled around her mighty feet, weeping and wailing all the while.

With his mighty tears came the spirit Much Wailing Woman, who dwells at the foot of Mount Gleaming, by the base of its tree trunks.

So after she had died the death of a spirit, the remains of the spirit She Who Beckoned were laid to rest within Mount Spirit Court on the border between the land of Billowing Clouds and the land of Mother Oaks.

Now the mighty one He Who Beckoned unsheathed the sword ten hand spans long that was girded by his mighty side and beheaded his child, the spirit Flickering Elder.

And so the blood caught by the tip of his mighty blade splattered onto a clump of hallowed boulders. From this came the spirit named Boulder Splitter, then the spirit named Root Splitter, and then the spirit named Stone Mallet Man. (Three spirits all told.)

Next the blood caught by the guard of his mighty blade also splattered onto the clump of hallowed boulders. From this came the spirit named Stern Stormer; then the spirit named Blazing Stormer; and then the spirit named Brave Mighty Thunderbolt Man, also called Brave Slasher and Plentiful Slasher. (Three spirits all told.)

Next the blood that had collected on the hilt of his mighty blade dripped down through his fingers. From this came the spirit named Ravine Rain Serpent, then the spirit named Ravine Water Gushing.

These eight spirits from Boulder Splitter to Ravine Water Gushing were all born from the sword of He Who Beckoned.

From the head of the slain spirit came the spirit True Mountain Majesty.

From his chest came the spirit Younger Mountain Majesty.

From his stomach came the spirit Inner Mountain Majesty.

From his privates came the spirit Mountain Gorge Majesty.

From his left hand came the spirit Mountain Forest Majesty.

From his right hand came the spirit Mountain Foot Majesty.

From his left foot came the spirit Mountain Field Majesty.

From his right foot came the spirit Outer Mountain Majesty. (Eight spirits all told.)

The mighty blade that slew him is named Sweeping Blade of Heaven, also Stern Sweeping Blade.

Seeking at this time to rejoin his spouse, the mighty one He Who Beckoned followed her to the land of the Underworld.

And so when she came out the door of the hall to greet him, the mighty one He Who Beckoned entreated her with endearments, proclaiming:

“Sweet sister, my mighty one, we are not yet finished making all the lands. You should come back with me.”

And so the mighty one She Who Beckoned replied, saying:

“If only you had come sooner! I have already eaten at the hearth of the land of the Underworld. And yet, beloved brother, my mighty one, the sight

of you entering here fills me with awe and makes me yearn to return with you. I will speak for a while with the spirits of this land. In the meantime, do not look at me!”

And so saying, she went back into the hall.

But she was gone a long time, and the wait became hard to bear.

So he broke off one large end tooth from the comb he was wearing in his left looped lock of mighty hair, turned it into a torch, and peered inside to see squirming maggots slithering in and out of her body.

In her head was Grown Thunder.

In her breasts was Blazing Thunder.

In her stomach was Darkening Thunder.

In her privates was Splitting Thunder.

In her left hand was Young Thunder.

In her right hand was Earthen Thunder.

In her left foot was Booming Thunder.

In her right foot was Bowing Thunder.

Eight thunder spirits all told.

Now the mighty one He Who Beckoned grew frightened and fled.

And so his sister, the mighty one She Who Beckoned, spoke, saying:

“How dare you shame me like this!”

Straightaway she dispatched foul-featured hags from the land of the Underworld in pursuit of him.

And so the mighty one He Who Beckoned untied the dark vine binding his mighty hair and cast it down. Straightaway it became mountain grapes. While they were plucking them to eat, he fled onward.

Still they pursued him.

Again he plucked out the comb he was wearing in his right looped lock of mighty hair and cast it down. Straightaway it sprouted bamboo shoots. While they were pulling them up to eat, he fled onward.

Later on, the eight thunder spirits were also sent from the land of the Underworld in pursuit of him, accompanied by a force of fifteen hundred warriors.

And so he unsheathed the sword ten hand spans long that was girded by his mighty side and waved it behind him as he fled.

Still they pursued him.

When he reached the foot of the Gentle Decline passing into the land of the Underworld, he plucked three peaches that were growing there and struck a threatening pose.

So they all turned and fled back the way they had come.

And so the mighty one He Who Beckoned proclaimed to the peaches:

“As you have aided me, so may you also aid any green-grass mortal from the central realm of reed plains who encounters pain and suffering.”

And so proclaiming, he bestowed on them the title of mighty one Great Sacred Majesty.

In the end, his sister, the mighty one She Who Beckoned, pursued him herself.

And so he took a giant boulder that it would take a thousand men to pull and heaved it across the Gentle Decline passing into the land of the Underworld, barring her way.

As they stood there with the boulder between them, they declared themselves divorced. The mighty one She Who Beckoned spoke first, saying:

“Beloved brother, my mighty one, if you do this, I will strangle to death one thousand of your land’s green-grass mortals each and every day.”

And so the mighty one He Who Beckoned replied, proclaiming:

“Sweet sister, my mighty one, if you do this, I will build one thousand five hundred birthing huts each and every day.”

This is why each and every day one thousand people die, while one thousand five hundred people are born.

So the spirit She Who Beckoned is also called Great Spirit of the Underworld. Because she joined in the pursuit, she is also called Great Spirit Path of Pursuit.

The boulder that closed shut the Gentle Decline passing into the land of the Underworld is named Great Spirit Road Retreat, also Great Spirit Athwart the Underworld.

Also, the Gentle Decline passing into the land of the Underworld that is mentioned above lies in the land of Billowing Clouds. Nowadays its name is Ifuya Pass.

And with this, the great spirit He Who Beckoned proclaimed:

“How foul it is, this foul and filthy land I have been to! I should bathe to cleanse my mighty body.”

And so proclaiming, he reached the mouth of the Orange Tree on the plain of Evergreens that faces the sun in Lands End, and bathed in its waters to cleanse his mighty body.

First he flung away his mighty staff, and it became the spirit Post at the Road Bend.

Next he flung away his mighty sash, and it became the spirit Long-Winding Way Stones.

Next he flung away his mighty satchel, and it became the spirit Time-Keeper Loosed.

Next he flung away his mighty mantle, and it became the spirit Master Miasma.

Next he flung away his mighty breeches, and they became the spirit Road Fork.

Next he flung away his mighty cap, and it became the spirit Master Filled Full.

Next he flung away the armband on his mighty left arm, and there appeared the spirit Beyond Offshore, then the spirit Offshore Surf Lad, and then the spirit Offshore Tide Land.

Next he flung away the armband on his mighty right arm, and there appeared the spirit Beyond Shoreside, then the spirit Shoreside Surf Lad, and then the spirit Shoreside Tide Land.

The above twelve spirits, from the spirit Post at the Road Bend to the spirit Shoreside Tide Land, were all spirits born by removing items from his body.

Now he proclaimed: "The upper shallows are shallows that race too rapidly, the lower shallows are shallows that flow too feebly."

First he plunged into the middle of the stream to bathe, and the mighty spirit Many Mishaps Bringer came into being, then the spirit Great Mishap Bringer.

These two spirits came about from the pollution acquired by his having entered a land thick with unwholesomeness.

Next, to set right these ills, the spirit Sacred Remedy came into being, then the spirit Great Remedy, and then Holy Woman. (Three spirits all told.)

When he bathed in the bottom waters, the spirit Bottom Ocean Majesty came into being, and then the mighty one Bottom Sail Man.

When he bathed in the middle waters, the spirit Middle Ocean Majesty came into being, and then the mighty one Middle Sail Man.

When he bathed in the surface waters, the spirit Surface Ocean Majesty came into being, and then the mighty one Surface Sail Man.

The three mighty spirits of the ocean mentioned above are revered by the village elders of the seafolk, whose ancestor is a child of theirs named the mighty one Daylight Net Weaver.

The three mighty ones, Bottom Sail Man, Middle Sail Man, and Surface Sail Man, are the great spirits of Clear Coves.

Now he washed his mighty left eye, and the spirit named the great and mighty spirit Heaven Shining came into being.

Next he washed his mighty right eye, and the spirit named the mighty one Moon Counting came into being.

Next he washed his mighty nose, and the spirit named the mighty one Reckless Rushing Raging Man came into being.

The fourteen spirits above, from the spirit Many Mishaps Bringer to the spirit Reckless Rushing Raging Man, were spirits born from bathing the mighty body of He Who Beckoned.

Now the mighty one He Who Beckoned was overjoyed and proclaimed:

“After making child after child, I have at last gained three noble children!”

And so saying, he straightaway set the string of pendants on his mighty necklace to jingling as he entrusted it to the great and mighty spirit Heaven Shining, proclaiming:

“Go now and rule the high plains of heaven, o mighty one.”

This mighty necklace is the great spirit Mighty Storehouse Shelf.

Next he addressed the mighty one Moon Counting, proclaiming:

“Go now and rule the realm of night, o mighty one.”

Next he addressed the mighty one Reckless Rushing Raging Man, proclaiming:

“Go now and rule the sweeping plains of the salt-tide sea, o mighty one.”

But while the others ruled the lands entrusted to them, in keeping with these commands, the mighty one Reckless Rushing Raging Man did not rule over his allotted realm. Instead he wept and wailed until a beard eight hand

spans long grew down past his chest. His weeping withered green mountains and dried up rivers and seas.

And with this, the buzzing cries of evil spirits grew thick as summer flies, and all manner of calamities occurred.

So the great and mighty spirit He Who Beckoned addressed Reckless Rushing Raging Man, saying:

“Why do you weep and wail instead of ruling your allotted realm?”

And so he replied, saying:

“Because your servant wants to go to the land of his mother, the land that lies beneath the hard earth’s roots; that is why he weeps.”

And so the great and mighty spirit He Who Beckoned became furious and proclaimed:

“Then you shall not live in this land!”

Straightaway he expelled his son with a spirit expulsion.

The great spirit He Who Beckoned abides in the mighty halls of Heights by Freshwater Sea.

AMATERASU AND SUSANO-NO-O

Now Rushing Raging Man spoke, saying:

“If that is how it will be, I would speak with the great and mighty spirit Heaven Shining before I go into exile.”

When he went up to heaven, all the mountains and rivers boomed and the land shook.

And so, hearing this clamor, the great and mighty spirit Heaven Shining was alarmed and proclaimed:

“The reason my mighty brother has come up here is surely not a good one. He must want to seize my land.”

And so saying, she straightaway undid her mighty hair and swiftly parted it into two mighty looped locks to her left and right in the manner of a man. Around these mighty looped locks she wrapped long strands strung with many curved pendants; also in her mighty wreath of vines and on both her mighty arms.

Over her back she slung a quiver filled with a thousand arrows; by her side she strapped on a quiver filled with five hundred arrows. Her bow arm was guarded by a stern bracer of bamboo.

Brandishing aloft the upper end of her bow, she stomped hard on the firm-packed ground of the courtyard, kicking clods of earth up to her thighs with the ferocity of a stern man, as though they were a light flurry of snow.

Stamping her feet fiercely, she waited for her brother and then questioned him, saying:

“Why have you come?”

The mighty one Rushing Raging Man replied, saying:

“Your servant has no ill intentions. It’s only that the great and mighty spirit commanded me with mighty words to tell him why I was weeping and wailing.

“Therefore, I replied:

“Your servant wants to go to the land of his mother, that is why he weeps.’

“And so he proclaimed:

“‘You shall not live in this land!’

“And so saying, he expelled me with a spirit expulsion. Thus I have only come here thinking to inform you that I am now going into exile, that is all. I have no other intentions.”

And so the great and mighty spirit Heaven Shining proclaimed:

“If that is so, how am I to know your intentions are pure and clear?”

Now the mighty one Rushing Raging Man replied, saying:

“Let us swear sacred oaths and make children.”

And so it was that they stood facing each other on opposite sides of Heaven’s Tranquil Stream and swore sacred oaths.

The great and mighty spirit Heaven Shining began by asking the mighty one Reckless Rushing Raging Man to hand over the sword ten hand spans long that was girded by his side. She broke it into three pieces and rinsed them in Heaven’s True Well. Their jewels jingled and jangled as she bit them to bits and spat them all out.

In the spraying spume appeared the mighty one Lady Mist, also called Lady Offshore Isle; then the mighty one Lady Consecrated Isle, also called Lady Spirit Possessed; and then the mighty one Lady Seething Torrent. (Three offspring.)

Then the mighty one Rushing Raging Man asked the great and mighty spirit Heaven Shining to hand over the long strings of curved pendants wrapped around her left looped lock of mighty hair. They jingled and jangled in Heaven's True Well as he bit them to bits and spat them all out.

In the spraying spume appeared the mighty one of heaven, Truly Winning Have I Won with Rushing Might Ruling Grand Rice Ears of Heaven.

Again, he asked for the curved pendants wrapped around her right looped lock of mighty hair, bit them to bits, and spat them all out.

In the spraying spume appeared the mighty one Majestic Rice Ears of Heaven.

Again, he asked her to hand over the curved pendants wrapped around the mighty wreath of vines binding up her hair, bit them to bits, and spat them all out.

In the spraying spume appeared the mighty one Little Lad of Heaven.

Again, he asked her to hand over the curved pendants wrapped around her mighty left arm, bit them to bits, and spat them all out.

In the spraying spume appeared the mighty one Lively Little Lad.

Again, he asked her to hand over the curved pendants wrapped around her mighty right arm, bit them to bits, and spat them all out.

In the spraying spume appeared the mighty one Wonder Worker of Bear Moors.

All told, there were five offspring.

Now at this time, the great and mighty spirit Heaven Shining addressed the mighty one Rushing Raging Man, declaring:

“The stuff of which the last five boys were made came from my belongings, and thus they are my children. The stuff of which the first three girls were made came from your belongings, and thus they are your children.”

And so declaring, she divided them up.

Of the first three children born, the mighty one Lady Mist dwells in the off-shore shrine of Sea Way.

Next, the mighty one Lady Consecrated Isle dwells in its midshore shrine.

Next, the mighty one Lady Seething Torrent dwells in its shoreside shrine.

These are the three great spirits worshiped by the magnates of Sea Way.

Of the five children born after this, Majestic Rice Ears of Heaven had a child in turn, the mighty one Brave Hinterland Bird.

(This is the ancestor of the royal representatives of Billowing Clouds, Shooting Sunrays, Upper Seatop, Lower Seatop, and Inundated; the chieftains of the districts of Port Isle; and the royal representatives of Far Fresh-water Sea.)

Next was the mighty one Little Lad of Heaven.

(This mighty one is the ancestor of the royal representatives of Great Riversides; the village elders of the royal wet nurses of Runoff Paddies; the royal representatives of Thorn Hold; the chieftains of Paddybound in Yamato; the royal representatives of Mountain Back, Horse Paddocks, Roads End in Stockades, Sappan Wood, and Our Horsewhips in Yamato; the district masters of Lofty Market; the district heads of Cattails; and the royal representatives of the luck-stem divining lots.)

And so the mighty one Rushing Raging Man spoke to the great and mighty spirit Heaven Shining, saying:

“Because my intentions were pure and clear, I have gained weak-limbed women for children. Put thus, I have clearly won the contest!”

And so saying, he ran amok in triumph, ruining the ridges between the rice paddies of the great and mighty spirit Heaven Shining, burying their ditches, and also scattering his excrement about the great hall where the harvest feast was held.

Yet though he did all these things, the great and mighty spirit Heaven Shining did not rebuke him, but instead declared:

“What looks like excrement must be vomit my mighty brother spewed out in a drunken stupor. As for his ruining the paddy ridges and burying their ditches, my mighty brother must have done this because he thought good land was going to waste.”

Yet though she sought to set things right with these words, his transgressions did not stop, but instead grew all the more brazen.

While the great and mighty spirit Heaven Shining was overseeing the weaving of sacred robes inside the hallowed sanctum of the weaving hall, he punched a hole in the roof of the weaving hall and dropped through it a piebald colt of heaven that had been skinned backward from its tail.

Startled by the sight, Weaver Woman of Heaven slammed her weaving shuttle into her privates and died.

And so it was that the great and mighty spirit Heaven Shining was frightened by the sight of this, and opened the door of Heaven's Boulder Cavern to go inside and hide.

And so the high plains of heaven were cast into utter darkness and the central realm of reed plains was filled with gloom. Because of this, endless night came to cover the world.

Now the buzzing cries of spirits grew thick as summer flies, and all manner of calamities arose everywhere.

And thus the many spirits in their multitudes gathered together in a sacred gathering to take counsel on the riverbed of Heaven's Tranquil Stream.

They had the spirit Thought Over, child of the spirit Lofty Growth, figure out what to do.

They gathered cockerels, long-crying birds of Everworld, and set them to crowing.

They took a hard stone of heaven from the upper reaches of Heaven's Tranquil Stream.

They took iron from the ore-laden mountains of heaven.

They sought out One Eye, the smith of heaven.

They bade the mighty one Stone Mold Crone make a mirror.

They bade the mighty one Jewel Ancestor make long strands strung with many curved pendants.

They summoned the mighty one Little Roof of Heaven and the mighty one Solemn Soul and had them prepare a divination by removing the shoulder bone of a true stag from Mount Gleaming in heaven and gathering wood from the bird cherries on its slopes to burn it with.

They uprooted by its roots a many-branched hallowed evergreen that flourished on Mount Gleaming in heaven.

From its upper branches they hung long strands strung with many curved pendants.

From its middle branches they hung a massive mirror.

From its lower branches they hung prayer strips made of white mulberry paper and blue hemp.

The mighty one Solemn Soul bore these things aloft in solemn offering.

The mighty one Little Roof of Heaven intoned solemn hymns in prayer.

The spirit Strong-Armed Man of Heaven stood in hiding by the cavern entrance.

The mighty one Wreathed Woman of Heaven hung from her sleeves sunshadow vines of heaven from Mount Gleaming in heaven, tied on a wreath of ivy from heaven, and grasped bundles of rustling leaves of dwarf bamboo from Mount Gleaming in heaven in both her hands.

Overturning a bucket before the entrance to Heaven's Boulder Cavern, she stamped loudly on it and became possessed, showing her breasts and pushing the girdle of her skirt down past her privates.

And so the high plains of heaven shook with the laughter of all the many spirits in their multitudes.

Now the great and mighty spirit Heaven Shining, puzzled by this, opened a crack in the door of Heaven's Boulder Cavern and spoke from inside, proclaiming:

"Because I had concealed myself, the high plains of heaven grew dark and the central realm of reed plains was cast in utter gloom, or so I thought. Why, then, does Wreathed Woman of Heaven sing and dance, and all the many spirits in their multitudes laugh out loud?"

And so Wreathed Woman of Heaven spoke, saying:

"We laugh and dance because there is a spirit here who is even more magnificent than you, o mighty one."

While she was saying this, the mighty ones Little Roof of Heaven and Solemn Soul took out the mirror and placed it before the great and mighty spirit Heaven Shining.

Thereupon the great and mighty spirit Heaven Shining grew more puzzled than before and started to creep out slowly toward it.

Thereupon the spirit Strong-Armed Man of Heaven, who had been in hiding, grabbed her by her mighty hand and pulled her all the way out.

Straightaway the mighty one Solemn Soul drew forth a sacred boundary rope whose straw ends hung down, stretched it out behind her mighty back, and spoke, saying:

"You shall not turn back past here!"

So the great and mighty spirit Heaven Shining stepped forth, whereupon the high plains of heaven and the central realm of reed plains were lit up with her radiance.

Now the many spirits in their multitudes conferred among themselves and imposed a fine on the mighty one Rushing Raging Man of one thousand tables laden with food.

Also, they cut off his beard and the nails on his hands and feet to atone for his transgressions and then expelled him with a spirit expulsion.

Also, he beseeched the spirit Lady Great Sustenance for the food.

And so Lady Great Sustenance took out various fine-tasting foodstuffs from her nose, her mouth, and her rear, prepared them in various ways, and offered them to him; whereupon the mighty one Rushing Raging Man, perceiving what she had done, thought she was fouling the food before offering it to him. Straightaway, he slew the spirit Lady Great Sustenance.

So from the corpse of the slain spirit came various things:

From her head came silkworms.

From her eyes came rice.

From her ears came foxtail millet.

From her nose came red beans.

From her privates came barley.

From her rear came soybeans.

And so it was that the mighty one Mighty Mother Sacred Growth straightaway took seeds from these with which to grow more.

So having been exiled, Rushing Raging Man went down to the land of Billowing Clouds, to a place called Bird Head on the upper reaches of Spirit River.

At that time, a chopstick came floating down the river. Guessing from this that there must be people upstream, the mighty one Raging Man went searching up the river, where he found an old man and woman with a maiden placed between them; all of whom were weeping.

And so he questioned them, saying:

“Who are you?”

So the old man replied, saying:

“Your servant is a spirit of the land and a child of the spirit Great Mountain Majesty. I am named Foot-Stroking Elder. My wife is named Hand-Stroking Elder. Our daughter is named Lady Wondrous Rice Paddies.”

Again he questioned him, saying:

“Why are you weeping?”

He replied, saying:

“We once had eight daughters, but the eight-headed dragon of Yonder has come every year and devoured one of them. Now it is time for it to come again. That is why we weep.”

And so he questioned him, saying:

“What does it look like?”

He replied, saying:

“Its eyes are like red cherries and it has eight heads and eight tails. Covered in moss, cypress and cedar, it spans eight valleys and eight peaks, and when you look at its belly you see blood oozing out everywhere.” (These red cherries are now called red lanterns.)

And so the mighty one Rushing Raging Man addressed the old man, saying:

“Will you give me your daughter?”

He replied, saying:

“These words fill me with awe. May I know your mighty name?”

And so he replied, proclaiming:

“I am the younger brother of the great and mighty spirit Heaven Shining and have just now come down from heaven.”

Foot-Stroking Elder and Hand-Stroking Elder then spoke, saying:

“It fills us with awe to hear this is so. Allow us to offer her up to you.”

And so the mighty one Rushing Raging Man straightaway turned the maiden into a hallowed haircomb, tucked her into his mighty looped locks, and addressed Foot-Stroking Elder and Hand-Stroking Elder, proclaiming:

“Brew saké eight times over to make it strong. Erect a fence and make eight doors in it. Weave together eight platforms at each door. Place a cask on each of these platforms. Fill each cask with the saké that has been brewed eight times over, and then wait.”

So they prepared everything as he had told them to, whereupon the eight-headed dragon appeared, just as the old man had said it would. Straightaway it dipped a head in each cask and drank up the saké. Then it became drunk and fell asleep.

And so the mighty one Rushing Raging Man unsheathed the sword ten hand spans long that was girded by his mighty side and hacked the dragon to pieces until the Spirit River ran red with its blood. When he sliced off a middle tail, the blade of his mighty sword snapped off.

And so, thinking this strange, he cut the tail open with the tip of the stub of his mighty blade and looked inside to find a keen-edged broadsword there.

So he took the broadsword, marveling at it, and presented it to the great and mighty spirit Heaven Shining with his account of what had happened.

This is the broadsword Grass Scyther.

And with this, the mighty one Rushing Raging Man sought out a suitable place to build his mighty halls in the land of Billowing Clouds.

And so he came to a place called Refreshed and proclaimed:

“Reaching here, my mighty heart feels refreshed.”

And so proclaiming, he built his mighty halls there and dwelt in them.

Hence that place was named Refreshed.

Clouds rose when this great spirit first built his mighty halls there.

And so he made a mighty song. That song said:

Eightfold are the clouds that rise
in Billowing Clouds, where eightfold fences
to surround and shelter my wife
are eightfold fences made by me.

Ah, those eightfold fences!

Now he summoned the spirit Foot-Stroking Elder to him and proclaimed:

“I now make you the head of my mighty halls.”

He also bestowed on this spirit the titles Master of the Mighty Halls of Rice Paddies and Eightfold Majestic Might of Refreshed.

So he took the Lady Wondrous Rice Paddies to the marriage bed, and she bore him the spirit named Mighty Master Ruling Eightfold Isles.

He also took to wife the spirit named Lady Sacred Great Market, a daughter of the spirit Great Mountain Majesty. She bore him the spirit Great Harvest, then the spirit Mighty Soul of Sustenance. (Two offspring.)

His eldest child, the spirit Mighty Master Ruling Eightfold Isles, took to wife a daughter of Great Mountain Majesty who was named Lady Tree Blossoms Scattering. She bore him the spirit Budding Noble Land Dwelling Master.

This spirit took to wife a daughter of the spirit Rain Serpent named Lady Spirit River. She bore him the spirit First Flow from Still Pools.

This spirit took to wife the spirit Gathered Waterways of Heaven. She bore him the spirit Great Water Master.

This spirit took to wife a daughter of the spirit Master Twined Vines who was named the spirit Robed Majestic Might. She bore him the spirit Padded Winter Robe of Heaven.

This spirit took to wife a daughter of the spirit Land Marker Parent named Young Lady Land Marker. She bore him the spirit Great Land Master; also called Great Iron Mines Noble; also Grim Man of the Reed Plains; also Eight Thousand Spears; and also Daylight Land Soul—five names all told.

ŌKUNI-NUSHI

Although the spirit Great Land Master had eighty brothers, they all gave their lands over to him. The reason they did so is this:

Each of his eighty brother spirits wished to marry Lady Eightfold Headwaters in Rice Plots. When they journeyed together to Rice Plots, they took along their brother, then known as the spirit Great Iron Mines Noble, and made him the porter bearing their satchels. Reaching Attendant Cape, they came across a naked hare sprawled on the ground.

And so the eighty spirits spoke to the hare, saying:

“You should bathe in the brine here, then lie down and expose yourself to the winds on the ridge of a high mountain peak.”

So the hare did as the eighty spirits told him.

And so when he lay down, the brine dried, and his skin chapped and blistered all over when the wind blew on it.

So the hare was lying on the ground, crying in pain, when the spirit Great Iron Mines Noble, who was taking up the rear, saw it and spoke to it, saying:

“Why are you lying there crying?”

The hare replied, saying:

“Your servant was on Isles in the Offing and wanted to cross over to this land, but there was no way for me to do so. So I tricked a sea beast into helping me, saying:

“Let us see who has more kin, you or I. You will bring all your kin and make them form a straight line from this island to Attendant Cape. Then

I will run over them and take count as I race across. That way we will know which of us has more relatives.'

"And so saying, I persuaded them to lie down in a line and then ran over them, counting as I raced across. As I was about to reach land, I spoke, saying:

"I have tricked you!"

"Straightaway the last sea beast in the line grabbed hold of me with its teeth and stripped me of my fur robe. So I was weeping and wailing when the eighty spirits that came ahead of you commanded me, saying:

"Bathe in the brine and lie down to let the wind blow over you."

"When I did as they instructed, my body blistered all over."

Now the spirit Great Iron Mines Noble instructed the hare, saying:

"Go now quickly to the estuary and wash your body in its waters. Straightaway take pollen from the bulrushes growing there, sprinkle it about, and roll around in it. Then your skin is bound to be as good as new."

So he followed these instructions, and his body returned to its former state.

This is the naked hare of Rice Plots. Nowadays its name is Hare Spirit.

So the hare spoke to the spirit Great Iron Mines Noble, saying:

"Those eighty spirits will never get Lady Eightfold Headwaters. Even though you serve as their porter, o mighty one, you will be the one to get her."

Now Lady Eightfold Headwaters answered the eighty spirits by saying:

"I will hear no more from you. Great Iron Mines Noble is the one I will marry."

And so it was that the eighty spirits grew furious with the spirit Great Iron Mines Noble and plotted together to kill their brother.

When they reached the foot of Mount Gems in the land of Mother Oaks, they spoke to him, saying:

"There is a red boar on this mountain. We will drive it down the mountainside while you wait here to take it. If you do not wait and take it, you will die."

And so saying, they found a large boulder resembling a boar, heated it in a fire, and rolled it down the mountainside.

And so when they pushed it down the mountainside, he caught it and was immediately burned to death.

And so the mighty one who was his mighty mother wept and grieved. Rising up to heaven, she pleaded with the mighty one Sacred Growth. Straightaway that spirit dispatched Lady Blood Clam and Lady Milk-Mother Clam to bring him back to life.

And so Lady Blood Clam scraped him off the stone, while Lady Milk-Mother Clam waited to collect the scraps and smeared them with his mother's milk, whereupon he was transformed into a handsome youth and strolled out of there.

Now seeing this, the eighty spirits tricked him once again, luring him into the mountains. There they cut down a large tree, drove a wedge into it, and put him inside. Straightaway they removed the wedge and he was crushed to death.

Again, the mighty one who was his mighty mother went weeping in search of him. When she found him, she straightaway split the tree open, took him out, and brought him back to life.

Then she admonished him, saying:

"If you stay here, those eighty spirits will destroy you in the end."

And so saying, she sent him in secret to the land of Woods, where the spirit Great Roof Lad abides.

And so the eighty spirits gave chase and caught up with him. When they nocked arrows to their bowstrings and asked for him to be handed over, the spirit of Woods let him escape by slipping through the fork of a tree.

Then his guardian spoke to him, saying:

"You should make your way to the land that lies beneath the hard earth's roots, where the mighty one Raging Man dwells. That great spirit is sure to give you counsel."

So when he did as he was urged and went to the mighty dwelling of the mighty one Raging Man, that spirit's daughter, Lady Bold, came out and saw him, whereupon they exchanged looks and pledged themselves to each other.

Going back inside, she spoke to her father, saying:

"A handsome spirit has come here."

And so the great spirit went out to see for himself, whereupon he declared: "This one shall be called the mighty one Grim Man of the Reed Plains!"

And so declaring, he invited him inside straightaway and had him sleep in an underground chamber filled with snakes.

Now the mighty one Lady Bold gave her husband a scarf for the snakes and spoke to him, saying:

“When the snakes try to bite you, wave this scarf three times to drive them off.”

So he did as he was instructed to do, and the snakes lay down. And so he slept undisturbed and emerged in the morning.

Again, the following night, he put him in an underground chamber filled with centipedes and wasps.

Again, his wife gave him a scarf for the centipedes and wasps and instructed him as she had done before. So he emerged unscathed.

On yet another occasion, Raging Man shot a humming-bulb arrow into a great moor and had him fetch it. When he had gone into the moor, his father-in-law straightaway lit fires around it.

As he was standing there, trapped, a mouse came to him and spoke, saying: “Inside it is vacant and void. Outside it is slim and slender.”

When the mouse said this, he stomped on the ground with his feet and fell into a hole, and there he lay hidden while the fire’s flames swept past.

And so the mouse came to him, bearing the humming-bulb arrow in its mouth, and gave it to him. The mouse’s children had gnawed at its feathers.

At this time, his wife, Lady Bold, came weeping and wailing, bringing what was needed to mourn his death; and the great spirit who was her father, thinking he had disposed of Great Iron Mines Noble for good, went out and stood on the moors.

And so, when Great Iron Mines Noble brought the arrow and presented it to his father-in-law, Raging Man invited him inside his house and bade him come into a spacious chamber that was many paddies wide, where he had his son-in-law pick lice from his head.

When he looked at his father-in-law’s head, he saw that it was crawling with centipedes.

Now his wife came bearing red clay and fruit from a hackberry tree.

So he bit open their seeds, filled his mouth with the red clay, and then spat out the mixture.

When he did this, the great spirit thought that he was biting open the centipedes and spitting them out. His heart was filled with fondness for his son-in-law, and he fell asleep.

And so his son-in-law took the hair of the great spirit Raging Man and tied it to the rafters in the chamber. Then he took a boulder that it would take five hundred men to pull and blocked the door of the chamber with it.

Bearing his wife, Lady Bold, on his back, he straightaway fled from there, carrying away the great spirit Raging Man's living broadsword, his living bow and arrows, and his gem-studded zither of heaven. As he was doing this, the gem-studded zither of heaven brushed against a tree, making a sound that reverberated through the ground.

So hearing this, the sleeping spirit woke with a start and pulled down the chamber around him, but by the time he had untangled his hair from the rafters to which it had been tied, they had already fled far away.

And so it was that Raging Man pursued them as far as the Gentle Decline passing into the land of the Underworld, where he gazed outward and called to the spirit Great Iron Mines Noble, saying:

"Pursue your brothers with the living broadsword and living bow and arrows that you now bear in your hands. Chase after them and smite them upon the hill spurs. Chase after them and sweep them into the river rapids.

"Then, my boy, you will be called the spirit Great Land Master and the spirit Daylight Land Soul, and you will take my daughter, Lady Bold, as your chief wife. By the foot of Mount Sustenance plant the pillars of your mighty halls firmly down into the base of the bedrock, raise its roof beams up as high as the high plains of heaven, and dwell there, you scoundrel!"

So his son-in-law bore the living broadsword and bow in pursuit of his eighty brother spirits. He chased after them and smote them upon the hill spurs. He chased after them and swept them into the river rapids.

Then Great Land Master began to make his land.

In keeping with their previous marriage pledge, Lady Eightfold Headwaters was still sleeping with her husband. So he brought her with him, but she feared his chief wife, Lady Bold, and went home, leaving the child she had borne wedged in a tree fork.

Thus this little child was named the spirit Tree Fork, and is also called the spirit Mighty Wellspring.

As the spirit Eight Thousand Spears, Great Land Master made his majestic way to the land of Yonder to woo Lady Jade River, and upon reaching her dwelling he sang a song that said:

Eight Thousand Spears,
this spirit and mighty one,

in all the land of eightfold isles
cannot find a wife.

Hearing word of
a wise woman
in the far-off distant
land of Yonder,
hearing word of
a pretty woman there,
I set out determined
to call her my wife,
I went to her dwelling
to make her my wife.

Not yet removing
my broadsword's cord,
nor yet removing
the cloak covering me,
I came to the maiden
asleep in a room whose wooden door
I pushed and rattled
while standing there,
I pulled and shook
while standing there.

On green mountains
tiger thrushes have trilled;
those birds of the moorland,
pheasants will cry;
those birds of the courtyard,
cockerels will crow.

How it hurts the heart
to hear those birds cry!
Those very same birds
may someone strike silent,
those heaven-racing envoys
who follow from behind!

Of this same affair
is a tale told in words
such as these.

And so, not yet opening her door, Lady Jade River sang these words from inside:

Eight Thousand Spears,
o spirit and mighty one,
pliant as supple grass
is this woman before you,
and so my heart races
like a bird over sand bars.

Right now
I am my own bird,
but later on
I will be your bird.

Please do not take
their lives from them,
those heaven-racing envoys
who follow from behind!

Of this same affair
is a tale told in words
such as these.

On green mountains
when the sun hides,
as beads of jet
black the night that arrives,
followed by the morning sun
smiling radiantly, then come.

As corded mulberry bark,
gleaming white are these arms.
As powdered snow,

soft with youth are these breasts,
 to gently stroke,
 to tenderly stroke.
 Precious are these hands,
 precious hands pillowed close.
 Come stretch out your legs
 and slip deep into sleep.

With such abandon
 do not yearn for me,
 Eight Thousand Spears,
 o spirit and mighty one!

Of this same affair
 is a tale told in words
 such as these.

So they did not come together that night, but instead joined in marriage the following evening.

Also, this spirit's chief wife, the mighty one Lady Bold, was consumed with jealousy toward his other women.

So the spirit who was her lord husband became bothered by her behavior and made plans to go up from Billowing Clouds to the land of Yamato. Having completed all his preparations to depart, he placed a mighty hand on the saddle of his mighty steed and a mighty foot in its mighty stirrup, and then he sang a song that said:

As beads of jet
 black are the robes
 that I take care
 to dress myself in.

A bird in the offing,
 I look at my breast,
 where they flap about,
 but these clothes don't suit.
 Wave-swept the shore
 where I softly cast them off.

As a kingfisher
blue are the robes
that I take care
to dress myself in.

A bird in the offing,
I look at my breast,
where they flap about,
but these clothes don't suit.
Wave-swept the shore
where I softly cast them off.

Sown beside mountains
is the red root pounded
into juices for dye
to dye these robes
that I take care
to dress myself in.

A bird in the offing,
I look at my breast,
where they flap about.
These clothes suit me well.

My little darling,
o mighty one, my wife,
like birds that flock together,
my retinue flocks about me;
like birds that trail behind,
my retinue trails after me.

"I will not weep,"
you may say, but
left all to yourself,
like a single stalk of pampas
with plumed head drooping
will your weeping be,
like the mist that rises
into heaven at dawn,

o mighty one, my wife,
tender as young grass!

Of this same affair
is a tale told in words
such as these.

And so his consort took up the grand saké cup, drew near, and stretched
out her hands to offer it to him, singing a song that said:

Eight Thousand Spears,
o mighty one and spirit,
Great Land Master,
you are the one it is
who is a man, and so
each island cape
you circle around,
each rocky cape
you sail around,
surely harbors wives
tender as young grass.

But as for me,
being but a woman,
other than you
I have no man,
other than you
I have no spouse.

Brocade curtains
all fluffy, cover me.
Silken sheets,
all supple, cover me.
Mulberry sheets
all rustling, cover me.

As powdered snow
soft with youth are these breasts.
As corded mulberry bark,

gleaming white are these arms
 to gently stroke,
 to tenderly stroke.
 Precious are these hands,
 precious hands pillowed close.
 Come stretch out your legs
 and slip deep into sleep.

Of this plentiful saké
 partake, my lord!

So she sang, and straightaway they exchanged saké cups to bind themselves to each other. Then they embraced, and ever since have dwelt together in peace.

This is called a spirit tale.

The spirit Great Land Master took to wife the mighty one Lady Mist, the spirit who dwells in the offshore shrine of Sea Way. She bore him the spirit Lofty Little Lad of Fine Plows, then his young sister, the mighty one Lady Lofty, also called the mighty one Lady Downward Shining. The spirit Lofty Little Lad of Fine Plows is now known as the great and mighty spirit of Wild Ducks.

Also, the spirit Great Land Master took to wife the mighty one Lady Shielded Shrine. She bore him the spirit Master Speaker for Others.

Also, he took to wife the spirit Bird Catcher, daughter of the spirit Eightfold Isles Noble. She bore him the spirit Bird Cries Crossing Sea.

This spirit took to wife the spirit Vigorous Little Spirit, dread daughter of Roadside Man in Sun-Shining Runoff Paddies. She bore him the spirit Land's Grand Bounty.

This spirit took to wife the spirit Tall Reeds, also called Lady Eightfold Estuaries. She bore him the spirit Master Bamboo-Brushing Rushing Flagon Father.

This spirit took to wife Lady Luck Gem, daughter of the spirit Flagon Master of Heaven. She bore him the spirit Flagon Master Lad.

This spirit took to wife Lady Spirit Subsiding, daughter of the spirit Rain Serpent. She bore him the spirit Might of Tairi and Kishima.

This spirit took to wife the spirit Lady Lively Soul Luck Gem, daughter of the spirit Rarely Blooming Holly. She bore him the spirit Might of Miro.

This spirit took to wife the spirit Grand Lady of Fine Green Marshes, daughter of the spirit Master Overgrown Mountain. She bore him the spirit Grand Wealth of Bird Cries Crossing Sea.

This spirit took to wife the spirit Young Sun Woman. She bore him the spirit Might of Great Winds in Sun-Filled Fields of Heaven.

This spirit took to wife the spirit True Elder Root of Faraway Bay, daughter of the spirit Heaven's First Mist. She bore him the spirit Full Mountain Promontory of Faraway Bay.

The spirits from Eightfold Isles Noble through to Full Mountain Promontory of Faraway Bay form seventeen generations of spirits.

So when the spirit Great Iron Mines Noble was in Billowing Clouds at Mighty Pluming Cape, a spirit came riding over the cresting plumes of the waves in a boat of heaven made from half the seedpod of a liana and robed in the skin of a goose that had been flayed from end to end.

And so he asked his name, but the spirit gave no reply. He also asked the spirits attending on him, but they all said that they didn't know it.

And so the toad spoke, saying:

“This is something that Tangled Lad is sure to know.”

Straightaway he summoned Tangled Lad and questioned him, whereupon he replied, saying:

“This is a child of the spirit Mighty Mother Sacred Growth, known as Little Lad.”

And so it was that he reported this to the mighty one Mighty Mother Sacred Growth, who responded by declaring:

“This indeed is my child, a child of mine so small that he slipped through my fingers. Therefore, I beseech you, o mighty one Grim Man of the Reed Plains, become his brother and together make firm the land and fashion it in its final form.”

And so it was that the two spirits Great Iron Mines Noble and Little Lad together went on to make firm the land and fashion it in its final form.

After this, the spirit Little Lad passed over the sea to the land of Everworld.

This Tangled Lad who revealed the identity of the spirit Little Lad is now known as the scarecrow that guards mountain paddies. Even though this

spirit does not go about on foot, he is a spirit who knows everything under heaven.

Now, as the spirit Great Land Master, he lamented, declaring:

“How am I to fashion this land by myself? What spirit can I join with so that we can fashion this land together?”

Just then the sea lit up as a spirit approached. Then the spirit spoke, saying: “If you worship me, I will help you to finish fashioning the land. If you do not do so, it will be hard for the land to reach completion.”

And so the spirit Great Land Master spoke, saying:

“In that case, how should I worship you?”

He replied, saying:

“Worship me on the eastern mountain of the green fence encircling Yamato.”

This is the spirit who dwells on Mount Mighty Sanctum.

So the spirit Great Harvest took to wife Lady Bedding, daughter of the spirit Sacred Thriving Home. She bore him the spirit Great Land’s Mighty Soul; then the spirit Overseas; then the spirit Sillan Capital; then the spirit Bright Sun; and then the spirit Day Keeper. (Five offspring.)

He also took to wife Lady Glinting. She bore him the spirit Great Might of Glinting Mountain, then the spirit Mighty Harvest. (Two offspring.)

He also took to wife Lady Freshly Watered Near Heaven. She bore him the spirit Embers Lad, then the mighty one Lady Embers, also known as the spirit Lady Great Hearth. This is the hearth spirit worshiped everywhere.

Next she bore him the spirit Great Mountain Tip, also called Great Master Mountain Peak. This spirit bears humming-bulb arrows and dwells in the land of Near Freshwater Sea on Mount Sunlit, and also in Kudzu Moor at Pine Spur.

Next she bore him the spirit Courtyard Sun.

Next she bore him the spirit Firm Foundation.

Next she bore him the spirit Taut Boundary.

Next she bore him the spirit Grand Great Might of Glinting Mountain.

Next she bore him the spirit Mountain Foot.

Next she bore him the spirit High Shining Courtyard Sun.

Next she bore him the great spirit Great Paddy Soil, also called Mighty Mother Paddy Soil. (Nine offspring.)

Sixteen in number are the children of the spirit Great Harvest mentioned above, from the great and mighty spirit Great Land's Mighty Soul through to the great spirit Mighty Mother Paddy Soil.

The spirit Mountain Foot took to wife the spirit Lady Great Sustenance.

First she bore him the spirit Young Mountain Tip.

Next she bore him the spirit Young Harvest.

Next she bore him his younger sister spirit, Young Rice-Shoot Woman.

Next she bore him the spirit Lushly Watered.

Next she bore him the spirit Lofty Summer Sun, also called Summer Woman.

Next she bore him the spirit Lady Autumn.

Next she bore him the spirit Rice Stalks.

Next she bore him the spirit Twined Stalks Binding New House Beams.

Eight in number are the children of the spirit Mountain Foot, from the spirit Young Mountain Tip through to the spirit Twined Stalks Binding New House Beams.

HIKO-HO-NO-NINIGI

The great and mighty spirit Heaven Shining issued a mighty command, saying:

“The realm of plentiful reed plains, of a thousand five hundred long autumns of fresh rice ears, will be a realm ruled by our heir, the mighty one Truly Winning Have I Won with Rushing Might Ruling Grand Rice Ears of Heaven.”

And entrusting him with this mission, she sent him down from heaven.

Now the mighty one Ruling Rice Ears of Heaven stood on the floating bridge of heaven and proclaimed:

“The realm of plentiful reed plains, blessed with a thousand five hundred long autumns of fresh rice ears, is filled with a raucous clamor.”

And so proclaiming, he went back up and reported this to the great and mighty spirit Heaven Shining.

And so the spirit Lofty Growth and the great spirit Heaven Shining issued a mighty command bidding the many spirits in their multitudes to gather together in a sacred gathering and take council on the riverbed of Heaven's Tranquil Stream, whereupon they had the spirit Thought Over ponder the matter at hand, proclaiming:

"This central realm of reed plains is a land we have entrusted to the rule of our heir. We think there are many rough and wild spirits in that land. Who shall we send to subdue them?"

And so the spirit Thought Over deliberated with all the many spirits in their multitudes and then spoke, saying:

"The spirit Majestic Rice Ears of Heaven should be sent."

So they sent the spirit Majestic Rice Ears of Heaven, but he straightaway began to court the favor of the spirit Great Land Master, and he made no report for three years.

So once again the spirit Lofty Growth and the great and mighty spirit Heaven Shining sought the advice of all the spirits, saying:

"The spirit Majestic Rice Ears of Heaven, who we sent to the central realm of reed plains, has not returned to give a report for some time now. Which spirit should we send next?"

And so the spirit Thought Over replied, saying:

"Young Lad of Heaven, child of the spirit Land Soul of Heaven, should be sent."

And so it was that they bestowed upon Young Lad of Heaven a true-shining bow of heaven and broad-feathered arrows of heaven and dispatched him.

Now Young Lad of Heaven went down to the land and straightaway took to wife Lady Downward Shining, daughter of the spirit Great Land Master. Moreover, he plotted to make the land his, and for eight whole years he did not return to give a report.

And so it was that the great and mighty spirit Heaven Shining and the spirit Lofty Growth again sought the advice of all the spirits, saying:

"Young Lad of Heaven has failed to return and make a report for some time now. Which spirit should we send next to ask Young Lad of Heaven why he has stayed there for so long?"

Then Thought Over and all the other spirits replied, saying:

"The pheasant named Wailing Woman should be sent."

Then they spoke to her, proclaiming:

“Go to Young Lad of Heaven and ask this of him:

“Why is it that, after being sent to the central realm of reed plains to subdue the wild spirits of the land and make them pledge their submission, you have not returned to give a report for all these years?”

And so it was that Wailing Woman descended from heaven and perched on the sacred thick-leaved laurel tree that grew by the door of the dwelling of Young Lad of Heaven in order to convey every word of the message heaven’s spirits had commanded her to convey.

And so Spy Woman of Heaven, hearing her, urged on Young Lad of Heaven, saying:

“That bird has an ominous cry. It should be shot dead.”

Straightaway Young Lad of Heaven took up the sumac-wood bow of heaven and the shining arrows of heaven that heaven’s spirits had given him, and shot the pheasant dead.

And so the arrow passed through the pheasant’s breast and shot up backwards, returning to rest by the bed of Heaven’s Tranquil Stream, at the spot where the great and mighty spirit Heaven Shining and the spirit Lofty Tree were seated.

This spirit Lofty Tree is also called the spirit Lofty Growth.

So when the spirit Lofty Tree picked up the arrow to look at it, he saw blood stuck to its feathers, whereupon he declared:

“This arrow was given to Young Lad of Heaven.”

Straightaway he showed it to all the spirits and then proclaimed:

“If Young Lad of Heaven has faithfully shot this arrow at wicked spirits, let it not strike him! But if he has a treacherous heart, may this arrow bring misfortune upon him!”

And so proclaiming, he took the arrow and thrust it back down through the hole it had made. Young Lad of Heaven was lying in his morning bed when the arrow pierced his chest and killed him.

(This is the origin of the expression “a returning arrow.”)

Also, the pheasant’s failure to return is the origin of the expression “a pheasant’s one-way errand.”

So the sound of weeping from the wife of Young Lad of Heaven, Lady Downward Shining, was carried on the wind and reached all the way up to heaven.

Now the father of Young Lad of Heaven, Land Soul of Heaven, who was with his son's dear wife and children in heaven, heard her, and straightaway they went down together to weep and grieve and build a funeral hut.

They had a river goose carry the funeral offerings.

They had a long-legged heron carry the broom to sweep the hut.

They had a kingfisher prepare the food.

They had a sparrow be the grain-grinding woman.

They had a pheasant be the mourning woman.

Having thus assigned each bird its role, they sang and danced to music for eight whole days and eight whole nights.

At this time, the spirit Lofty Little Lad of Fine Plows came to join in the mourning for Young Lad of Heaven, whereupon the father of Young Lad of Heaven and his dear wife, who had both come down from heaven, wept and spoke, saying:

“My child did not die. Here he is!”

“My lord husband did not die. Here he is!”

And so saying, they clung to his hands and feet and wept with grief.

The reason for this mistake was the close resemblance these two spirits bore to each other. That is why they mistook him.

Now the spirit Lofty Little Lad of Fine Plows grew greatly angered and spoke, saying:

“I only came to mourn for my beloved friend. Why do you liken me to his foul corpse?”

And so saying, he unsheathed the sword ten hand spans long that was girded by his mighty side, cut down the funeral hut, and kicked it away.

The mountain where this happened lies in the land of Fine Soil, by the upper course of Indigo Waters, and is called Mount Mourning.

The broadsword he used to cut down the hut is named Great Leaf Reaper, also Sacred Sharp Sword.

So when the spirit Lofty Little Lad of Fine Plows flew off in a rage, the mighty one Lady Lofty sought to mollify her older brother, making manifest the might of his name in a song that said:

In heaven abides
the fair weaver maid,

from whose neck dangles
 a mighty jeweled necklace,
 a mighty necklace strung
 with jeweled pendants.

Just so, over three valleys,
 crossing in two strides,
 is Lofty Little Lad of Fine Plows,
 that very same spirit!

This verse is a rustic air.

Now the great and mighty spirit Heaven Shining declared:

“Which spirit should we send next?”

And so the spirit Thought Over, together with all the other spirits, spoke, saying:

“You should send the spirit Stern Sweeping Blade who dwells in Heaven’s Boulder Cavern by the upper reaches of the Tranquil Stream. And if not this spirit, then his son the spirit Brave Mighty Thunderbolt Man should be sent on this journey.

“Moreover, the spirit Sweeping Blade of Heaven has dammed up the waters of Heaven’s Tranquil Stream and blocked the way so that other spirits cannot pass. Therefore, the spirit Boatman of Heaven should be sent to question him about this.”

And so it was that the spirit Boatman of Heaven was sent to question the spirit Sweeping Blade of Heaven about this, whereupon he replied, saying:

“These words fill me with awe. I am yours to command. Still, it would be better if my son the spirit Brave Mighty Thunderbolt Man were sent instead.”

And so saying, he straightaway presented his son.

And so the spirit Brave Mighty Thunderbolt Man was sent down, accompanied by the spirit Bird Boat of Heaven. The two spirits came down to the land of Billowing Clouds, descending to the little beach of Embraced.

Unsheathing swords ten hand spans long, they stood them upside down on the crest of the waves, sat cross-legged on their points, and questioned the spirit Great Land Master, saying:

“We have been sent at the mighty command of the great and mighty spirit Heaven Shining and the spirit Lofty Tree to ask you this:

“The central realm of reed plains you now rule is a land entrusted to our heir. What will you do?”

And so Great Land Master replied, saying:

“It is not for me to say, milords. My son the spirit Master Speaker for Many Others will be the one to say. But he went out to fish and hunt birds at Mighty Pluming Cape and has not yet returned.”

And so it was that the spirit Bird Boat of Heaven was sent to summon Master Speaker for Many Others.

When he was asked the same question, he turned to the great spirit who was his father and urged him, saying:

“These words fill me with awe. Let us offer up our lands to this mighty child of heaven’s spirits.”

Straightaway he stamped his feet and overturned his boat. Then he clapped his hands with his palms reversed in submission to heaven. A sacred fence woven from green sprigs appeared, and he concealed himself inside it.

And so it was that they questioned the spirit Great Land Master, saying:

“Just now your son Master Speaker for Many Others has spoken. Do you have any other sons who should speak?”

Now he spoke again, saying:

“I have one other such son, the spirit Brave Southward Smelter. He is the only other one.”

As he was saying this, the spirit Brave Southward Smelter came by, carrying by his fingertips a boulder that it would take a thousand men to pull, and spoke, saying:

“Who is it who comes to our land and speaks so secretly and slyly? I challenge you to a contest of strength! I will grab your mighty arm first.”

He then offered Brave Southward Smelter his mighty arm, but straightaway it changed into an icicle and then into a sword blade. Thus Brave Southward Smelter, growing fearful, withdrew and sat down.

And so the spirit Brave Mighty Thunderbolt Man, seeking his arm, asked him to draw near so he could grab it. He grasped it as though it were a young reed, crushed it, and cast it aside, forcing his foe to flee straightaway.

So he chased him as far as Lake Mountain-Edge Islets in the land of Sloping Moors and was about to kill him when the spirit Brave Southward Smelter spoke to him, saying:

“I submit! Do not slay me! I will go nowhere other than this land. Nor will I go against the mighty words of my father, the spirit Great Land Master. Nor will I go against the mighty words of the spirit Master Speaker for Many Others. I hereby yield up this central realm of reed plains to the mighty child of heaven’s spirits in obedience to their mighty command.”

Then they went back once again and questioned the spirit Great Land Master, saying:

“Your sons, the spirit Master Speaker for Others and the spirit Brave Southward Smelter, have both said that they will not go against the commands of the mighty child of heaven’s spirits. What will you do?”

And so he replied, saying:

“Just as the spirits who are my sons have said, so I too, your servant, will not go against these mighty words. I hereby yield up the central realm of reed plains in obedience to this mighty command.

“Only, let your servant’s dwelling be like that of the mighty home of the sun line of heaven that will spring from this mighty child of heaven’s spirits. Let them plant the pillars of my mighty halls firmly down into the base of the bedrock and raise the roof beams up as high as the high plains of heaven.

“If your servant is revered thus, he will conceal himself here at the end of the road that bends eighty times, just short of one hundred. And as for the spirits who make up your servant’s one hundred and eighty children, if the spirit Master Speaker for Many Others is chosen to serve in the rear guard and the vanguard of your mighty force, not a single spirit will rebel.”

And so saying, he built a mighty dwelling of heaven in the land of Billowing Clouds on the little beach of Embraced.

He had the estuary spirit Wondrous Eightfold Offerings serve food at a mighty feast held to honor the spirits of heaven.

He uttered a blessing and the spirit Wondrous Eightfold Offerings turned into a cormorant who dived down to the sea bottom and surfaced bearing clay in his mouth, which he used to make several flat-bottomed vessels of heaven.

He cut off seaweed stems to make a fire-drilling board, took a kelp stem to make a fire-drilling stick, and with these he drilled a fire and uttered this blessing:

Because of this fire
that I now drill here,
up in the high plains of heaven,
where the Mighty Mother Sacred Growth

dwells in a new dwelling filling the firmament,
 soot will hang down many hand spans long;
 and down on the earth deep below
 bedrock boulders will burn solid.

Corded ropes spread over thousands of feet,
 the seafolk are casting their nets
 for the wide-mouthed broad-finned bass
 hauled up with a rushing swish.

Trays of split bamboo bend under the burden
 of this fine catch offered up to heaven.

So the spirit Brave Mighty Thunderbolt Man went up once more and reported that he had subdued the central realm of reed plains and made it pledge its submission.

And so the great and mighty spirit Heaven Shining and the spirit Lofty Tree with mighty words commanded the great and mighty prince and heir apparent Truly Winning Have I Won with Rushing Might Ruling Grand Rice Ears of Heaven, proclaiming:

“We are told that the central realm of reed plains has been subdued. Go down now to rule over it as we have charged you to do.”

And so the great and mighty prince, the heir apparent Truly Winning Have I Won with Rushing Might Ruling Grand Rice Ears of Heaven replied, saying:

“While your servant was making ready to descend, he had a child. Lofty as the sun in heaven, dear to both heaven and the land, he is called the mighty one Ripening Rice Ears Lad. He is the one you should send down.”

This child was born from his union with the mighty one Lady Blowing Banners of Bountiful Autumn, daughter of the spirit Lofty Tree. She bore him the mighty one Ruddy Rice Ears of Heaven, then the mighty one Ripening Rice Ears Lad. (Two offspring.)

And with this, they did as he said, and commanded the mighty one Ripening Rice Ears Lad with mighty words, proclaiming:

“We give you rule over this realm of plentiful reed plains filled with fresh rice ears. Now go down from heaven in obedience to our mighty command!”

And so, just as the mighty one Ripening Rice Ears Lad was about to go down from heaven, there appeared at the road's eightfold branchings a spirit whose radiance lit up the high plains of heaven above and the central realm of reed plains below.

And so it was that the great and mighty spirit Heaven Shining and the spirit Lofty Tree commanded the spirit Wreathed Woman of Heaven with mighty words, proclaiming:

"Although you are a weak-limbed woman, you are a spirit who has the power to confront others and stare them down. Therefore, go by yourself to question this spirit thus:

'Who is it who stands on this road that will take our mighty heir down from heaven?'"

So when she asked the spirit this, he replied, saying:

"Your servant is a spirit of the land called Monkey Guard Lad. Because I heard that the mighty child of heaven's spirits was setting forth, I set out to meet him, hoping to serve in his mighty vanguard."

And so they assigned their roles to the leaders of the five sacred professions—the mighty ones Little Roof of Heaven, Solemn Soul, Wreathed Woman of Heaven, Stone Mold Crone, and Jewel Ancestor—and sent them down from heaven.

At this time the great and mighty spirit Heaven Shining gave her grandson her long strands of many curved pendants, the mirror used to lure her out of Heaven's Boulder Cavern, and the sword Grass Scyther.

Also, she attached to his party the spirit Evermore Thought Over, the spirit Strong-Armed Man, and the spirit Lord Cavern Mouth of Heaven, and addressed them, proclaiming:

"This mirror is nothing less than the vessel of my mighty soul. Revere it as though you were worshiping before my person."

Next she proclaimed:

"Let the spirit Evermore Thought Over take charge of these things I have spoken of and lead my worship."

The two spirits Evermore Thought Over and Ripening Rice Ears Lad are worshiped at the Shrine of Lustration, whose shamans' splendid fiftyfold arm-bands fill the air with their jingling.

Next is the spirit Bountiful Fare, who dwells in the Outer Shrine of Forging.

Next is the spirit Lord Cavern Mouth of Heaven, known as Wondrous Stone Gate and also as Plentiful Stone Gate. He is the spirit of the mighty gate of the palace.

Next is the spirit Strong-Armed Man, who dwells in the district of Smithy.

Next come the mighty ones who are the clan ancestors of the five sacred professions:

Little Roof of Heaven (for the village elders of the Intercessors);

Solemn Soul (for the headmen of the Taboo Handlers);

Wreathed Woman of Heaven (for the magnates of the Mummer Women);

Stone Mold Crone (for the village elders of the Mirror Casters);

Jewel Ancestor (for the village elders of the Master Jewelers).

And with these commands, the mighty one Ripening Rice Ears Lad of Heaven left his stone-firm seat in heaven and pushed through layer after layer of heaven's trailing clouds. After solemnly selecting his path, he stood tall on the floating bridge of heaven, then descended to the wondrous ancient peak of Mount Thousand Rice Ears Tall in Sunward on Lands End to reside there.

And so it was that the mighty one Grand Spirit of Heaven and the mighty one Fighter of Heaven strapped stone-hard quivers of heaven onto their backs, girded broadswords bearing mallet-headed pommels by their sides, grasped sumac-wood bows of heaven in their hands, and carried true-shining arrows of heaven as they led in the mighty vanguard.

So this mighty one Grand Spirit of Heaven (is the ancestor of the village elders of the Great Attendants).

The mighty one Fighter of Heaven (is the ancestor of the chieftains of the Fighters).

Now their lord declared:

“This place faces the land overseas. Coming past Bulking Cape, this land basks in the bright light of the morning sun and bathes in the soft glow of the evening sun. Thus it is a fine place indeed!”

And so declaring, he planted the pillars of his mighty halls firmly down in the base of the bedrock, raised the roof beams up as high as the high plains of heaven, and resided there.

And so it was that he addressed the mighty one Wreathed Woman of Heaven, proclaiming:

“Because you were the one to reveal the name of the great spirit Monkey Guard Lad who serves in our mighty vanguard, you shall accompany him on his return. Also, you will bear the mighty name of this spirit in service to me.”

Thus the magnates of the Mummer Women bear the name of the male spirit Monkey Guard Lad, even though they are women.

During this time, the spirit Monkey Guard Lad was fishing at Crumbling Cliffs. A giant clam snapped shut over his hand, and he sank into the salt-tide sea to drown.

When he sank to the bottom, he became Bottom Sinking Mighty Soul.

When bubbles surfaced on the salt-tide sea, he became Bubbling up Mighty Soul.

When they burst in the foam, he became Bursting Foam Mighty Soul.

Now the mighty one Wreathed Woman of Heaven returned to Sunward after having accompanied the spirit Monkey Guard Lad. Straightaway she gathered together all the fish with wide fins and all the fish with narrow fins and questioned them, saying:

“Will you serve the mighty child of heaven’s spirits?”

When she said this, all the fish said:

“We will serve.”

Out of all of them, only the sea slug said nothing.

And so the mighty one Wreathed Woman of Heaven spoke to the sea slug, saying:

“This mouth is a mouth with no answer!”

And so saying, she took a slender knife small enough to tuck in a sash and slit its mouth with it.

Thus the sea slug’s mouth is slit to this very day.

This is also why, in reign after mighty reign, the fresh seafood from Isles made in offering to the sovereign is shared with the magnates of the Mummer Women.

During this time, the mighty one of heaven's high-shining sun Ripening Rice Ears Lad came across a beautiful maiden at Bulking Cape.

And so he questioned her, saying:

"Whose daughter are you?"

She replied, saying:

"I am a daughter of the spirit Great Mountain Majesty, named Lady Sacred of Net Hands. I am also called Lady Blooming Tree Blossoms."

Again he questioned her, saying:

"Do you have any siblings?"

She replied, saying:

"I have an older sister, Lady Lasting Rock."

And so he declared:

"I want to marry you. How does that sound?"

She replied, saying:

"That is not for me to say, milord. My father, the spirit Great Mountain Majesty, is the one to say."

So when he sent a messenger to her father seeking his blessing, the spirit Great Mountain Majesty was greatly pleased and had hundreds of tables piled high with wedding gifts sent to his son-in-law, along with the older sister Lady Lasting Rock.

And so, because the older sister was so hideous that the sight of her horrified him, he sent her back and kept only the younger sister, Lady Blooming Tree Blossoms, spending that one night with his new wife.

And so the spirit Great Mountain Majesty, humiliated by the return of Lady Lasting Rock, sent a messenger who said:

"The reason I sent you both my daughters was this: I made a sacred oath that if you were to take Lady Lasting Rock into your service, the lives of the mighty children of heaven's spirits would last forever like a rock, standing firm and unbending for all eternity through falling snows and fierce gales; and if you were to take Lady Blooming Tree Blossoms into your service, they would flourish like the tree blossoms flourish. But now that you have returned Lady Lasting Rock and kept only Lady Blooming Tree Blossoms,

the lives of the mighty children of heaven's spirits will last little longer than tree blossoms in a pelting downpour."

Thus ever since that time, the royal life spans of heaven's sovereigns have not been long in length.

Some time later, Lady Blooming Tree Blossoms appeared before her husband and spoke to him, saying:

"I am with child. Now that my time draws near, I am telling you this because I think a mighty child of heaven's spirits should not be born in secret."

And so he declared:

"Lady Blooming Tree Blossoms, how could you become pregnant after a single night?! This is not my child. It must be the child of a spirit of the land."

And so she replied, saying:

"If the child I bear is the child of a spirit of the land, then the birth will not go well. If the child I bear is the child of a spirit of heaven, then the birth will go well."

Straightaway she built a spacious hall without a door, entered it, and plastered it shut behind her. When she was about to deliver, she set fire to the hall and then gave birth.

So the names of the children who were born while the flames burned their fiercest were these:

First was the mighty one Bright Flame (ancestor of the magnates of the Fierce Southern Folk of Net Hands).

Next was the mighty one Bold Flame.

Next was the mighty one Flickering Flame, also called the mighty one Sprouting Rice Ears Might, lad of the lofty sun in heaven. (Three spirits.)

HO-DERI AND HOHO-DEMI

Being a lad possessing the fortune of the seas, the mighty one Bright Flame caught all the fish with wide fins and all the fish with narrow fins.

Being a lad possessing the fortune of the mountains, the mighty one Flickering Flame caught all the game with coarse fur and all the game with fine fur.

And so the mighty one Flickering Flame spoke to his older brother, the mighty one Bright Flame, saying:

“I think we should exchange our fortunes with each other and see what happens.”

Though he asked three times, his older brother would not agree to it. Even so, he got him to agree in the end.

And so the mighty one Flickering Flame fished with the fortune of the seas, but he could not catch a single fish. Moreover, he lost his older brother’s fishhook in the sea.

Now his older brother, the mighty one Bright Flame, asked him to return the fishhook, saying:

“The fortune of the mountains is a fortune only one of us is fortunate enough to have. The fortune of the seas is a fortune only one of us is fortunate enough to have. I think we should return our fortunes to each other now.”

So his younger brother, the mighty one Flickering Flame, replied, saying:

“When I fished with your fishhook, I couldn’t catch a single fish, and ended up losing it in the sea.”

But his older brother stubbornly insisted that he return it. Though the younger brother broke up the sword ten hand spans long that was girded by his mighty side and made five hundred fishhooks out of the pieces in compensation, he would not take them. And though he made a further thousand fishhooks in compensation, he would not accept them either, saying:

“I still want to get back the fishhook that originally belonged to me.”

Now while the younger brother was weeping with grief by the seashore, the spirit Current Elder came by and questioned him, saying:

“What is this? Why are you weeping, lad of the lofty sky?”

He replied, saying:

“My older brother and I exchanged fishhooks, but I lost his. When he asked for his fishhook, I gave him many others in compensation, but he would not accept them and said:

“I still want to get back the fishhook that originally belonged to me.”

“That is why I weep and grieve.”

So the spirit Current Elder spoke to him, saying:

“I have a good idea for how to help you, mighty one.”

Straightaway he fashioned a small boat from tightly woven bamboo stalks, placed him in it, and instructed him, saying:

“When I push this boat out to sea, keep going for a while. Eventually your lordship will come to a fine pathway in the currents. If you go that way, you will come to a palace whose roofs cluster close to one another like the scales of a fish. That will be the palace of the spirit Ocean Majesty. When you reach the mighty gate of that palace, there will be a sacred thick-leaved laurel tree growing by a well to one side of it. If you climb to the top of that tree, the daughter of the spirit Ocean Majesty will see you and give you counsel.”

So he went out a little as he had been instructed to do, and everything was as he had said it would be. Straightaway he climbed up to the top of that laurel tree and sat there.

And so, when the serving girl of Lady Bountiful Soul, the daughter of the spirit Ocean Majesty, came bringing a gem-studded vessel to draw water with, there was something shining in the well. Looking up, she saw a handsome man. She thought this very strange.

And so the mighty one Flickering Flame saw the serving girl and entreated her, saying:

“I would like some water.”

Straightaway the serving girl drew some water from the well, placed it in the jeweled vessel, and offered it to him.

And so, without drinking from it, he untied a gemstone from around his mighty neck, put it in his mouth, and then spat it out into the jeweled vessel.

Now the gemstone stuck to the vessel and the serving girl was unable to pry it loose.

So she presented the vessel to the mighty one Lady Bountiful Soul with the gemstone still stuck to it.

And so, seeing the gemstone, she questioned the serving girl, saying:

“Might there be someone outside the gate?”

She replied, saying:

“There is someone sitting atop the laurel tree by the well. He is a very handsome man, even nobler than your lord father. He asked for water, so I offered water to him, but without drinking any of the water, he spat this gemstone into it. I was unable to remove it, so I have brought it over to you still inside the vessel.”

And so the mighty one Lady Bountiful Soul, thinking this strange, went out to see for herself. She fell in love with the youth at a glance, straightaway exchanged looks with him, and then spoke to her father, saying:

“There is a handsome fellow outside our gate.”

And so the spirit Ocean Majesty went out to see for himself, whereupon he spoke, saying:

“This fellow is a mighty child of the high sun in heaven and lad of the lofty sky!”

And so saying, he led him inside. Then straightaway he spread out many layers of sea lion pelts with silk over them and seated him on top. He prepared hundreds of tables piled high with wedding gifts, and held a mighty feast. Straightaway he gave his daughter Lady Bountiful Soul in marriage.

And so he lived there for three years.

Now the mighty one Flickering Flame, thinking on how this had all begun, let out a single long, drawn-out sigh.

So, hearing his sigh, the mighty one Lady Bountiful Soul spoke to her father, saying:

“He has lived here for three years without ever sighing once, but last night he let out a single long, drawn-out sigh. I wonder what the reason might be.”

So the great spirit who was her father questioned his son-in-law, saying:

“This morning my daughter spoke to me, saying:

“My husband has been here for three years without ever sighing once, but last night he let out a single long, drawn-out sigh.”

“I wonder what might be the reason for this, and also what it was that brought you here.”

And so he told the great spirit the entire tale of how his older brother had demanded the return of the fishhook he had lost, just as it had happened.

And with this, the spirit Ocean Majesty summoned together all the fish in the sea, large and small alike, and questioned them, saying:

“I wonder if one of you fish took this hook.”

So the fish all said:

“Recently, the red sea bream has been complaining, saying:

“There is a fishbone stuck in my throat and I can’t eat a thing!”

“So he must be the one who took it.”

Now he searched in the throat of the red sea bream, and there was the fishhook. Straightaway he took it out, washed it, and presented it to the mighty one Flickering Flame.

Then the great spirit Ocean Majesty gave him instructions, saying:

“When you give this fishhook to your older brother, say this:

“*This fishhook is an idle fishhook, a feckless fishhook, a beggarly fishhook, a useless fishhook.*”

“When you say this, give it to him from behind your back.

“Then, mighty one, if your older brother makes his rice paddies in the highlands, make your rice paddies in the lowlands. Because I have charge over the water, your older brother is certain to become a poor man within the space of three years if you do this.

“If he resents this and attacks you, take out this tide-raising jewel and drown him. If he weeps and begs for forgiveness, take out this tide-ebbing jewel and revive him. Torment and harass him in this manner!”

And so saying, he gave him a tide-raising jewel and a tide-ebbing jewel. Then he straightaway summoned all the sea beasts and questioned them, saying:

“A mighty child of the high sun in heaven and lad of the lofty sky is about to make his majestic way to the lands above. Who will escort him for several days and then bring me word on their return?”

So they each replied, reckoning the number of days it would take them to do this by the length of their bodies. Among them, a sea beast that was one arm span long said:

“Your servant can escort him in one day and then return straightaway.”

And so he commanded the yard-long sea beast, saying:

“In that case, you will be the one to escort him. Do not frighten him while you are crossing the middle of the sea.”

And with this command, straightaway he placed him on the sea beast’s neck and sent him off.

So, just as he had promised, the sea beast escorted him back in the space of a single day. When it was about to return, he drew out his sash dagger and fixed it to the sea beast’s neck before sending it back.

Thus this sea beast is known today as the spirit Blade Bearer.

And with this, he proceeded to follow the instructions of the spirit Ocean Majesty in every detail, giving his older brother the fishhook.

So from then on, little by little, the older brother became more and more impoverished. His heart filled with rage, he came to assault his younger brother.

Just as he was about to attack him, the younger brother took out the tide-raising jewel and drowned him.

When he wept and begged forgiveness, his younger brother took out the tide-ebbing jewel and saved him.

After he tormented and harassed him in this manner, the older brother touched his head to the ground before him and spoke, saying:

“Henceforth, I shall be your humble slave and serve as your guard day and night, o mighty one.”

Thus the various postures he made while he was drowning have been performed without fail in token of submission to the sovereign right up to the present time.

Now the daughter of the spirit Ocean Majesty, the mighty one Lady Bountiful Soul, came to him by herself and spoke, saying:

“I am pregnant. Now the time for me to give birth draws near, and I have come here because I thought that a mighty child of heaven’s spirits should not be born in the sweeping plains of the sea.”

And so a birthing hut was built by the seashore straightaway, and its roof was thatched with cormorant feathers.

Now before the thatching was finished, her labor pangs grew urgent and she went inside.

And so just as she was about to give birth, she spoke to her husband, saying:

“When their time draws near, people of other lands all give birth in the form of their homeland. So I will now give birth in my original form. Please, I beg you, do not look at me!”

Now, thinking these words strange, he sneaked up and peered in at her just as she was about to give birth.

She had become an enormous sea beast many arm spans in length that was twisting and slithering around on its stomach.

In shock and fright at the sight of her, he immediately fled far away.

And so the mighty one Lady Bountiful Soul, realizing that he had peeked at her, felt humiliated in her heart and straightaway left their mighty child lying there.

Then she spoke, saying:

“I thought that I would always journey back and forth to here along the ocean pathways. But now that you have peeked at my form, the shame I feel is too great for me to bear.”

And so saying, she straightaway shut the Sea Slope bordering the world of people and went back to her underwater home.

Hence the mighty child she bore was named the mighty one Seaside Brave Lad of Unfinished Cormorant-Feather Thatching, lad of the lofty sun in heaven.

After all this had happened, she continued to resent her husband's pecking in at her, and yet she was unable to cease yearning for him.

And so she sent her younger sister Lady Summoned Soul to be the mighty child's wet nurse, along with a song. That song said:

Ruddy amber glows,
 even lighting up the cords,
 but the white pearl
 whose luster adorns my lord
 is much more lovely!

And so her husband replied with a song that said:

Birds in the offing,
 wild ducks approach the isle
 where I slept together with
 my darling, never to forget
 my whole life through.

As the mighty one Sprouting Rice Ears Might, lad of the lofty sun in heaven, he took up residence in the mighty halls of Thousand Rice Ears Tall and dwelt there for five hundred and eighty years.

His mighty barrow lies west of Mount Thousand Rice Ears Tall.

The mighty one Seaside Brave Lad of Unfinished Cormorant-Feather Thatching, lad of the lofty sun in heaven, took to wife his aunt, Lady Summoned Soul. She bore him mighty sons.

First was the mighty one Hallowed Harvest.

Next was the mighty one Rice Spirit.

Next was the mighty one Master Mighty Offerings.

Next was the mighty one Young Master Mighty Offerings, also called Master Plentiful Mighty Offerings, and also named Boulder Hamlet Lad of Sacred Yamato. (Four offspring.)



So the mighty one Master Mighty Offerings trod over the crests of the waves to live in the land of Everworld, while the mighty one Rice Spirit went into the sweeping plains of the sea to live in the land of his mother.

BOOK TWO



SOVEREIGN JINMU

The mighty one Boulder Hamlet Lad of Sacred Yamato dwelt in the mighty halls of Thousand Rice Ears Tall with his older brother, the mighty one Hallowed Harvest, and took counsel with him, saying:

“From what place, I wonder, would it be best to hear peace and calm under heaven?”

“Let us try heading east.”

And so saying, they straightaway departed from Sunward and made their majestic way through the isle of Lands End.

So when they reached Mortars in the land of Abundance, the lad and lady of that land built a mighty hall raised one foot off the ground and held a great feast there in their honor.

Departing from that land, they dwelt in the mighty halls of Hillock Paddies in the land of Lands End for a year.

And from that land they made their majestic way up to the land of Net Haulers, where they dwelt in the mighty halls of Valiant for seven years.

And from that land they made their majestic way up to the land of Broom-corn Millet, where they dwelt in the mighty halls of Lofty Isle for eight years.

So when they made their majestic way up from that land to reach Swift-Sucking Straits, they encountered a person who came to them flapping his sleeves while he fished astride a turtle.

And so they called him over and questioned him, saying:

“Who are you?”

He replied, saying:

“Your servant is a spirit of the land.”

Again they questioned him, saying:

“Do you know the sea ways?”

He replied, saying:

“I know them well.”

Again they questioned him, saying:

“Well then, will you serve under us?”

He replied, saying:

“I swear to do so.”

And so they stretched out a pole to pull him into the boat, and straight-away bestowed on him the name Little Pole Lad. (This is the ancestor of the royal representatives of Yamato.)

So they made their majestic way up from that land, crossing the ford of Rushing Waves to reach blue-clouded White Shoulder Cove, where they sought to rest for a while.

During that time, the long-legged Lad of Bird Trackers raised a force, lay in wait, and ambushed them.

And so, picking up their shields from the bottom of the royal boat, they went ashore.

Hence that place was named Shield Cove. Nowadays it is known as the Water Pepper Cove of Sunlit Swords.

Now while he was battling with the force of the Lad of Bird Trackers, the mighty one Hallowed Harvest was grievously wounded in his mighty hand by an arrow shot from the bow of the Lad of Bird Trackers himself.

And so he proclaimed:

“It is wrong for me, a son of the sun spirit, to fight facing it. That is why I bear a wound at the hand of this miserable wretch! Let us go now to a place where we can strike them with the sun at our backs.”

And so vowing, he made his majestic way around from the south to reach the sea by Bloody Lagoon, where he washed the blood off his mighty hand.

Hence that place was named Bloody Lagoon.

Going on from there to the land of Woods, he reached the estuary waters of Manly River Mouth and proclaimed:

“Am I to die from a wound received at the hand of such a lowly wretch?!”

And with this shout of manly rage, he died.
Hence that estuary was named Manly River Mouth.
His barrow lies in the land of Woods on Mount Furnace.

So the mighty one Boulder Hamlet Lad of Sacred Yamato made his majestic way onward to the village of Bear Moors, whereupon he caught a brief glimpse of a giant bear going in and out of the mountains. Straightaway it disappeared.

And so the mighty one Boulder Hamlet Lad of Sacred Yamato suddenly fell down in a faint. Each and every member of his mighty force also fainted and fell down.

At this time, Lofty Storehouse Elder (this is the name of a person) took up a broadsword sharp enough to slice through anything with a single slash and, reaching the place where the mighty child of heaven's spirits had fallen down in a faint, he offered it up.

Straightaway the mighty child of heaven's spirits woke and stood up, proclaiming:

“How long a time I spent asleep!”

So when he received the broadsword and grasped it aloft, the wild spirits of the mountains of Bear Moors were all cut down of themselves.

And so the men of his mighty force who had fainted and fallen down now also awoke and stood up.

When the mighty child of heaven's spirits asked about the origins of the broadsword, Lofty Storehouse Elder replied, saying:

“I had a dream in which the great and mighty spirit Heaven Shining and the spirit Lofty Tree together summoned Mighty Thunderbolt Man to them and proclaimed:

“We hear a terrible racket in the central realm of reed plains. Our mighty heir must not be dwelling there in peace. This central realm of reed plains is a land you have already made pledge its submission. Therefore you should go down.”

“And so Mighty Thunderbolt Man replied, saying:

“Even if your servant does not go down, there is a broadsword that land is certain to submit to. You should send down that broadsword.

(This blade is named the spirit Glinting Slasher, also the spirit Stern Slasher, and also Slashing Mighty Soul. It dwells in the mighty halls of the spirit of Boulder Top.)

“Send this blade by piercing the storehouse roof of Lofty Storehouse Elder and dropping it through.’

“So he spoke to me, saying:

“When you open your eyes in the morning search for the blade, then take it up and offer it to the mighty child of heaven’s spirits.’

“So early the next morning I looked in my storehouse, just as I had been instructed to do in the dream, and there indeed lay a broadsword! And thus I came to offer it to you, that is all.”

Now the great spirit Lofty Tree made another mighty command, issuing these instructions:

“Mighty child of heaven’s spirits, do not make your majestic way deeper inland right this instant. Unruly spirits dwell there in great numbers. I will now send you a raven of many feet, and this raven of many feet will guide you on the path. You should make your majestic way behind it.”

So he made his majestic way behind the raven of many feet, just as he had been instructed to do, and when he reached the far end of the river of Good Moors he came across a person catching fish with a trap made from split bamboo.

And so the mighty child of heaven’s spirits questioned him, saying:

“Who are you?”

Whereupon he replied, saying:

“Your servant is a spirit of the land. I am named Offerings Bearer.” (This is the ancestor of the cormorant keepers of Netters.)

When he made his majestic way onward from that place, a person with a tail appeared from out of a well. Something shone in the well.

And so he questioned him, saying:

“Who are you?”

To which he replied, saying:

“Your servant is a spirit of the land. I am named Well Glimmer.” (This is the ancestor of the headmen of Good Moors.)

Straightaway he entered the mountains and came across another person with a tail. This person appeared pushing his way out from the mountain boulders.

And so he questioned him, saying:

“Who are you?”

To which he replied, saying:

“Your servant is a spirit of the land. My name is Boulder Pusher Boy. Since I had heard that the mighty child of heaven’s spirits had made his majestic

way here, I came out to greet him, that is all.” (This is the ancestor of the Natives of Good Moors.)

From there he thrust his way through the mountain, parting its cliffs to push open a path for the royal progress into Floating Paddies.

Hence that place was called the Push of Floating Paddies.

Now in Floating Paddies there were two brothers, named the Elder Brother of Deceit and the Younger Brother of Deceit.

So the raven of many feet was sent to question these two and spoke to them, saying:

“The mighty child of heaven’s spirits has made his majestic way here just now. Will you fellows serve him?”

Now the Elder Brother of Deceit, who was lying in ambush, let loose a humming-bulb arrow to drive the raven off.

Hence the spot where the humming-bulb arrow fell was named Humming-Bulb Point.

“Let us lie in wait and strike them,” the two said, and sought to assemble a force.

But they were unable to muster a force, and so they pretended to pledge their service. They built a large hall, and in that hall they made a deadfall trap to ambush them.

Then the Younger Brother of Deceit went out to greet the mighty child of heaven’s spirits. Bowing in submission, he spoke, saying:

“It is the older brother of your servant who drove back the messenger sent by the mighty child of heaven’s spirits. Plotting to ambush you, he sought to assemble a force, but he was unable to muster one. So he built a hall, and in it he has made a deadfall trap with which to ensnare you. So I have come ahead to meet with you and reveal his plan.”

And so the mighty one Road Grandee, ancestor of the village elders of the Great Attendants, together with the mighty one Great Fighter, ancestor of the chieftains of the Fighters, summoned the Elder Brother of Deceit to them and berated him, saying:

“You will be the first to enter the great hall built in honor of our lord. Then the manner of your service will be brought to light!”

Straightaway they grasped the hilts of their broadswords, brandished their spears, and nocked arrows to their bowstrings as they drove him inside the hall, whereupon the trap he had laid immediately crushed him to death.

And so they pulled him out and hacked him to pieces.
 Hence that place was named the Bloody Field of Floating Paddies.
 And so the Younger Brother of Deceit laid a great feast for everyone in
 the royal force.

At this time, they sang a song that said:

In Floating Paddies
 by the high hold
 I set a snare for snipe.
 Long I waited there,
 but caught no snipe.
 Instead a fine and fierce
 whale was what I caught!

If the older wife
 begs for a bite,
 slice off many morsels
 scant as spiky nuts
 from the buna beech.

If the younger wife
 begs for a bite,
 slice off many morsels
 fat as sweet nuts
 from the evergreen beech.

Eh, those wretched fools! (*to curses*)
 Ah, those wretched fools! (*to guffaws*)

So this Younger Brother of Deceit (is ancestor of the royal water bearers
 of Floating Paddies).

Making his majestic way onward from there, the mighty child of heaven's
 spirits reached a great pit dwelling at Great Pass. Eighty fierce braves, all Bur-
 rowers bearing tails, occupied the pit dwelling and raised a clamor as they lay
 in wait.

And so it was that the mighty child of heaven's spirits issued a mighty summons bidding the eighty braves come to a banquet. For the eighty fierce braves he provided eighty servers, each with a blade girded by his side, and he gave these servers instructions, saying:

“When you hear singing, cut them all down.”

So the song giving the signal to strike the Burrowers said:

At Great Pass
the great pit dwelling
holds many people
who now sit inside.

Though many are the people
who now sit inside,
fierce and furious
lads of the Fighters,
with your mallet-head pommels,
with your stone-hard pommels,
strike and put an end to it!

Fierce and furious
lads of the Fighters,
with your mallet-head pommels,
with your stone-hard pommels,
now you should strike them!

And with this song, they drew their swords as one and smote them dead.

Afterward, when the sovereign set out to smite the Lad of Bird Trackers, he sang a song that said:

Fierce and furious
lads of the Fighters,
in a field of foxtail millet thrives
a stinking stalk of chive.

Hunt for its roots,
seek out its shoots,
strike and put an end to it!

Also, he sang a song that said:

Fierce and furious
lads of the Fighters,
at the base of the hedge
was planted mountain ginger,
whose bitterly sharp bite
lingers long in memory.

Strike and put an end to it!

Also, he sang a song that said:

Spirit winds sweep
the sea at Sacred Streams,
on whose large rocks
there creep around
little periwinkles.

Just so, creep around,
strike and put an end to it!

Also, when the sovereign sought to smite the two brothers of Stonehold,
his mighty force became tired for a while.

And so he sang a song that said:

Shields lined up to shoot
at Mount Embrace,
through gaps in the trees,
watching with eyes alert,
we joined in battle
and now are famished.

With your island birds,
you cormorant keepers,
come now to aid us!

And so it was that the mighty one Plentiful Rushing Sun made his way
there and spoke to the mighty child of heaven's spirits, saying:

“Hearing that the mighty child of heaven’s spirits had descended from heaven, I have followed down after him to come here.”

Straightaway he offered up a jewel of heaven as a token of his words and entered his service.

So the mighty one Plentiful Rushing Sun took to wife the Lady of Bird Trackers, younger sister of the Lad of Bird Trackers. She bore him the mighty one Fine True Elder. (This is the ancestor of the village elders of the guild of Swordsmen, the grandees of Piled Rice Ears, and the grandees of the Gift Women.)

So His Majesty subdued the wild spirits, making them pledge their submission, and drove off those people who did not surrender. Dwelling in the mighty halls of White Oak Fields by the slopes of Mount Ridge-Ringed, he ruled over all under heaven from there.

So while he was still dwelling in Sunward, he took to wife the Lady of Vale, younger sister of the magnate of Little Bridge in Net Hands, and she bore him two sons: the mighty one Crooked Majestic Might and then the mighty one Majestic Might of Kisu.

But when he later sought another maiden to become his queen, the mighty one Great Fighter spoke to him, saying:

“There is a maiden here in Yamato said to be the mighty child of a spirit. The reason is this:

“The daughter of Ditch Tip of Three Isles, called Lady Ah! My Husband’s Arrow Struck, was very beautiful to behold. So Master Great One, the great spirit of Three Loops, was smitten at the sight of her, and when the maiden was relieving herself, he changed into a red arrow, floated down the ditch where she was emptying her bowels, and poked her privates.

“And so, startled, the maiden rose and fled back in a fluster. Straightaway she took home the arrow and placed it beside her bed, where it instantly changed into a handsome young man. Straightaway he took the maiden to wife, and she bore him a child named the mighty one Lady Panicked Privates Poked, also called Lady Panicked Lady Summoned Sacred Ward. (The second name replaced the first due to dislike of the word ‘privates.’)

“So that is the reason she is said to be the mighty child of a spirit.”

Now there appeared seven maidens strolling through High Holly Moor, with Lady Summoned Sacred Ward in their midst.

And so the mighty one Great Fighter, seeing Lady Summoned Sacred Ward, addressed heaven's sovereign with a song that said:

In Yamato lies
High Holly Moor,
where seven pass.

Of those maidens,
which will you wed?

At that time Lady Summoned Sacred Ward was standing in front of the other maidens. Straightaway heaven's sovereign saw the young maids and, knowing in his mighty heart that Lady Summoned Sacred Ward was standing foremost among them, he replied with a song that said:

Well, if I am forced to choose,
then the one standing foremost,
the eldest, will I take to wife.

And so, when the mighty one Great Fighter conveyed the mighty words of heaven's sovereign to Lady Summoned Sacred Ward, she looked at the lines that had been tattooed at the corners of his eyes to lengthen them and, thinking them strange, she sang a song that said:

They are like the swift,
the plover, and the striped finch—
why such sharp-slit eyes?

And so the mighty one Great Fighter replied with a song that said:

So that maidens may
meet me face to face,
hence these sharp-slit eyes.

So the maiden spoke, saying:
"I pledge myself to His Majesty's service."

Now the dwelling of the mighty one Lady Summoned Sacred Ward was located in the upper reaches of Lily River. Heaven's sovereign made his majestic way to her place there and spent the night with her.

(The reason this river is called Lily River is that many mountain lilies grow on its banks. Thus the word for lily appears in its name. The *sai* used here is the original form of the word *sayuri*.)

Later, when Lady Summoned Sacred Ward entered the mighty halls of heaven's sovereign as his wife, he made a mighty song that said:

On a reed-filled plain,
in a cramped and dirty hut,
atop woven mats of sedge
spread to refresh visitors,
have we slept together.

And so their mighty offspring who came into the world were named the mighty one Lad of Many Wells then the mighty one Sacred Majestic Might of Many Wells, and then the mighty one Sacred Majestic Might of Jade River. (Three offspring.)

After heaven's sovereign had passed away, the mighty one Crooked Majestic Might took to wife his stepmother, the queen Lady Summoned Sacred Ward, and plotted to kill his three younger half-brothers.

At this time their mighty mother Lady Summoned Sacred Ward, racked with worry, informed her mighty sons of this in a song that said:

Over Lily River
rising clouds cross,
and on Mount Ridge-Ringed
tree leaves start to rustle,
winds will soon begin to blow.

Also, she sang a song that said:

Over Mount Ridge-Ringed
daytime clouds waver,
and as night deepens
winds will soon begin to blow,
rustling tree leaves.

Now the mighty princes, hearing this and understanding its import, grew alarmed and set out straightaway to slay Crooked Majestic Might, whereupon the mighty one Sacred Majestic Might of Jade River turned to his older brother, the mighty one Sacred Majestic Might of Many Wells, and spoke to him, saying:

“Older brother, arm yourself and go in to slay Crooked Majestic Might!”

So he armed himself and went in to slay Crooked Majestic Might, but his hands and feet began to tremble and he was unable to slay him.

And so it was that the younger brother, the mighty one Sacred Majestic Might of Jade River, asked for the arms of his older brother, went inside, and slew Crooked Majestic Might.

So that mighty one was further honored with the mighty name Brave Majestic Might of Jade River.

And so the mighty one Sacred Majestic Might of Many Wells deferred to his younger brother Brave Majestic Might of Jade River, saying:

“I failed to slay our foe. It was you, o mighty one, who was able to slay him. Thus I should not be above you, even though I am older. Thus I call upon you, o mighty one, to rise above me and rule over all under heaven. Your servant will aid you, o mighty one, by serving as your ritual abstainer.”

So the mighty one Lad of Many Wells (is ancestor of the village elders of Thorny Paddies and Abundant Isles).

The mighty one Sacred Majestic Might of Many Wells (is ancestor of: the grandees of Vast; the village elders of the guilds of the Little Ones and the Boundary Markers; the magnates of Firelight, of Large Paddies, and of Crumbling Coast; the village elders in charge of the royal granaries of Lands End; the grandees of the guild of Wren; the royal representatives of the guild of Wren and of Little Rising Rapids; the chieftains of Boxwood Trees; the royal representatives of the lands of Groves, Sloping Moors, Stonehold in Farthest Road, Midway in Straight Road, and Strand; the chieftains of Ship Timber in Sacred Streams; and the grandees of Cinnabar Grounds in Little Plots and of Isle Paddy).

The mighty one Sacred Majestic Might of Jade River went on to rule over all under heaven.

All told, the years of the sovereign of heaven Boulder Hamlet Lad of Sacred Yamato were one hundred and thirty-seven.

His mighty barrow lies north of Mount Ridge-Ringed, on White Oak Spur.

SOVEREIGN SUIZEI

The mighty one Sacred Majestic Might of Jade River dwelt in the mighty halls of High Hillock in Kudzu Hold and ruled over all under heaven from there.

This sovereign of heaven took to wife Lady River Fork, ancestor of the district masters of Stonehold. She bore him the mighty one Stonehold Lad Might of Jewel Hand. (One offspring.)

The years of this sovereign of heaven were forty-five.

His mighty barrow lies on Offerings Paddy Hillock.

SOVEREIGN ANNEI

The mighty one Stonehold Lad Might of Jewel Hand dwelt in the mighty halls of Wanderers' Caves in Salt Blocks and ruled over all under heaven from there.

This sovereign of heaven took to wife Lady Young Valley, daughter of the district master of Flies, himself the older brother of Lady River Fork. She bore him the mighty one Elder Brother Ever-Root Lad, the mighty one Lad Plow Mate of Great Yamato, and the mighty one Stonehold Lad.

Of the three offspring born to this sovereign of heaven, it was the mighty one Lad Plow Mate of Great Yamato who would go on to rule over all under heaven.

Next the mighty one Stonehold Lad had two mighty princes for children.

The first child was Grandchild (ancestor of the district heads of Roadway in Splendid Land, Hidden, and Three Moors).

The second child, the mighty one Might of Reed Fence, dwelt in the mighty halls of Mighty Wellspring in Foamway.

This mighty prince had two daughters. The elder sister was named Elder Sister of Flies and also the mighty one Lady Ours of Great Yamato. The younger sister was named Younger Sister of Flies.

The years of this sovereign of heaven were forty-nine.

His mighty barrow lies in the mighty cleft of Mount Ridge-Ringed.

SOVEREIGN ITOKU

The mighty one Lad Plow Mate of Great Yamato dwelt in the mighty halls of Border Hillock in Featherlight and ruled over all under heaven from there.

This sovereign of heaven took to wife an ancestor of the district masters of Stonehold, the mighty one Grand Lady Truly Young, also called the mighty one Lady Food Spirit. She bore him the mighty one Royal Rice Lands Lad, then the mighty one Crooked Lad. (Two offspring.)

The mighty one Royal Rice Lands Lad would rule over all under heaven.

Next comes the mighty one Crooked Lad (ancestor of the lords of Bloody Lagoon, the lords of Bamboo in Sheer Gullies, and the district heads of Reed Well).

The years of this sovereign of heaven were forty-five.

His mighty barrow lies atop Barren Dell by Mount Ridge-Ringed.

SOVEREIGN KŌSHŌ

The mighty one Royal Rice Lands Lad dwelt in the mighty halls of Flank Top in Kudzu Hold and ruled over all under heaven from there.

This sovereign of heaven took to wife the mighty one Lady Outer Paddy Plumes, who was the younger sister of an ancestor of the village elders of Little Plots by the name of Outer Offshore. She bore him the mighty one Grand Perfect Lad of Heaven and then the mighty one Perfect Lad Grand Land Person of Great Yamato. (Two offspring.)

The younger brother, the mighty one Perfect Lad Grand Land Person, would rule over all under heaven.

The elder brother, the mighty one mighty prince Grand Perfect Lad of Heaven (is ancestor of: the grandees of Spring Haze, Great Granary, Foxtail Millet Fields, Little Moor, Persimmon Place, Oak Well, Great Pass, Cavern, Falls, Leafy Chestnuts, Plumegrass Paddies, War Bow, and Mount Horn; the magnates of Food Heights in Sacred Streams and those of Scarlet Lily; and the royal representatives of the land of Near Freshwater Sea).

The years of this sovereign of heaven were ninety-three.

His mighty barrow lies on Mount Plains Edge at Flank Top.

SOVEREIGN KŌAN

The mighty one Perfect Lad Grand Land Person of Great Yamato dwelt in the mighty halls of Dragonfly Isles at Sanctum in Kudzu Hold and ruled over all under heaven from there.

This sovereign of heaven took to wife his niece, the mighty one the Lady of Promontory. She bore him the mighty one Great Force Advancing Into Broomcorn Millet and the mighty one Little Lad Grand Jewel of Great Yamato. (Two offspring.)

The mighty one Little Lad Grand Jewel of Great Yamato would rule over all under heaven.

The years of this sovereign of heaven were one hundred and twenty-three.
His mighty barrow lies on Jewel Hand Hillock.

SOVEREIGN KŌREI

The mighty one Little Lad Grand Jewel of Great Yamato dwelt in the mighty halls of Hut Doors in Dark Paddies and ruled over all under heaven from there.

This sovereign of heaven took to wife the mighty one Lady Dainty, who was the daughter of an ancestor of the district chiefs of Far Market by the name of Great Eyes. She bore him the mighty one Little Lad Land Ruler of Great Yamato. (One offspring.)

He also took to wife Lady Rushing Thousands Truly Young of Spring Haze. She bore him the mighty one Lady Rushing Thousands. (One offspring.)

He also took to wife the mighty one Lady Ours of Great Yamato. She bore him the mighty one Lady Myriad Robes of Yamato; then the mighty one Lord Shoulder-Piercing Lad; then the mighty one Lad Beckoned Boldly Lad, also called the mighty one Great Broomcorn Millet Lad; and then Lady Younger Sister Swift Flight of Yamato. (Four offspring.)

He also took to wife the Younger Sister of Flies, whose older sister was the mighty one Lady Ours. She bore him the mighty one Lad Waking Moment Lad and the mighty one Young Lad Brave Broomcorn Millet Lad. (Two offspring.)

All told, this sovereign had eight offspring (five mighty princes and five mighty princesses).

So the mighty one Little Lad Land Ruler of Great Yamato would rule over all under heaven.

The mighty one Great Broomcorn Millet Lad and the mighty one Young Lad Brave Broomcorn Millet Lad joined together to place prayer jars by Ice River in Plowed Plots. Making this their entryway, they subdued the land of Broomcorn Millet and made it pledge its submission.

So this mighty one Great Broomcorn Millet Lad (is ancestor of the grandees of the upper circuit of Broomcorn Millet).

Next comes the mighty one Young Lad Brave Broomcorn Millet Lad (ancestor of the grandees of the lower circuit of Broomcorn Millet and the grandees of Sedge Hat).

Next comes the mighty one Lad Waking Moment (ancestor of the grandees of Ox Pastures in Plowed Plots).

Next comes the mighty one Lord Shoulder-Piercing Lad (ancestor of the grandees of Bird Nets in the land of Yonder, the grandees of Land Point in the land of Abundance, the magnates of Hut Fields, and the chieftains of the seafolk of Horns).

The years of this sovereign of heaven were one hundred and six.

His mighty barrow lies on Horse Pass at Half Hillock.

SOVEREIGN KÖGEN

The mighty one Little Lad Land Ruler of Great Yamato dwelt in the mighty halls of Border Fields in Featherlight and ruled over all under heaven from there.

This sovereign of heaven took to wife the mighty one Inner Grim Woman, who was the younger sister of an ancestor of the grandees of Piled Rice Ears

by the name of the mighty one Inner Grim Man. She bore him the mighty one Great Lad, the mighty one Little Lad Brave Boar Heart, and the mighty one Young Little Lad Grand Majestic Might of Yamato. (Three offspring.)

He also took to wife the mighty one How Grim a Woman, daughter of the mighty one Inner Grim Man. She bore him the mighty one Great Lad Grand Sincerity.

He also took to wife the Lady of Clay Calmed, daughter of Green Soul of Riversides. She bore him the mighty one Brave Lad of Clay Calmed. (One offspring.)

All together this sovereign of heaven had five offspring.

So the mighty one Young Little Lad Grand Majestic Might of Yamato would rule over all under heaven.

The first son of his eldest brother, the mighty one Great Lad, was the mighty one Brave Lord of Jade River (ancestor of the grandees of Feasters).

His second son was the mighty one Lord Rice Cart Lad (ancestor of the grandees of the royal butlers bearing oak-leaf cups).

The mighty one Great Lad Grand Sincerity took to wife Lady Lofty Elder Heir of Kudzu Hold, younger sister of Great Rice Lad, himself ancestor of the village elders of Little Plots. She bore him the mighty one Fine Heir of Midward (this is the ancestor of the grandees of Midward in Mountain Back).

He also took to wife Lady Mountain Shade, who was the younger sister of an ancestor of the royal representatives in charge of the land of Woods by the name of Mortar Lad. She bore him Brave Heir of Riverbound.

This Brave Heir of Riverbound had nine offspring (seven boys and two girls).

First was the heir of Silken Folk Shrine (ancestor of the grandees of Silken Folk, Coppice, Waveseen, Starry River, and Freshwater Sea; and of the mag-nates of the guild of Rising Rapids).

Next was the heir Little Handle of Crossing (ancestor of the grandees of Crossing and the guilds of Little Wren and Featherlight).

Next was the heir of Soga Stone River (ancestor of the grandees of Soga, Riverbank, Paddybound, Tall Hackberries, Little Plowed Plots, Cherry-Tree Well, and Shore Paddies).

Next was the heir Owl of Chestnut Verge (ancestor of the grandees of Chestnut Verge and Narrow Fields; and of the village elders in charge of His Majesty's horse trappings).

Next was the heir of Horn in Woods (ancestor of the grandees of Woods, Horn, and Slope Foot).

Next was Lady True Thread of Fighters.

Next was Inner Lady Moors.

Next was the mighty prince Archer Lad of Long Inlet in Kudzu Hold (ancestor of the grandees of Jewel Hand, Target Makers, Thriving Inlet, and Our Hold).

Also, there was the heir Young Child (ancestor of the grandees of Marshy River Mouth).

The years of this sovereign of heaven were fifty-seven.

His mighty barrow lies amid the mounds of Sword Pond.

SOVEREIGN KAIKA

The mighty one Young Little Lad Grand Majestic Might of Yamato dwelt in the mighty halls of Sandy River in Spring Haze and ruled over all under heaven from there.

This sovereign of heaven took to wife Lady Bamboo Moor, daughter of Hot Spring Hatchets, himself the great district master of Valley Edge. She bore him the mighty one mighty prince Lad Hot Spring Growth. (One offspring.)

He also took to wife his stepmother, the mighty one How Grim a Woman. She bore him the mighty one Inie Inner Lad Majestic Tree, then the mighty one Lady Royal Lands. (Two offspring.)

Also, he took to wife the mighty one Lady Oke, younger sister of the mighty one Oke Land Lad, himself the ancestor of the grandees of Clay. She bore him the mighty prince Seated Lad. (One offspring.)

He also took to wife Lady Eagle, daughter of the heir of Dripping Waters in Kudzu Hold. She bore him the mighty prince Brave Lord Plentiful Hazura. (One offspring.)

All told, this sovereign of heaven had five offspring (four mighty princes and one mighty princess).

So the mighty one Inie Inner Lad Majestic Tree would rule over all under heaven.

The offspring of the mighty prince Lad Hot Spring Growth were the mighty prince Root Heir of Great Round Hold and the mighty prince Root Heir of Sandy Hollows. (Two offspring.)

These two mighty princes had five daughters between them.

Next, the mighty prince Seated Lad took to wife Lady Ena of Mountain Back, also known as the mistress of Reap Banner. She bore him the mighty prince of Great Fork, then the mighty prince Little Fork, and then the heir of Sour Sight. (Three offspring.)

He also took to wife Grand Dark Glance, a mistress of Fine Plumes, daughter of the mistress of Spring Haze named Brave Land Victor. She bore him the mighty prince Fine Plumes Lad; then the mighty prince Little Fine Plumes; then the mighty one Lady Fine Plumes, also named Lady Fine Plumes Way (This mighty one Lady Fine Plumes was the consort of the sovereign Keen-Eyed); and then the mighty prince Sanctum Lad. (Four offspring.)

He also took to wife Lady Summons Water of Long Breath, daughter of the spirit Mighty Shade of Heaven, who is revered by the priests of Mighty Summit in Freshwater Sea. She bore him the mighty prince Road-Raising Master Lad of Valley Edge; then the mighty prince Truly Young Fresh Rice Ears; then the mighty prince Sacred Great Root, also called the mighty prince Inner Lad Many Melons; then Lady Summons Spirits of Fresh Rice Ears; and then Lady Mighty Wellspring. (Five offspring.)

He also took to wife the mighty one Lady Oke, who was the younger sister of his mother. She bore him the mighty prince Truly Young of Great Round Hold in Mountain Back, then the mighty prince Grand Lad and then the mighty prince Inner Root. (Three offspring.)

All told, the mighty prince Seated Lad had eleven mighty offspring.

The children of the mighty prince Seated Lad's eldest son, the mighty prince of Great Fork, were the mighty prince Dawn Break and the mighty prince of Seatop. (Two offspring.)

First comes the mighty prince Dawn Break (ancestor of the magnates of Plumed Noble and the royal representatives of Smithy, both in Sacred Streams).

Next comes the mighty prince of Seatop (ancestor of the magnates of Lady Paddies).

Next comes the mighty prince Seated Lad's younger son, the mighty prince Little Fork (ancestor of the magnates of River End in Crooked Road).

Next comes his younger brother, the mighty prince who was the heir of Sour Sight (ancestor of the magnates of Dwarf Bamboo).

Next comes his younger half-brother, the mighty prince Fine Plumes Lad (ancestor of the village elders of the guild of Sunlit Swords and the royal representatives of the land of Mountain Gorges).

Next comes his younger brother the mighty prince Little Fine Plumes (ancestor of the junior lords of Kudzu Moor, and the junior lords of Mosquito Moor in Near Freshwater Sea).

Next comes his younger brother the mighty prince Sanctum Lad (ancestor of the lords of Majestic Might in Immortals Passage).

The mighty prince Seated Lad's son, the mighty prince Road Master, took to wife the maiden True Home of River Head in Valley Edge. She bore him the mighty one Lady Spirit Court Home, then the mighty one Lady Target, then the mighty one Lady Younger Sister, and then the mighty prince Lord Mighty Gate. (Four offspring.)

First comes the mighty prince Lord Mighty Gate (ancestor of the lords of Plumes in Three Rivers).

Next comes the younger brother of the mighty prince Road Master, the mighty prince Truly Young as Fresh Rice Ears (ancestor of the chieftains of Many Shoals in Near Freshwater Sea).

His younger brother was the mighty prince Sacred Great Root (ancestor of the royal representatives of First Home in the land of Fine Soil and the village elders of the guild of Long Looms).

Next comes the mighty prince Seated Lad's son, the mighty prince Truly Young of Great Round Hold in Mountain Back, who took to wife Lady Mallard Marsh of Valley Edge, herself the daughter of his younger full brother, the mighty prince Inner Lad. She bore him the mighty prince Thunder Crab Eyes.

This mighty prince took to wife Lady Lofty Tree, daughter of the grandee of Far Cove. She bore him the mighty prince Heir of Long Breath.

This mighty prince took to wife Lady Lofty Brow of Kudzu Hold. She bore him the mighty one Lady Perfect of Long Breath, then the mighty one Lady Sky, and then the mighty prince Long Breath Lad. (Three offspring. This mighty prince is the ancestor of the magnates of Plumed Noble in Broom-corn Millet and the magnates of Crumbling Coastline in Plowed Plots.)

Also, the son of the mighty prince Seated Lad, the mighty prince Heir of Long Breath, took to wife Lady Summons Rice of River Fork. She bore him the mighty prince Great Pass of Much Lowing (ancestor of the royal representatives of Sheer Gullies).

The mighty prince Brave Lord Plentiful Hazura who is mentioned above (is ancestor of the grantees of Way Warden; the royal representatives of the guilds of Grand Sea, Mighty Name, and Grand Sea in Rice Plots; the lords of Lofty Moor in Valley Edge; and the royal grandchildren of Netting).

The years of this sovereign were sixty-three.

His mighty barrow lies on a hill by Sandy River.

SOVEREIGN SUJIN

The mighty one Inie Inner Lad Majestic Tree dwelt in the mighty halls of Glistening Fence in Stonehold and ruled over all under heaven from there.

This sovereign of heaven took to wife Lady Fine Eyes of Far Cove Trout, a daughter of the mistress of Rough River and the royal representative of

Woods. She bore him the mighty one Inner Lad Plentiful Trees, then the mighty one Inner Lady Plentiful Plows. (Two offspring.)

He also took to wife Lady Great Sea Folk, ancestor of the village elders of Little Plots. She bore him the mighty one Great Inner Lad, then the mighty one Inner Lad Eightfold Slopes, then the mighty one Inner Lady Jade Tree, and then the mighty one Inner Lady Far Market. (Four offspring.)

He also took to wife the mighty one Lady Royal Lands, daughter of the mighty one Great Lad. She bore him the mighty one Keen-Eyed Inner Lad Howler, then the mighty one Truly Young Beckoned, then the mighty one Lady Firm Land, then the mighty one Lady Thousands Worshipped of Yamato, then the mighty one Lady Splendid Land, and then the mighty one Yamato Lad. (Six offspring.)

This sovereign of heaven had twelve children all told (seven mighty princes and five mighty princesses).

The mighty one Keen-Eyed Inner Lad Howler would rule over all under heaven.

Next comes the mighty one Inner Lad Plentiful Trees (ancestor of the magnates of upper and lower Forest Moor.)

Next comes his younger sister, the mighty one Inner Lady Plentiful Plows. (She oversaw the rites of worship at the mighty halls of the great spirit in Sacred Streams.)

Next comes the mighty one Great Inner Lad (ancestor of the grandees of Headland).

Next comes the mighty one Yamato Lad. (In the time of this mighty prince, royal tombs were fenced with the bodies of people who had been buried alive.)

In the royal reign of this sovereign of heaven many plagues occurred, and the people were on the verge of extinction.

And so, one night when heaven's sovereign was weeping and grieving as he sat upon the spirit throne, the mighty spirit Master Great One appeared to His Majesty in a dream and spoke to him, saying:

“This is the working of my mighty will. Therefore take Great Paddies Lordling and have him worship before me. Then the plagues caused by my spirit will cease to occur, and the land will be at peace.”

And with this, messengers on swift steeds were dispatched in all four directions to search for a person named Great Paddies Lordling. They found him in the village of Rich Soil in Riversides and presented him to His Majesty.

And so heaven's sovereign questioned him, saying:

"Whose child are you?"

He replied, saying:

"The great spirit Master Great One once took to wife a daughter of the mighty one Majestic Might of Kilns by the name of Lady Summoned Lively Soul. She begat the mighty one Wondrous Flagon Paddy, who begat the mighty one Food Vessel Paddy Corner, who begat the mighty one Brave Flagon Elder, who begat your servant Great Paddies Lordling."

Now heaven's sovereign was greatly pleased and proclaimed:

"All under heaven will be at peace, and the people will flourish."

And so proclaiming, he straightaway made the mighty one Great Paddies Lordling the high priest of Mount Mighty Sanctum and had him worship the great spirit of Three Loops there.

Also, His Majesty spoke to the mighty one How Grim a Man, bidding him make many flat-bottomed vessels of heaven and establish shrines for the spirits of heaven and earth.

Also, the spirit of Corner Pass in Floating Paddies was revered with red shields and spears.

Also, the spirit of Great Pass was revered with black shields and spears.

Also, the spirits of the mountain-pass spurs and river rapids were not forgotten, and offerings of sacred wands were made to them.

Therefore the plagues all ceased and the realm was at peace.

The reason that person called Great Paddies Lordling was known to be the descendant of a spirit is this:

The Lady Summoned Lively Soul mentioned above was fine to behold and noble in her bearing. Now, at this time there was a youth whose form and bearing were beyond compare. In the middle of the night he suddenly came to her.

So they were stirred by the sight of each other and joined in marriage; while spending time together thus, it soon came to pass that the lovely maid became pregnant.

And so her father and mother, finding it strange that she should be pregnant, questioned their daughter, saying:

“You have become pregnant all by yourself. Without a husband, how is such a pregnancy possible?”

She replied, saying:

“There is a handsome youth. I don’t know his name or that of his family. Every night he comes to me, and in spending time with him thus it came to pass that I became pregnant.”

And with this, her father and mother, wishing to know who this person was, instructed their daughter, saying:

“Scatter red clay by your bed. Thread a needle with a bundle of hemp yarn and sew it onto the hem of his robe.”

So she did as she was instructed, and when they looked in the next morning, the needle had passed through the keyhole of the door and gone outside, leaving only three loops of thread behind.

And so straightaway they knew the manner in which he had left through the keyhole. Following the thread, they reached Mount Three Loops, where it stopped at the shrine of the spirit.

So that is why he is known to be the descendant of a spirit.

Also, because three loops of thread had been left behind, the place was named Three Loops.

(The mighty one Great Paddies Lordling is the ancestor of the magnates of Three Loops and the magnates of Wild Ducks.)

Also, in this royal reign the mighty one Great Lad was sent to the circuit of Yonder, while his son the mighty one Brave Lord of Jade River was sent to the twelve circuits of the eastlands to subdue and settle the people there who did not submit.

Also, the mighty prince Seated Lad was sent to the land of Valley Edge to slay Mighty Hat Majestic Might of Kuga. (This is the name of a person.)

So when the mighty one Great Lad set out for the land of Yonder, he came across a maiden wearing a knee-length skirt who stood on Level Pass in Mountain Back and sang a song that said:

O Inner Lad Majestic Tree!

O Inner Lad Majestic Tree!

The thread of your life
they would sever in stealth!

By the back entrance
 they pass to and fro,
 by the front entrance
 they pass to and fro,
 seeking to peer in at you
 while you remain unaware
 o Inner Lad Majestic Tree!

Now the mighty one Great Lad, thinking this strange, turned his horse around and questioned the maiden, saying:

“What is the meaning of these words you speak?”

And so the maiden replied, saying:

“I said nothing. I only sought to sing a song, that was all.”

And so saying, she passed from view straightaway, disappearing in an instant.

So the mighty one Great Lad returned and reported this to heaven’s sovereign, whereupon His Majesty responded by proclaiming:

“This is nothing less than a sign that evil thoughts have arisen in the heart of the mighty prince Clay Calmed Brave, your elder half-brother in Mountain Back. Uncle, you should raise a force and go after him.”

Straightaway he sent him along with the mighty one Pacified Land Lad, ancestor of the grandees of Clay, to place prayer jars on Clay Pass and then depart from there.

Now when they reached Winding Riverbed River in Mountain Back, the mighty prince Clay Calmed Brave was lying in wait with a force he had raised, barring the way.

They stood on opposite banks of the river facing each other and cried out challenges.

Hence that place was named Challenges. (Nowadays it is called Wellspring.)

And so the mighty one Pacified Land Lad made a request, saying:

“Let your side shoot the sacred arrow starting our contest.”

And so the mighty one mighty prince Clay Calmed Brave shot an arrow, but he was unable to strike his target.

Now the mighty one Pacified Land Lad shot an arrow that straightaway struck the mighty prince Clay Calmed Brave, slaying him.

So his force was shattered and they fled, scattering.

And so their foes chased after the fleeing force, pursuing them to the ford of Camphor Leaves, where they were so hard pressed that they soiled their breeches.

Hence that place was named Soiled Breeches. (Nowadays it is called Camphor Leaves.)

Also, when their foes blocked the path of the fleeing force and cut them down, their corpses bobbed up and down on the river like cormorants.

Hence that river was named Cormorant River.

Also, their foes cut up every one of them and scattered the pieces.

Hence that place was named Scattered Gardens.

Having thus ended all resistance, the victors returned to report on their success.

So the mighty one Great Lad, in keeping with the sovereign's earlier mighty-worded command, departed for the land of Yonder, and Brave Lord of Jade River, who had been dispatched eastward, met his father Great Lad at Meeting Cove.

Hence that place was named Meeting Cove.

And with this, each of them established peaceful rule over the lands to which they had been sent and then returned to report on their success.

And so all under heaven was at peace everywhere, and the people became prosperous and flourished.

Now tribute was offered up for the first time from the tips of men's hunting bows and the fingers of women weavers; thus the mighty reign of Majestic Tree is hailed as the first in which the realm was governed.

Also, the ponds of Netting and of Slope Bend in Featherlight were both built in this royal reign.

The years of this sovereign of heaven were one hundred and sixty-eight (he passed away during the Twelfth Month in the fifth Year of the Tiger).

His mighty barrow lies atop Curving Hillock by the road at Mountainside.

SOVEREIGN SUININ

The mighty one Keen-Eyed Inner Lad Howler dwelt in the mighty halls of Jeweled Fence in Stonehold and ruled over all under heaven from there.

This sovereign of heaven took to wife the mighty one Lady Fine Plumes Way, younger sister of the mighty one mighty prince Fine Plumes Lad. She bore him the mighty one mighty prince Lord Plumed Noble. (One offspring.)

He also took to wife the mighty one Lady Spirit Court Home, daughter of the mighty prince Road-Raising Master Lad of Valley Edge. She bore him the mighty one Ini Inner Lad of Stonehold, then the mighty one Great Perfect Lad Lord Grand Ruler, then the mighty one Great Middle Brother Lad, then the mighty one Lady Yamato, and then the mighty one Inner Lad Young Tree. (Five offspring.)

He also took to wife the mighty one Inner Lady Jewel Banner, younger sister of the mighty one Lady Spirit Court Home. She bore him the mighty one Lord Perfect Gem and the mighty one Perfect Marvel Lad. (Two offspring.)

He also took to wife a younger sister of the mighty one Inner Lady Jewel Banner named the mighty one Inner Lady of Thistles. She bore him the mighty one Rushing Pond Lad and then the mighty one Lady of Thistles. (Two offspring.)

He also took to wife the mighty one Lady Radiant, daughter of the mighty prince Root Heir of Great Round Hold. She bore him the mighty prince Ozabe. (One offspring.)

He also took to wife the mistress of Reap Banner, who was a daughter of Deep Pool of Great Land in Mountain Back. She bore him the mighty prince Lord of Fallen, then the mighty prince Magnificently Perfect Lad, and then the mighty prince Lord Dread Harvest. (Three offspring.)

He also took to wife her younger sister, another daughter of Deep Pool of Great Land in Mountain Back. She bore him the mighty prince Stone Striker Lad and the mighty one Lady Stone Striker, also called Inner Lady Twin Roads. (Two offspring.)

This sovereign of heaven had sixteen offspring all told (thirteen mighty princes and three mighty princesses).

So the mighty one Great Perfect Lad Lord Grand Ruler would rule over all under heaven.

(He was ten feet and three inches tall. His legs alone were four feet and one inch long.)

Next comes the mighty one Ini Inner Lad of Stonehold, who built the ponds of Blood Lagoon, Low Hills, and Lofty Cove in Sunlit Swards.

Also, he dwelt in the mighty halls of River Head in Bird Catcher.

Also, he had a thousand broadswords forged and offered up to the mighty halls of Boulder Top.

Also, he set up the guild of River Head while dwelling in those mighty halls.

Next comes the mighty one Great Middle Brother Lad (ancestor of the lords of Mountainside, Luck Stem, Rice Hold, Netters, Three Moors in the land of Little Plots, Boulderless in Broomcorn Millet, Robes, High Shoals, and Gathering; and the magnates of Flight).

Next comes the mighty one Lady Yamato (who oversaw the rites of worship at the mighty halls of the great spirit in Sacred Streams).

Next comes the mighty prince Rushing Pond Lad (ancestor of the lords of the guild of Fine Iron Mines in Fine Plumes).

Next comes the mighty one Lady of Thistles (wife of the mighty prince Lad Rice Spirit).

Next comes the mighty prince Lord Fallen (ancestor of the mountain magnates of Little Elms and the magnates of Robes in Three Rivers).

Next comes the mighty prince Lad Perfect Marvel (ancestor of the magnates of: Mount Spring Haze, Pond in Yonder, and the guild of Spring Haze).

Next comes the mighty prince Lord Dread Harvest. (He was childless, and so the guild of Dread Harvest was established to carry on his name.)

Next comes the mighty prince Stone Striker Lad (ancestor of the magnates of Crumbling Shore and Waterways).

Next comes the mighty one Inner Lady Twin Roads (This was the consort of the mighty one Yamato Brave).

When this sovereign of heaven made Lady Fine Plumes his consort, her older brother, the mighty one mighty prince Fine Plumes Lad, questioned his younger sister, saying:

“Who do you love more, your husband or your older brother?”

She replied, saying:

“I love my older brother more.”

And so the mighty prince Fine Plumes Lad, scheming, said:

“If you truly love me more, then we should rule over all under heaven.”

Straightaway he made a sash dagger that had been tempered many times over and gave it to his younger sister, saying:

“Stab heaven’s sovereign to death with this dagger while he is sleeping.”

Unaware of this plot, heaven’s sovereign took his royal nap pillowed on her knees.

And so his consort got ready to stab heaven’s sovereign in the throat with the sash dagger. She raised it three times but, unable to bear her grief, she could not find the strength to stab his throat, and wept tears that flooded down onto His Majesty’s face.

Straightaway heaven’s sovereign awoke with a start and questioned his consort, saying:

“I saw something strange in my dreams. From out of Fine Plumes came a sudden shower that swiftly soaked my face. Also, a small snake bearing the pattern of a woman’s brocade robe was wrapped around my throat. What might these things I saw in my dream portend?”

And so, unable to make a denial, she spoke straightaway, saying:

“My older brother, the mighty prince Fine Plumes Lad, asked me:

“Who do you love more, your older brother or your husband?”

“At a loss for what to do with him standing there in front of me, I replied, saying:

“I suppose I love my older brother more.”

“And so he solicited me, saying:

“Then let us, you and I, rule over all under heaven, in which case we must slay heaven’s sovereign.”

“And so saying, he made a sash dagger that had been tempered many times over and gave it to me.

“And with this I sought to stab your mighty throat. Three times I raised it to strike, but sorrow sprang up in my heart and I was unable to stab your throat. The tears I wept flowed down onto your mighty face. This is surely what your dream reveals.”

And so heaven’s sovereign proclaimed:

“I was nearly betrayed!”

And so proclaiming, he straightaway raised a force and sought to smite the mighty prince Fine Plumes Lad, whereupon that mighty prince awaited battle inside a stronghold of bundled rice sheaves.

At that time the mighty one Lady Fine Plumes, unable to suppress her feelings for her older brother, fled out the rear gate of the palace and entered the stronghold of bundled rice sheaves. She was pregnant at the time.

Now heaven's sovereign was unable to forget the love he had felt for her as his wife and the respect he had held for her as his consort over the past three years.

So his force encircled the stronghold but did not assault it.

While she was staying there she gave birth to a mighty prince.

So she placed the mighty prince outside the stronghold of bundled rice sheaves and addressed heaven's sovereign, saying:

"If Your Majesty thinks this child is his own, take him into your care."

Now heaven's sovereign proclaimed:

"Though I bear a grudge against your older brother, I am unable to stop loving you, my consort."

So straightaway his heart sought to gain her back. Thus he selected strong men who were also fleet and nimble from among the warriors in his force, and gave them orders, declaring:

"When you take the mighty prince, straightaway also grab his mighty mother. Whether by her hair or by her hands, grab what you can and drag her out."

And so Lady Fine Plumes, forewarned of his intentions, shaved off her hair and covered her head with the shavings.

She also rotted strings of jewels in saké and wound them three times around her hands.

She also rotted her royal robes in saké and wore them as though they were still whole.

Prepared thus, she clasped the mighty prince to her bosom and darted out of the stronghold.

And so the strong men took the mighty prince and straightaway grabbed at his mighty mother.

When they grabbed at her mighty hair, her mighty hair fell off of itself.

When they grabbed at her mighty hands, her strings of jewels also broke.

When they grabbed at her mighty robes, her mighty robes ripped apart right away.

Thus they were able to take the mighty prince but not his mighty mother.

So the warriors returned and made their report, saying:

"Her mighty hair fell out of itself, her mighty robes were quick to rip, and the strings of jewels wrapped around her mighty hands suddenly snapped apart. So we got the mighty prince but were unable to get his mighty mother."

And so heaven's sovereign, filled with frustration and resentment, stripped the people who made jewels of their lands in a bitter rage.

Hence the expression "as a landless jewel maker."

Also, heaven's sovereign addressed his consort, proclaiming:

"By custom it is the mother who chooses a child's name. By what mighty name will you call this son of ours?"

And so she replied, saying:

"Now that you have brought fire to burn down this stronghold of bundled rice sheaves, the child has been born amid plumes of flames. Thus the mighty name of this mighty prince should be Lord Plumed Noble."

Again he addressed her, proclaiming:

"How shall he be raised?"

She replied, saying:

"You should raise him by taking a royal wet nurse to him, and setting up senior and junior bath attendants for him."

So the mighty prince was raised just as the consort had suggested.

Again he questioned his consort, saying:

"Who will next undo that dear sash you wrapped close around my inner robes?"

She replied, saying:

"The mighty prince Road-Raising Master Lad of Valley Edge has two lady daughters. Since both ladies are loyal subjects pure of heart, they should serve well."

But in the end the mighty prince Fine Plumes Lad was slain, and his younger sister followed him in death.

Now they took this mighty prince along, and the manner in which they entertained him was this:

They hollowed out a double-prowed canoe from a double-forked cedar tree that grew in Little Plots at Meeting Cove, and brought it over to set afloat on the lakes of Scarlet Lily and Featherlight in Yamato for the entertainment of the mighty prince who accompanied them.

Though the mighty prince grew into an adult whose beard trailed eight hand spans down to his chest, he still could not speak a single word until he heard the cry of a soaring swan one day and began to babble.

And so Great Hawk of Mountainside (this is the name of a person) was sent to capture the bird and bring it back.

So this man followed the swan from the land of Woods to the land of Plowed Plots. Then he chased after it across the land of Rice Plots, reaching first the land of Valley Edge and then the land of Sheer Gullies. Then he pursued it eastward around the land of Near Freshwater Sea. Crossing over the land of Fine Soil, he passed through the land of Little Plots and pursued it into the land of Sloping Moors before eventually catching up with it in the land of Yonder.

Casting a net over the bird by Net Estuary, he caught it and offered it up to His Majesty.

Hence that river mouth was named Net Estuary.

When the mighty prince saw the bird, he sought to say something, but was unable to say it.

Now heaven's sovereign was filled with grief and went to sleep, whereupon he dreamed that someone advised him, saying:

"If my mighty halls are properly put together in the manner of the mighty dwelling of heaven's sovereign, then the mighty prince is sure to speak."

Having been advised thus, heaven's sovereign held a grand divination with the shoulder bone of a deer to find out which spirit had sought this.

The curse had arisen in the mighty heart of the great spirit who dwells in Billowing Clouds.

So before sending the mighty prince off to pay reverence at the mighty halls of this great spirit, the oracle was asked who should accompany him.

And so it chose the mighty prince Dawn Break.

So heaven's sovereign commanded the mighty prince Dawn Break to utter a sacred oath that proclaimed:

"As a sign of the powers that come from revering this great spirit, may the heron dwelling in the trees by the pond of Heron Roost fall down by this oath!"

When he proclaimed this, the heron fell down dead.

Again he proclaimed:

"By this oath, live!"

When he proclaimed this, it came back to life.

Also, he caused the broad-leaved bear oak perched on the steep point of Sweet White Oak to wither with this oath and come back to life with this oath.

And so the mighty prince Dawn Break was granted title to the plentiful abundance of Morning Storehouse at Stonehold in Yamato.

When the mighty prince Dawn Break and the mighty prince of Seatop were about to be dispatched along with the crown prince, the diviner told them:

“If you set out from the entrance to the road through Level Land, you will encounter the crippled and the blind; and if you set out from the entrance to the road through Great Pass you will also encounter the crippled and the blind. Only the entrance to the road through Woods offers an auspicious route that will aid your journey.”

And with this augury they went forth, establishing guilds that bore the name of Plumed Noble wherever they went.

So they reached Billowing Clouds, paid reverence to its great spirit, and were ready to make their way back when they built a pontoon bridge over the waters of Spirit River from logs that were still dark with their bark, and made a royal lodge for the mighty prince to rest in.

And so Might of Kiisa, ancestor of the royal representatives of Billowing Clouds, made a mountain adorned with green leaves and set it up downstream. When the royal repast was about to be served, the mighty prince proclaimed:

“That thing downstream that looks like a green-leafed mountain . . . it may look like a mountain but it is no mountain. Might it rather be the grand courtyard of the high priest who worships the great spirit Grim Man of the Reed Plains, here in Billowing Clouds at the Finished Mighty Halls of Stone Overhang?”

The mighty princes sent to escort His Highness were overjoyed to hear this and rejoiced to see it. They had the mighty prince stay in the mighty halls of Rice Ears Long as Betel Palm Fronds and dispatched messengers on swift steeds to bear the good news to heaven’s sovereign.

And so the mighty prince spent a single night there with Lady Long Spirit.

When he peeked in to take a look at the maiden, he saw a snake. Filled with fear at the sight, he straightaway fled from there.

And so Lady Long Spirit, aggrieved by this, lit up the sweeping plains of the sea as she sailed in pursuit.

So, growing still more afraid at this new sight, the mighty prince crossed the mountain saddle, dragging his mighty boat across with him as he fled up to Yamato.

Now the messengers reported on their mission, saying:

“Our great and mighty prince gained speech upon paying reverence to the great spirit, and so we have returned.”

So heaven’s sovereign was greatly pleased. Straightaway he sent back the mighty prince of Seatop to build a mighty hall for the spirit.

Now heaven’s sovereign, on account of his royal son, established the guilds of Bird Catchers, Bird Keepers, and Plumed Noble; as well as the senior and junior branches of the Bath Attendants.

Also, in keeping with what his consort had said, the sovereign summoned all four daughters of the mighty prince Road Master, each a mighty one in her own right. First was Lady Spirit Court Home, then Lady Younger Sister, then Lady Song Curdler, and then Lady Target.

However, he had only the elder two sisters, Lady Spirit Court Home and Lady Younger Sister, stay overnight with him. Because they were hideous to look at, he sent the youngest two sisters back to their parents.

Now Lady Target, overcome with shame, spoke to herself, saying:

“My humiliation will be beyond bearing when nearby villages hear that I have been sent back this way on account of being far less fair than my other sisters.”

And so saying, she reached Sagaraka in the land of Mountain Back, where she sought to hang herself from a tree branch.

Hence that place was named Hanging Tree. Nowadays its name is Sagaraka.

Then she went on to reach the land of Oto, where she fell into the depths of a steep-sided pool and finally died.

Hence that place was named the land of Fallen. Nowadays it is named the land of Oto.

Also, heaven’s sovereign had an ancestor of the village elders of the royal granaries named the Warden of Sheer Gullies go to the land of Everworld in search of the fruit of the fragrant tree that knows no season.

So when the Warden of Sheer Gullies eventually reached that land, he plucked the fruit of that tree and was on his way back, bearing eight leafy branches and eight bare branches, when heaven’s sovereign passed away.

And so the Warden of Sheer Gullies, dividing them up, presented four leafy branches and four bare branches to the queen Lady Spirit Court Home, and laid the other four leafy branches and four bare branches before the entrance to the mighty barrow of heaven's sovereign.

Raising the fruit aloft, he wept and cried out:

"As Your Majesty commanded, I have come from Everworld bringing the fruit of the fragrant tree that knows no season!"

In the end, he wept and cried himself to death.

This fragrant tree that knows no season is now known as the orange tree.

The years of this sovereign of heaven were one hundred and fifty-three.

His mighty barrow lies on Mighty Standing Moor in Sedge Fields.

Also, during the reign of his queen, the mighty one Lady Spirit Court Home, the guilds of the Tomb Masons and Pottery Makers were established.

The mighty barrow of this queen is at Temple Ward in Blooming Tree.

SOVEREIGN KEIKŌ

Heaven's sovereign Great Perfect Lad Lord Grand Ruler dwelt in the mighty halls of Sun Surrogate in Hackberry Mantle and ruled over all under heaven from there.

This sovereign of heaven took to wife Elder Maiden of Incoming Waves in Plowed Plots, who was the daughter of an ancestor of the grandees of Broomcorn Millet named the mighty prince Young Brave of Broomcorn Millet. She bore him the mighty one Lord Wondrous Horn; then the mighty one Great Mortar; then the mighty one Little Mortar, also named the mighty one Yamato Youth; then the mighty one Yamato Lordling; and then the mighty prince Sacred Wonder. (Five offspring.)

He also took to wife the mighty one Inner Lady of Eightfold Slopes, daughter of the mighty one Inner Lad of Eightfold Slopes. She bore him the mighty one Young Perfect Lad, then the mighty one Inner Lad of Five

Hundred Trees, then the mighty one Great Lord, and then the mighty one Inner Lady of Five Hundred Trees.

By one wife he had the mighty prince Lord Abundant Entry, then the maiden Jade Priestess.

By another wife he had the maiden Jade Tree, then the mighty one Lady Summoned Gleam, then the mighty prince Inner Lad Young Tree, then the mighty prince Elder Lad of Broomcorn Millet, then the mighty one Lady Lofty Tree, and then the mighty one Lady Younger Sister.

He also took to wife Lady Mighty Sheath of Sunward. She bore him the mighty prince Lord Abundant Land.

He also took to wife Younger Maiden of Incoming Waves, who was the younger sister of Elder Maiden of Incoming Waves in Plowed Plots. She bore him the mighty prince Truly Young and then the mighty prince Elder Brother Great Lad Person.

He also took to wife Lady Dark Hair, the daughter of a great-grandson of the mighty one Yamato Brave named the mighty prince Consecrated Great Middle Brother Lad. She bore him the mighty prince Great Older Brother.

All told, the offspring of this sovereign of heaven Great Perfect Lad included fifty-nine not mentioned here who, with the above twenty-one offspring, make eighty children in total.

Of these children, the mighty one Young Perfect Lad, the mighty one Yamato Brave, and the mighty one Inner Lad of Five Hundred Trees all bore the title of crown prince.

The remaining seventy-seven mighty princes became the royal representatives, lords, headmen, and district masters of various lands.

So the mighty one Young Perfect Lad would rule over all under heaven.

The mighty one Little Mortar subdued unruly spirits and unbowed peoples to the east and the west.

Next comes the mighty prince Lord Wondrous Horn (ancestor of the village elders of the lower portion of Thorny Paddies).

Next comes the mighty one Great Mortar (ancestor of the magnates of Forests, the magnates of Great Paddies, and the magnates of Isle Paddy).

Next comes the mighty prince Sacred Wonder (ancestor of the royal grandchildren of the guilds of Saké Brewers in the land of Woods and in Floating Paddies).

Next comes the mighty prince Lord Abundant Land (ancestor of the royal representatives of Sunward).

Now heaven's sovereign, receiving word that the two daughters of the mighty prince Great Root, himself the ancestor of the royal representatives of the land of Fine Soil, were both very beautiful and fine of figure, sent the mighty one mighty prince Great Mortar to summon them up to him.

But the mighty one Great Mortar failed his father's trust and straightaway made both women his wives instead.

Moreover, he sought out other women, falsely calling them by the names of these two maidens, and offered them up to the sovereign of heaven.

Now heaven's sovereign, realizing that these were not the women he had sought, had them spend their days in listless waiting. Nor did he sleep with them at night, forcing them to suffer solitude instead.

So the mighty one Great Mortar took to wife Lady Elder Sister. She bore him the mighty prince Elder Lad of Grand Dark (ancestor of the lords of Ridged Shoals in Fine Soil).

He also took her younger sister to wife. She bore him the mighty prince Younger Lad of Grand Dark (ancestor of the magnates of Barley Fields).

In this reign the guild of Paddy Workers was established.

Also, a port was established at the straits of Foaming in the eastlands.

Also, the guild of royal butlers, the Great Attendant Oak-Leaf Cupbearers, was established.

Also, the royal granaries of Yamato were established.

Also, the pond of Back Hands was built, and bamboo planted on its banks.

Heaven's sovereign spoke to the mighty one Little Mortar, declaring:

"Why does your older brother never attend the royal repast, either in the morning or in the evening? I would have you warmly instruct him of his error."

After he had commanded this, five days passed, yet still he did not appear.

And so heaven's sovereign questioned the mighty one Little Mortar, saying:
"Why is it that your older brother has not come after all this time? Have you yet to warmly instruct him of his error?"

He replied, saying:

"I have already warmly instructed him of his error."

Again his father spoke, saying:

"In what manner have you warmly instructed him of his error?"

He replied, saying:

"When he went into his outhouse at the break of dawn, I lay in wait to seize him and crushed him in my embrace. Then I tore off his limbs, carefully wrapped his body up in a straw mat, and disposed of it."

Now heaven's sovereign, growing greatly fearful of his wild and reckless royal son, commanded him, saying:

"Westward dwell two braves of the Bear Folk. These fellows neither submit nor show respect. Go now and slay them!"

And so saying, he sent him off.

At that time, the mighty one Little Mortar was still wearing his hair bound up above his forehead in the manner of a child.

And so, receiving the mighty skirt and blouse of his aunt, the mighty one Lady Yamato, he tucked a sword into his mighty bosom and made his majestic way onward.

When he reached the dwelling of the braves of the Bear Folk, he found a force there standing in three serried ranks that surrounded a newly built pit dwelling.

Now he heard people shouting to one another as they busily prepared food, saying:

"There will be much entertainment at the feast blessing this mighty chamber."

So he circled the perimeter and waited for the day of the feast.

And so when the feast day arrived, he assumed the guise of a girl, combing down the mighty hair he had bound up in the manner of a child, and donned his aunt's mighty blouse and skirt. In this disguise he stood among the women and entered the pit dwelling.

And so the two braves of the Bear Folk, elder and younger brother alike, were stirred by the sight of this maiden and had her sit between them as they made merry.

When the drunken festivities were at their height, he took his short sword from his breast and, grasping the elder brave of the Bear Folk by the collar of his robe, stabbed him through the chest with it.

When he did this, the younger brave of the Bear Folk fled from him in fright at the sight. Straightaway he pursued him to the base of the ladder leading out of the pit dwelling, grabbing his back and stabbing him in the rear.

And so this brave of the Bear Folk spoke in supplication, saying:

“Do not swing that blade. Your servant has something he would say.”

And so he granted the brave a moment’s respite as he pushed him down to the ground.

Now the brave spoke again, saying:

“Who are you, o mighty one?”

And so he proclaimed:

“I am a mighty prince, the son of heaven’s sovereign, Grand Lord Great Perfect Lad, who reigns over this great realm of eightfold isles from his mighty halls of Sun Surrogate at Hackberry Mantle. I am named the mighty prince Yamato Youth. His Majesty received word that you two braves of the Bear Folk would neither submit nor show respect. And so he sent me here with orders to take you wretches and slay you.”

And so the brave of the Bear Folk spoke, saying:

“Indeed this must be so. In the west there are no brave and mighty men aside from my brother and me. But now I see that in the great land of Yamato there dwells a brave man who certainly surpasses us! Therefore, I shall present you with a mighty name. From this time onward, you should be known as the mighty prince Yamato Brave!”

When he had finished saying this, the mighty prince straightaway swung his sword and split the brave in two like a ripe melon, slaying him.

So from that time he was honored with the mighty title of the mighty one Yamato Brave.

And so on his way back he subdued the spirits of mountains, rivers, inlets, and sea straits, making them pledge their submission.

Straightaway he proceeded to enter the land of Billowing Clouds. Seeking to slay the brave of Billowing Clouds, he came to him and straightaway pledged to be his friend. Then he fashioned a false blade from the wood of a red oak tree and bathed with him in Spirit River.

And so the mighty one Yamato Brave emerged first from the river and put on the broadsword that the brave of Billowing Clouds had worn at his side, proclaiming:

“I wish to switch blades with you.”

So the brave of Billowing Clouds emerged from the river and put on the false sword that the mighty one Yamato Brave had worn by his side.

Now the mighty one Yamato Brave challenged him, saying:

“Come, let us cross blades!”

And so they made to unsheath their blades, but the brave of Billowing Clouds was unable to unsheath his. Straightaway the mighty one Yamato Brave unsheathed his blade and struck the brave of Billowing Clouds, slaying him.

And so he made a mighty song that said:

Eightfold buds are upthrust
 in Billowing Clouds, whose brave
 girds himself with a broadsword
 wreathed in black vines,
 but without a blade, alas!

So he swept away all resistance and went up to make report of his conquests.

And so heaven's sovereign commanded the mighty one Yamato Brave yet again, saying:

“Subdue the wild spirits and unruly people of the twelve circuits of the eastlands and make them pledge their submission!”

And so proclaiming, he dispatched him in the company of an ancestor of the grandees of Broomcorn Millet by the name of Brave Majestic Might of Mighty Plow Companions Lad, upon whom he bestowed a sacred spear of holly that was many hand spans in length.

Having thus received this mighty-worded command, he left to pay reverence at the mighty gates of the mighty halls of the great and mighty spirit in Sacred Streams. Straightaway he spoke to his aunt the mighty one Lady Yamato, saying:

“Why is it that heaven's sovereign desires my swift death? He sent me off to smite wicked people in the west, but no sooner do I return from there than

he sends me out yet again without a force, to subdue wicked people in the twelve circuits of the eastlands. All this makes me think His Majesty must desire my swift death.”

Thus he grieved and wept as he made ready to depart, whereupon the mighty one Lady Yamato gave him the sword Grass Scyther.

Also she gave him a mighty satchel, proclaiming:

“If you are ever in a pinch, open this bag.”

So he reached the land of Little Plots and entered the dwelling of Lady Mighty Hall Mistress, who is the ancestor of its royal representatives.

He wished to join her in marriage straightaway, but resolved instead to do so on his return.

And with this firm vow he proceeded to make his majestic way into the eastlands, subduing all the wild spirits and unbowed peoples of its mountains and rivers, and making them pledge their submission.

And so it was that he reached the land of Slopeward, whose royal representative sought to deceive him, saying:

“In this moor lies a large lake. The spirit who dwells in that lake is extremely fierce and powerful.”

Now thinking to see this spirit for himself, he made his majestic way onto the moor.

And so the royal representative set fire to the moor.

So, realizing that he had been tricked, Yamato Brave opened the bag his aunt the mighty one Lady Yamato had given him and looked inside to find a flint there.

First he swiftly scythed down the grass with his mighty blade, then he lit a fire with the flint, and then he lit another fire to counter the first.

On his return he cut down the royal representative, along with all of his clan, and set fire to the bodies, burning them up.

Hence that place is named Burning Ford.

From there he made his majestic way farther eastward, and was crossing the sea at Racing Waters when the spirit of the straits stirred up its waves, setting the boat to spinning and hindering its advance.

And so his consort, the mighty one Lady Younger Sister Orange Tree, spoke to him, saying:

“I will enter the sea in your stead, my mighty prince. Your Highness should carry out the royal task entrusted to you and return to report on it.”

Before entering the sea, she took layer upon layer of sedge mats, fur pelts, and silk carpets, spreading them out on top of the waves, and seated herself on top of them. Straightaway the rough waves calmed and the royal ship was able to advance.

And so as she sank down below, his consort sang a song that said:

Soaring peaks surround
Slopeward, whose little moor
was set alight with fires,
whose flames you stood amid
and asked for me, my lord!

So seven days later, the consort's mighty comb washed ashore. Straightaway he took the comb, raised a mighty barrow for her, and laid it to rest within.

From there he made his majestic way farther east, compelling all the unruly Whiskered Folk to pledge their submission and subduing the wild spirits of their mountains and rivers.

While he was making his majestic way back, he reached the base of Reaped Reeds Pass and was eating his royal rations in that spot when the spirit of the pass turned into a white deer and came to stand before him.

And so straightaway taking the tip of a stalk of garlic from his leftovers, he waited, poised, and then struck it square in the eye, slaying it straightaway.

Then he made his way up the pass and sighed three times, proclaiming: “Alas for my wife!”

Hence the eastlands are also named My Wife.

Straightaway he crossed over that land into the land of Mountain Gorges and made his royal lodge at Slope Bend, where he sang a song that said:

Since passing New Plots
and Mount Spur Peaks,
how many nights have I slept?

And so an old man who was tending the royal campfire continued his mighty song, saying:

The full count is
of nights nine
and days ten.

And for this he praised the old man, straightaway making him the royal representative in charge of the eastlands.

From that land he crossed over into the land of Sloping Moors and straightaway made the spirit of its mountain pass pledge submission, after which he returned to the land of Little Plots and entered the home of the Lady Mighty Hall Mistress, to whom he had previously plighted his troth.

Now Lady Mighty Hall Mistress held a royal banquet in his honor and bore the grand saké cup aloft in offering to him. At that time, her moon's blood was clinging to the hem of her robe.

So, seeing it there, he made a mighty song that said:

Far off in the firmament
of heaven's Mount Gleaming,
sounding sickle sharp,
a swan soars across,
as slim and slight
as your supple arms.

I would pillow on them,
so I wish, and yet . . .
I would sleep with them,
so I think, and yet . . .
you have dressed yourself in
a robe on whose hem
your moon has risen!

And so Lady Mighty Hall Mistress replied with a mighty song that said:

O high-shining
 sun's mighty heir,
 our great lord ruling all
 eight corners of the world,
 years new as raw gems
 have come and gone,
 moons new as raw gems
 have come and gone.

Little wonder it is,
 little wonder it is,
 little wonder it is,
 that in enduring the wait,
 I have dressed myself in
 a robe on whose hem
 my moon may have risen!

And so it was that they joined in marriage, whereupon he left his mighty sword Grass Scyther behind with Lady Mighty Hall Mistress and made his majestic way off to Mount Ill Blowing to take its spirit.

Now he proclaimed:

“I will take the spirit of this mountain with my own bare hands.”

And so proclaiming, he went up the mountain and came across a giant white boar the size of an ox.

And so he raised his voice and cried aloud, declaring:

“This thing in the form of a white boar is the spirit's messenger. I will not kill it now, but rather when I return this way.”

And so declaring, he began to continue his climb up the mountain, when all of a sudden a raging hailstorm hurtled down to stun Yamato Brave, striking him senseless.

(The thing in the form of a white boar was not the messenger of the spirit but the spirit itself. He was struck senseless because he had raised his voice against it.)

So he came back down and rested at the wellspring of Jewel Hoard Guild, where his mighty mind gradually awoke from its swoon.

Hence that wellspring is named Rested Wake Wellspring.

Setting out from there, he reached the heights of Wobbling Moor and declared:

“I had always thought to fly swiftly through the sky, but now my wobbling legs cannot take me across the ground!”

Hence that place was named Wobbling.

From there he made his majestic way a bit farther, reduced by exhaustion to leaning on his mighty staff as he staggered slowly onward.

Hence that place was named Leaning Staff Pass.

He reached a lone pine tree at Tail Cove Cape, where he had previously forgotten one of his mighty blades while he was eating his royal repast. It had not disappeared, there it was.

And so he made a mighty song that said:

From Little Plots
straight across you lie
at Tail Cove Cape,
you lone pine tree,
oh my brother!

You lone pine tree,
if you were a man,
I would give you my broadsword,
I would dress you in my robes,
you lone pine tree,
oh my brother!

From there he made his majestic way onward to reach the village of Three Folds, where he spoke again, declaring:

“How exhausted my legs have become, as though they were bent in three folds!”

Hence that place was named Three Folds.

From there he made his majestic way to Climbed Moor where, cherishing the memory of his land, he sang a song that said:

Yamato it is that
surpasses all lands.

Like piled mats
 is the green fence
 of mountains encircling
 Yamato the splendid!

Also, he sang a song that said:

To you whose life
 is still at its full,
 on rush-matted
 Chestnut Verge's hills
 take bear-oak leaves
 to adorn your hair,
 you fine lads!

These songs are land-cherishing verses.

Also, he sang a song that said:

How lovely it is,
 my home from which
 clouds come rising!

This is a part verse.

Now he grew gravely ill. And so he made a mighty song that said:

My maiden it was
 by whose bedside it was
 that I ended up leaving
 the blade of my broadsword.

Ah, that broadsword!

As soon as his song had ended, he ceased to live.

And so messengers were dispatched on swift steeds to notify the sovereign.



Now the consorts and mighty children of Yamato Brave who had remained behind came down from Yamato to Climbed Moor and raised a mighty barrow for him. Straightaway they started crawling around the bordering paddies while they wept and sang a song that said:

On bordering paddies,
 over stalks of rice,
 over stalks of rice,
 crawl round clinging
 wisps of yam creeper.

Now he changed into a giant white bird that soared into the heavens and then flew toward the shore.

And so his consorts and their children ran weeping after the bird, in their grief forgetting the pain they felt in feet lacerated by cut stalks of dwarf bamboo. At this time they sang a song that said:

In fields of dwarf bamboo,
 waist deep we wade slowly.

Through the skies we do not go,
 but rather stagger on our feet.

Also, when they waded out into the salt-tide sea, they sang a song that said:

Through seawater
 waist deep we wade slowly.

As in a great riverbed
 where water weeds grow;
 in this seawater
 we sway adrift.

Also, when the bird flew away to rest on the rocks, they sang a song that said:

The beach plover
 crosses not the sand,
 but rather the rocks.

These four songs were sung at his royal funeral.

This is why to this very day they are sung as part of the grand funeral rites held for the sovereigns of heaven.

So the bird flew on from that land to rest in the land of Riversides at Stonehold.

So they raised a mighty barrow there in which to lay his soul to rest. Straightaway they named it White Bird Barrow.

But the bird soared into heaven yet again and flew away.

During the entire period when the mighty one Yamato Brave went about subduing lands, an ancestor of the chieftains of the Fighters by the name of Shins of Seven Handbreadths attended on him as his oak-leaf cupbearer.

This mighty one Yamato Brave took to wife the mighty one Inner Lady Twin Roads, daughter of heaven's sovereign Keen-Eyed. She bore him the mighty one Perfect Middle Brother Lad. (One offspring.)

He also took to wife the mighty one Lady Younger Sister Orange Tree, who went beneath the sea. She bore him the mighty prince Young Brave. (One offspring.)

He also took to wife Lady Twin Roads, the daughter of an ancestor of the royal representatives of Near Freshwater Sea by the name Great Lord of Much Lowing. She bore him the mighty prince Lord Summons Rice. (One offspring.)

He also took to wife Lady Brave of Great Broomcorn Millet, younger sister of a grandee of Broomcorn Millet by the name of Brave Lad. She bore him the mighty prince Brave Shell Child. (One offspring.)

He also took to wife Lady Warden of Chestnut Corner in Mountain Back. She bore him the mighty prince Lord Foot Mirror. (One offspring.)

Also, by one wife he had the mighty prince Lord Paddies of Long Breath.

All told, this mighty one Yamato Brave had six offspring.

The mighty one Perfect Middle Brother Lad would rule over all under heaven.

Next comes the mighty prince Lord Summons Rice (ancestor of the magnates of Dog Keeper and the lords of the guild of Braves).

Next comes the mighty prince Brave Shell Child (ancestor of: the magnates of Paekche Place in Sandy Hollows, the lords of Sacred Streams, the lords of Ten Threads, the headmen of Straightened, and the lords of Shrine Way).

Next comes the mighty prince Lord Foot Mirror (ancestor of the lords of Sickle Store, Tail Cove, Crag Fastness, and Thatch Paddies).

Next was the child of the mighty prince Lord Paddies of Long Breath, named the mighty prince Long Lad of Post Fork. His children were the mighty one Lady Sable of Food Fields; then Lady Middle Sister Truly Young of Long Breath; and then Lady Younger Sister. (Three offspring.)

The mighty prince Young Brave who is mentioned above took to wife the mighty one Lady Sable of Food Fields. She bore him the mighty prince Great Middle Brother Lad Consecrated Kin.

This mighty prince took to wife Lady Brushwood Moor, daughter of Inner Lad Brushwood Moor of Freshwater Sea. She bore him the mighty one Lady Dark Hair.

So heaven's sovereign Great Perfect Lad took to wife this mighty one Lady Dark Hair. She bore him the mighty prince Elder Brother. (One offspring.)

This mighty prince took to wife his half-sister, the mighty princess of Silver. She bore him the mighty prince Great Middle Paddy, then the mighty one Lady Greater Middle Sister. (Two offspring.)

This mighty one Lady Greater Middle Sister was the mighty mother of the mighty princes Gleaming Slope and Grand Bear.

The years of this sovereign of heaven Great Perfect Lad were one hundred and thirty-seven.

His mighty barrow is by Mountainside Way.

SOVEREIGN SEIMU

The mighty one Young Perfect Lad dwelt in the mighty halls of High Fine Iron Mines in Stone Place by Near Freshwater Sea and ruled over all under heaven from there.

This sovereign of heaven took to wife Young Maiden of Treasure, a daughter of an ancestor of the grandees of Piled Rice Ears by the name of Brave Root Heir of Mount Grand. She bore him the mighty prince Young Marsh. (One offspring.)

So he made Brave Heir of Riverbound his chief minister and designated the royal representatives of various lands, large and small alike.

Also, he designated the borders of various lands and the district masters of various districts, large and small alike.

The years of this sovereign of heaven were ninety-five (he passed away on the fifteenth of the Third Month in the second Year of the Hare).

His mighty barrow lies on Serried Shields in Blooming Tree.

SOVEREIGN CHŪAI

Heaven's sovereign Perfect Middle Brother Lad dwelt in the mighty halls of Bountiful Bay in Tunnel Passage and in the mighty halls of Evergreen Oaks in Lands End, and ruled over all under heaven from these places.

This sovereign of heaven took to wife the mighty one Lady Greater Middle Sister, daughter of the mighty prince Elder Brother. She bore him the mighty prince Gleaming Slope and the mighty prince Grand Bear. (Two offspring.)

He also took to wife the mighty one Lady Perfect of Long Breath (she was his queen). She bore him the mighty one Lord Armguard and the mighty one Lord Great Bracer, also known as Lord Bow Guard. (Two offspring.)

The reason the crown prince was named the mighty one Lord Great Bracer is this:

When he was a newborn, there was a growth on his mighty arm resembling a bracer. Therefore, he was given this name.

By this sign it was known that he had ruled over lands while he was still in the womb.

In this reign the royal granaries of Foamway were established.

During this time, his queen, the mighty one Lady Perfect of Long Breath, was possessed by a spirit oracle.

So heaven's sovereign, then dwelling at the mighty halls of Evergreen Oaks in Lands End and preparing to attack the land of the Bear Folk, played his mighty zither while his chief minister, Brave Heir of Riverbound, sat in the sacred courtyard and sought the oracle's decree.

Now the oracle possessing the queen gave instruction, proclaiming:

"Westward lies a land rich in gold, silver, and all manner of marvelous treasures that dazzle the eye. I now give you this land."

And so heaven's sovereign replied, saying:

"When I climb to a high place and look westward, there is no land to be seen, only the great sea."

Thinking the oracle was being deceitful, he shoved aside his mighty zither and sat silent without playing.

And so the oracle grew greatly angered and proclaimed:

"No longer will you rule over all under heaven as your realm! Go now, and face in your final direction!"

Now his chief minister, Brave Heir of Riverbound, paled and spoke, saying:

"I am filled with dread, my lord; keep playing Your Majesty's zither!"

And so he finally drew his mighty zither to him and began to play half-heartedly.

After a while, the royal zither ceased playing. Straightaway they lifted lights to look.

His Majesty had passed away.

And so, filled with fear and shock, they placed him in a mortuary hall.

Also, to cleanse the land with a great purification, many offerings were made and offenses sought out: those of flaying alive, of flaying backward, of breaking down paddy ridges, of covering ditches, of emptying one's bowels in them, of incest with parents or children, and of mating with horses, cows, chickens, and dogs.

Again, Brave Heir of Riverbound sat in the sacred courtyard, seeking the oracle's decree. It gave instructions that were the same in every detail as those of the previous day, and then declared:

"This land will be ruled by a child who is still in this mighty one's womb."

Then Brave Heir of Riverbound spoke, saying:

"These words fill me with awe. What manner of child rests inside the womb of this spirit before you, o great spirit?"

In answer the oracle proclaimed:

"It is a boy."

And so he made further inquiry, asking:

"May we know the name of the great spirit who instructs us?"

Straightaway the oracle replied, proclaiming:

"This is the will of the great and mighty spirit Heaven Shining and also of the three great spirits Bottom Sail Man, Middle Sail Man, and Surface Sail Man. (This was the time when the names of these three great spirits were first revealed.)

"If you now think to seek that aforementioned land for true, offer up sacred wands to all the spirits of heaven and the land, and to those of the mountains, the rivers, and the sea. Set the mighty souls of the three spirits of Clear Coves atop your ship, and place ashes from a true tree into a gourd. Make many chopsticks and flat-bottomed vessels, and scatter them afloat on the sea. Then you may cross over."

So they did everything as they had been instructed to do. A force was mustered and ships lined up.

When the queen made her majestic way across the water, all the fish dwelling amid the sweeping plains of the sea, both small and large alike, bore the mighty fleet on their backs.

So a great tailwind rose, and the mighty fleet was borne aloft by waves that pushed it up into the very heart of the land of Silla.

Now the lord of that land was filled with awe and declared his submission, saying:

“From this day forward I will serve obediently as the royal stable groom to heaven’s sovereign. Each and every year, for as long as heaven and earth last, without fail shall I supply steeds sent in an endless line of ships that never rest to dry their hulls, oars, or rudders. Thus without fail will I serve up tribute.”

And with this, royal stables were established in the land of Silla, and an office for overseas tribute was established in the land of Paekche.

And so the queen took up her mighty staff and planted it by the gate of the lord of the land of Silla. Then straightaway she appointed the rough and mighty souls of the great spirits of Clear Coves to be the spirit wardens of that land, pacified it with rites of rulership, and set sail for home.

But before the rites were concluded, her time drew near. Straightaway she girdled her skirt with stones to calm her mighty womb and crossed over the sea to reach the land of Lands End, where she gave birth to a mighty prince.

Hence the place where the mighty prince was born was named Birthing.

Also, the stones she attached to her skirt girdle are in the village Threads in the land of Lands End.

Also, she was in the hamlet of Jewel Island in the district of Pine Bay in the land of Lands End when she was having her royal repast by the river there early in the Fourth Month. She went onto a boulder in the middle of the river and unraveled some threads from her skirt. Using grains of cooked rice as bait, she fished in the river for sweetfish. (The name of this river is Small Stream, and the name of this boulder is Lady Triumphant Entry.)

Thus ever since, it has been the custom early in the Fourth Month for women to unravel threads from their skirts, bait them with grains of cooked rice, and fish in the river for sweetfish.

Now the mighty one Lady Perfect of Long Breath made ready to return to court.

She prepared a mourning barge, and in that mourning barge she put the mighty prince on account of her suspicions about people’s hearts. After first letting word leak out that the mighty prince had died, she made her majestic way up to her mighty halls.

Catching word of this, the mighty prince Gleaming Slope and the mighty prince Grand Bear sought to ambush her. Together they went out onto Hemlock Moor and sought a sign from the spirits through an oath-sworn hunt.

And so the mighty prince Gleaming Slope climbed up a sawtooth oak and looked out from it, whereupon a raging giant boar charged at the tree, uprooted it, and straightaway devoured him.

Undaunted by this ominous outcome, the younger brother, the mighty prince Grand Bear, raised a force and lay in wait to confront his foe. He drew near the mourning barge and was about to attack what he took for an empty ship, when warriors disembarked from the barge to engage his force in battle.

At this time, the force of the mighty prince Grand Bear was captained by Heir Beckoned Spirit, ancestor of the guild of noble scholars at Wavecrest. The mighty army of the crown prince was captained by the mighty one Brave Old Bear, heir to Wavecrest and ancestor of its grandees.

So Brave Old Bear's force drove the other army back in defeat. Upon reaching Mountain Back, the mighty prince Grand Bear reformed ranks and turned to face his foe. Refusing to further give ground, both forces fought one another.

And so the mighty one Brave Old Bear, scheming, said:

"The mighty one Lady Perfect of Long Breath has already passed away; there is no further need to fight."

Straightaway he cut his bowstring and feigned fealty.

Now, taking this falsehood for the truth, the other captain and his force unstrung their bows and put away their weapons.

And so the warriors of Brave Old Bear's force plucked out bowstrings they had concealed in their topknots, restrung their bows, and shot at them as they gave chase.

So they fled as far as Meeting Pass, where foe faced foe and fought again.

And so the force of Brave Old Bear then pursued them to Wavelets, where they crushed them, cutting down all of their foes.

Now the mighty one mighty prince Grand Bear was pressed by his pursuers to flee with Heir Beckoned Spirit aboard a ship floating on Freshwater Sea, which is where he sang a song that said:

Come, my captain,
rather than suffer wounds
at the hands of that old bear,
let us, like the little grebes
on the waters of Freshwater Sea,
dive down into its depths!

Straightaway they went into the water and died together.

So the Brave Heir of Riverbound, thinking to cleanse the crown prince of the taint of battle, took him through the lands of Freshwater Sea and Immortals Passage to Horns in the nearer part of Yonder, where he set up a royal lodge for His Highness.

And so the great spirit dwelling there, the mighty one Lord Beckoned Over, appeared at night in a dream and said:

“I would change my name to that of the mighty prince.”

And so the chief minister pronounced a blessing, saying:

“Thus do I, filled with awe at these mighty words, exchange names.”

Again the spirit spoke, proclaiming:

“Tomorrow morning, you should make your majestic way to the beach. There you will find my offerings for the name-changing rite.”

So when he made his majestic way to the beach the next morning, the entire bay was filled full of dolphins with broken snouts who were drifting ashore.

Now the mighty prince had these words addressed to the spirit:

“You have given me this catch as your mighty feast!”

Thus that spirit was exalted with the name Great Spirit Mighty Feast, and is nowadays known as Great Spirit Food Soul.

Also, the blood from the snouts of those dolphins stank.

Hence that bay was named Bloody Bay. Nowadays it is called Horns.

Now when he went back up to court, his mighty mother the mighty one Lady Perfect of Long Breath presented him with saké she had brewed to ensure his safe return.

And so his mighty mother made a mighty song that said:

This mighty saké
is not my mighty saké.

The maker of this marvel
abides in Everworld,
ever-standing as a stone,
the mighty spirit Little Lad.

With his spirit was it blessed,
 blessed in a drunken delirium.
 With his bounty was it blessed,
 blessed while whirling round.

Thus came this offering of mighty saké.
 Drink it now and drain the cup!

Come! Come!

And so singing, she presented the grand and mighty saké.
 And so the mighty one Brave Heir of Riverbound replied for his mighty
 prince with a song that said:

This mighty saké
 was brewed by one
 who with a drum
 must have made the mortar.

While singing
 was it surely brewed!
 While dancing
 was it surely brewed!

For this mighty saké
 is mighty saké
 that brings great joy.

Come! Come!

These are saké-drinking verses.

The years of this sovereign of heaven were fifty-two (he passed away on the
 eleventh of the Sixth Month in the ninth Year of the Dog).

His mighty barrow lies in Riversides at Long Inlet in Feed Place.

(The years of his queen were one hundred in number. She is buried in the mighty barrow at Serried Shields in Saki.)

SOVEREIGN ŌJIN

The mighty one Lord Bow Guard dwelt in the mighty halls of Brightness in Featherlight Isle and ruled over all under heaven from there.

This sovereign of heaven took to wife three mighty princesses, all mighty ones and daughters of the mighty prince Truly Young of Bow Guard. Their names were Inner Lady Lofty Tree, Lady Middle Sister, and Lady Younger Sister. (Their father the mighty prince Truly Young of Bow Guard was himself the son of the mighty one Inner Lad of Five Hundred Trees and the mistress of Roughspun, daughter of an ancestor of the village elders of Little Plots by the name of Brave Heir of Paddies.)

The offspring of the mighty one Inner Lady Lofty Tree were the mighty ones Great Middle Brother Lad of Runoff Paddies, Great Mountain Warden, and How Truly Young, then their younger sisters the maidens of Great Fields and Tall Hackberries. (Five offspring.)

The offspring of the mighty one Lady Middle Sister were the maiden of Wild Fields in Woods, then the mighty ones Great Wren and Root Bird. (Three offspring.)

The offspring of the mighty one Lady Younger Sister were the maidens of Feasters, Three Wombs on Foamway Isle, Upper Moors in Woods, and Three Moors. (Five offspring.)

He also took to wife Lady Ever More Thriving of the Shrine Master, daughter of a grandee of Clay by the name of Sun Hamlet. She bore him Young Youth of Shoalbound, then Young Maiden of Many Paddies, then the queen Woman Bird. (Three offspring.)

He also took to wife the younger sister of Lady Ever More Thriving, named the maiden Little Pot. She bore him Young Maiden of Shoalbound. (One offspring.)

He also took to wife Lady Middle Sister Truly Young of Long Breath, daughter of the mighty prince Long Lad of Post Fork. She bore him the mighty prince Twin Fork of Young Marsh. (One offspring.)

He also took to wife the Lady of Thread Well, the daughter of an ancestor of the village elders of the guild of paddy workers in Cherry-Tree Well by the name of Root Heir of Isles. She bore him the mighty one Lord Fleet Falcon. (One offspring.)

He also took to wife Lady Long of Wellspring in Sunward. She bore him the mighty prince Great Flies, then the mighty prince Little Flies, and then Young Maiden of Banner Sun. (Three offspring.)

He also took to wife Lady Dark Hair. She bore him the maiden of Riverbank Paddies, then the maiden of Jewels, then Lady Greater Middle Sister of Great Pass, then the maiden Radiant, and then the mighty prince of Hard Road. (Five offspring.)

He also took to wife the maiden of Moors in Kudzu Hold. She bore him the mighty prince Truly Young. (One offspring.)

All told, this sovereign of heaven had twenty-six children (eleven mighty princes and five mighty princesses).

Out of them all, it was the mighty one Great Wren who would go on to rule over all under heaven.

Now heaven's sovereign questioned the mighty ones Great Mountain Warden and Great Wren, asking:

“Which is more dear, an older brother or a younger brother?”

(Heaven's sovereign asked this question because he had it in mind to make Young Youth of Shoalbound ruler of the realm.)

And so the mighty one Great Mountain Warden spoke, saying:

“The older brother is more dear.”

Next the mighty one Great Wren, knowing what lay behind the question of heaven's sovereign, spoke, saying:

“An older brother is full grown and can look after himself. But a younger brother is not full grown, and is thus more dear.”

And so heaven's sovereign proclaimed:

“Wren, you speak my mind.”

Straightaway he divided his rule among his sons, decreeing:

“The mighty one Great Mountain Warden will have charge over providing the bounty of mountain and sea. The mighty one Great Wren will

be in charge of their consumption at court and report as His Majesty's representative. Young Youth of Shoalbound will succeed to the sun line of heaven."

So the mighty one Great Wren did not go against the command of heaven's sovereign.

Once, when heaven's sovereign had made his majestic way across Near Freshwater Sea, he stopped over on the moors of Shoalbound, looked out across to Kudzu Moor, and sang a song that said:

Looking out over
 thousand-leaved
 Kudzu Moor, I see it
 filled a hundred thousandfold
 with farm houses visible
 and promontories visible.

When he reached the village of Tree Banner, he met a beautiful maiden at a fork in the road.

And so heaven's sovereign questioned the maiden, saying:

"Whose daughter are you?"

She replied, saying:

"I am the daughter of Sun Hamlet, the grandee of Clay. My name is Lady Ever More Thriving of the Shrine Master."

Heaven's sovereign then spoke to the maiden, straightaway proclaiming:

"Tomorrow I will stop at your dwelling on my return."

So Lady Ever More Thriving told her father all that had happened in every detail.

Now her father responded, saying:

"It is heaven's sovereign you speak of. These words fill me with awe. Serve him with humility and respect, my child!"

And so saying, he decked out his dwelling magnificently and waited respectfully, whereupon His Majesty came inside the next day.

So he entertained His Majesty with a great feast, and had his daughter, the mighty one Lady Ever More Thriving, take up the grand saké cup in offering to His Majesty.

Now heaven's sovereign, taking up the grand saké cup, made a mighty song that said:

This little crab,
where is he from, this crab?
Over a hundred leagues away
from Horns came this crab.

Scuttling sideways,
where is he off to?
To Oak Way Isle
and Three Isles he went.

Like the little grebe,
bobbing, gulps in gasps,
I stumbled to shimmering
Wavelets, on whose road,
speeding swiftly along,
I made my way to
Tree Banner, on whose road
I met this maiden.

Her figure from the back
was like a slender shield.
Her teeth were as well-formed
as chinquapin nuts or water chestnuts.
Her brows were painted thick
with clay from the Oak Well
that lies by Clay Pass.

The upper clay
is far too red,
the lower clay
is dark as cinnabar.

But like the midmost chestnut,
best is the middle clay
that was applied to her face

without scorching flame,
 brows arched with paint
 hanging downward
 on the maiden I met!

Thus I thought
 of the girl I saw.
 Thus I yearned
 for the girl I saw.

Now filled with joy am I
 to be face to face with her,
 to have her here beside me!

Thus they joined in marriage, and she bore him Young Youth of Shoalbound.

Hearing word of the beauty of Lady Long Hair, daughter of the magnate of Many Districts in the land of Sunward, heaven's sovereign summoned her to his service, whereupon the mighty one mighty prince Great Wren, soon to be the heir, saw the maiden at the harbor of Wavecrest and was stirred by the sight of her, so that he straightaway entreated the chief minister Brave Heir of Riverbound, saying:

“Please plead on my behalf before heaven's sovereign for the hand of this Lady Long Hair whom he has summoned from Sunward!”

And so when the chief minister Brave Heir of Riverbound sought out His Majesty's mind on this matter, heaven's sovereign straightaway gave Lady Long Hair to his mighty child.

The manner in which he gave her to his son was this: at a bright-lit bountiful royal banquet, heaven's sovereign had Lady Long Hair take the oak-leaf cup of grand saké and offer it to the future heir.

And so His Majesty made a mighty song that said:

Come, my children,
 to the moors to pick garlic,
 to pick the moor garlic

will we go on the road,
where lies a fine and fragrant
orange tree in full bloom.

All the upper branches
stripped by birds nesting.
All the lower branches
stripped by people plucking.

But like the midmost chestnut,
between them it bears branches
with the finest swelling fruit,
glowing warmly as that maiden
whom you ought to beckon to,
that is what you ought to do!

Also, he made a mighty song that said:

Waters are dammed
at Netting Pond,
whose stake pounder had
tamped them down, unknown to me,
whose watercress picker had
plucked them all, unknown to me.

This heart of mine,
how foolish it is!
How I regret it now!

Having sung this, he gave her to his son.

So after he had received this maiden, the future heir sang a song that said:

At the end of the road lies
Welcoming Figure, whose maiden
put forth a name whose fame
came rumbling like thunder.

Yet here we lie pillowed!

Also, he sang a song that said:

At the end of the road lies
Welcoming Figure, whose maiden,
without fighting with me,
accepted me and slept with me.

How fine a thing this is!

Also, the Natives of Good Moors, seeing the mighty blade worn by the mighty one Great Wren, sang a song that said:

From Bow Guard hails
the sun's mighty heir,
who is Great Wren,
Great Wren who is
wearing a broadsword,
with hilt dangling
and tip swinging,
like a wintertime tree
whose trunk shelters a shrub.

Swaying, swaying.

Also, they made a wide-mouthed mortar by the grove of white oaks in Good Moors and brewed grand saké in it. When they presented this grand saké, their mouths clicked in rhythm while they gestured and sang a song that said:

Where white oaks grow thick
was this wide mortar made,
and inside this wide mortar
was this grand saké brewed.

While savoring its flavor,
drink deep, Your Majesty,
o father of us all!

This verse is sung to this day whenever the Natives of Good Moors present their offerings to the sovereign.

In this reign, the guilds of Sea Folk, Mountain Folk, Mountain Wardens, and Sacred Streams were established.

Also, Sword Pond was built.

Also, many people came across the sea from Silla. Thus the mighty one Brave Heir of Riverbound conscripted them to build dikes in the manner of overseas and thereby made Paekche Pond.

Also, the lord of the land of Paekche, King Shining Antiquity, presented a stallion and a mare, along with the noble scholar Achi. (This noble scholar Achi is ancestor of the Achi scribes.) Also, he presented a sword and a great mirror.

Also, His Majesty commanded the land of Paekche, saying:

“If you have a wise man, let him be brought forth!”

So in reply to these mighty words a person was presented, a noble scholar by the name of Wani. With him he brought the *Analects* in ten scrolls and the *Thousand-Character Primer* on one scroll, eleven scrolls all told. (This noble scholar Wani is the ancestor of the headmen of the scribes.)

Also, he presented two craftspeople: a master smith of continental wares who was named Takuso, and a woman weaver of Wu robes who was named Saiso.

Also, there came over the ancestors of the royal representatives of the Silken Folk and the chieftains of the Paekche Folk, along with a man named Nio, also called Susukori, who knew how to brew saké.

So this Susukori brewed grand saké and made an offering of it to His Majesty.

Now the heart of heaven's sovereign was uplifted by the grand saké presented to him, and he made a mighty song that said:

It is Susukori who
brewed this mighty saké
that I am now drunk on.

This elixir of serenity,
this elixir of smiles,

that I am now drunk on.

Having sung this, he then made his majestic way onward and struck a boulder in the middle of the road at Great Pass with his staff, whereupon the stone raced away.

Hence the saying, "Even a hard stone avoids a drunk."

So after heaven's sovereign passed away, the mighty one Great Wren followed the command of the former sovereign of heaven and deferred to Young Youth of Shoalbound.

But the mighty one Great Mountain Warden went against the command of heaven's sovereign and, desiring to gain all under heaven for himself, sought to slay the youngest brother. In stealth he mustered a force to assault him.

And so the mighty one Great Wren, hearing word of his older brother's preparations, straightaway sent a messenger to inform Young Youth of Shoalbound.

So, alarmed by this message, he had his own force lie hidden by the river.

Also, he fenced the summit of a nearby hill with silk curtains and raised a tent within them. Taking a royal attendant, he made him masquerade as the sovereign, and seated him there for all to see. The manner in which the ministers bowed with deference as they went in and out of the tent made it seem as though he was the sovereign.

Also, he prepared for his older brother's passage across the river by decorating a boat and its oars. Pounding *sana* vines, he made a slimy paste and slathered the slats of the boat's deck with it, so that anyone who stepped on them would slip and fall. The younger brother then donned robes and breeches made from coarse cloth and assumed the appearance of a commoner. Grasping a steering pole, he stood in the boat.

Now the older brother had his warriors lie down in concealment, donned armor beneath his robes, and came to the river. As he was about to board the boat, he looked up at the hill with its splendid finery and thought it was his younger brother who was seated there. Unaware that he was standing in the boat holding the steering pole, he straightaway questioned his steersman, saying:

"I hear rumors of a ferocious giant boar in these hills. I wish to take this boar. Might I manage this?"

And so the steersman replied, saying:

“You cannot.”

Again he questioned him, saying:

“For what reason?”

He replied, saying:

“Time after time, in place after place, people have tried to take him. That is why I say you cannot.”

When they reached the midway point across the river, he tipped the boat over, tumbling his older brother into its waters.

And so he surfaced and was swept downstream by the current while he sang a song that said:

A fearsome force
at the ford of Shoalbound,
where sails this steersman,
a swift and nimble fellow,
sure to come save me!

Now the warriors who had lain down in hiding by the river all rose in unison and nocked arrows to their bowstrings.

So he swept on by them to reach Clink Point, where he sank into the sea.

So when then they searched for him with hooks in the place where he had sunk, the hooks clinked as they caught on the armor under his robes.

Hence that place was named Clink Point.

And so when they hauled up his corpse and laid it out before his younger brother, he sang a song that said:

A fearsome force
at the ford of Shoalbound,
a ford by whose rapids
there stand tall
catalpa and true-bow trees.

Oh, to cut them down!

So my heart thinks.

Oh, to take them!

So my heart thinks.

But beneath their trunks
I recall my lord father.
And above their branch tips
I recall my sweet sister.

Filled with bitterness,
my mind recalls this.
Filled with sorrow,
my mind recalls that.

I return without cutting down
catalpa and true-bow trees.

So he buried the mighty one Great Mountain Warden on Mount Level Land.
Great Mountain Warden (is ancestor of the magnates of Muddy Lagoon,
Sun Reckoning, and Alder Fields).

Now while the mighty ones Great Wren and Young Youth of Shoalbound took turns demurring and deferring the rule of the realm to each other, the sea folk sought to present their royal tribute as they regularly did.

And so the older brother refused it, and bade them present it to his younger brother, but the younger brother likewise refused it, and bade them present it to his older brother, so that many days passed with each deferring to the other.

Because these mutual deferrals happened more than once or twice, the sea folk finally grew weary of going back and forth, and they wept.

Hence the expression, "As seafolk weep for what they have."

But shortly thereafter, Young Youth of Shoalbound passed away, so the mighty one Great Wren ruled over all under heaven.

Long ago there was a son of the lord of the land of Silla. He was named Sun-spear of Heaven. This man crossed over from there to here. The reason is this:

In the land of Silla there was a marsh. It was named Agu Marsh. Beside this marsh a lowborn woman was taking a nap under the noonday sun once upon a time.

Now the rays of the sun were shining, rainbowlike, on her privates. A lowborn man was also there. Struck by this unusual sight, he stayed and spied on the woman's actions.

So when she awoke from her noonday nap, she conceived and gave birth to a ruby-red gem.

And so the lowborn man who had been spying on the woman asked to take the gem, which he wrapped up and wore constantly about his waist.

This man oversaw rice paddies in a mountain valley. So he loaded an ox with supplies for the paddy workers and entered the mountain valley, whereupon he came across the son of the lord of that land.

And so Sunspear of Heaven questioned this person, saying:

“Why is it that you are entering the mountain valley, leading an ox laden with supplies? Surely you are going to kill the ox and eat it!”

And so saying, he straightaway seized the man and was about to put him in prison when he replied, saying:

“I was not going to kill the ox! I was only bringing food to the paddy workers!”

But still he did not release him.

And so, untying the gem from his waist, he offered it up as a bribe to the son of the lord of that land.

So he freed the lowborn man, took the gem, and placed it by his bedside, where it straightaway turned into a lovely maiden. So he married her and made her his senior wife.

So he married her and made her his senior wife.

And so this maiden was constantly preparing all manner of delicious dishes, and continuously having her husband eat them.

So the son of the lord of that land grew arrogant and disparaged his wife, whereupon she spoke to him, saying:

“All in all, I am not the right wife for such as you. I will return to my ancestral land.”

And so saying, she straightaway stole aboard a small ship and fled across the sea to Wavecrest. (This is the spirit Lady Lustrous who abides in the Lady Goso Shrine of Wavecrest.)

Now Sunspear of Heaven, hearing that his wife had fled, straightaway came in pursuit of her.

When he tried to reach Wavecrest, the spirit of the strait barred his way, preventing him from entering.

So he turned back to beach his boat in the land of Sheer Gullies and stayed there, taking to wife Forward Might, who was the daughter of Forked Tail of Sheer Gullies. She bore him Many Cedars of Sheer Gullies, whose child was Little Sun of Sheer Gullies, whose child was Sun Oak of Sheer Gullies, whose children were the Warden of Sheer Gullies, Lofty Sun of Sheer Gullies, and Pure Lad. (Three offspring.)

Pure Lad took to wife Woman Sun of Crooked Road. She bore him Two Men of Refreshed and Mistress Rolling Hearth of Refreshed.

Lofty Sun of Sheer Gullies took to wife his niece Mistress Rolling. She bore him the mighty one Lady Lofty Brow of Kudzu Hold (the mighty mother of the mighty one Lady Perfect of Long Breath).

So among the possessions that Sunspear of Heaven brought with him from across the sea were many splendid sacred treasures.

Two strings of jewels there were.

Also a scarf of wave-raising and a scarf of wave-slicing.

Also a scarf of wind-raising and a scarf of wind-slicing.

Also a mirror of the offing and a mirror of the shore.

All told, there were eight of these.

(These are the eight great spirits of Stone Quarry.)

Now these spirits had a daughter named the spirit Maid of Stone Quarry.

So numerous spirits sought to gain the Maid of Stone Quarry, but none of them was able to wed her.

At that time there was a pair of spirits who were brothers. The older one was named Russet Autumn Mountain Man and the younger one was named Misty Spring Mountain Man.

So the older brother spoke to his younger brother, saying:

“Though I sought after the Maid of Stone Quarry, I failed to wed her. Would you be able to gain this maid?”

He replied, saying:

“I can get her easily.”

And so the older brother spoke, saying:

“I will make this wager: if you win this maid, I will give you all my clothes, from my jacket down to my breeches, and brew saké in vessels as tall as

yourself. I will also provide and prepare all the bounty of the mountains and rivers for you.”

Such were the words he said.

And so the younger brother told his mother everything that his older brother had said in every detail. Straightaway she took wisteria vines and wove them into a jacket and breeches and stockings and shoes, all in a single night. Also, she made a bow and arrows from them and, dressing him in the jacket and breeches and the other things, she had him take the bow and arrows and sent him off to the maid's dwelling, whereupon the clothes and the bow and arrows all turned into wisteria blossoms.

Now Misty Spring Mountain Man hung up his bow and arrows in the maid's outhouse.

And so, thinking these blossoms strange, the Maid of Stone Quarry took them back home with her, whereupon he followed behind the maid, entered her house, and straightaway joined her in marriage, after which he had a child with her.

And so he spoke to his older brother, saying:

“I have gained the Maid of Stone Quarry.”

Now his older brother was angered by the marriage of his younger brother, and refused to pay him what he had wagered.

And so the younger brother told his mother of his troubles, whereupon she replied, saying:

“While we are in this world we should adopt the ways of spirits. Is it because he has adopted the ways of green-grass mortals that he does not pay what he owes?”

Growing bitter toward her eldest, she straightaway took single joints of bamboo from islets in the river of Stone Quarry, fashioned them into a coarsely woven basket with many holes, took stones from the river, mixed them with salt, wrapped them in bamboo leaves, and laid a curse upon them, saying:

Green as these bamboo leaves,
withered as these bamboo leaves,
may you be first green, then wither!

As the salt tide swells and ebbs,
may you first swell, then ebb!

As these stones sink down low,
may you sink down below!

Thus cursing him, she placed them above the hearth.

And with this, the older brother shriveled up and withered away, ravaged by an illness that lasted eight whole years.

So his older brother wept in anguish and pleaded with his mother, whereupon she straightaway removed the charms.

Now his body became as it had been before, and he was well and at his ease.

(This is the origin of the expression “a spirit wager.”)

Also, the son of the sovereign of Bow Guard, the mighty prince Double Fork of Young Marsh, took to wife the mighty princess Hundred Layers, also named the mighty one Lady Truly Young Sister, who was his mother’s younger sister. She bore him Great Youth, also named the mighty prince Great Herb; then the mighty one Lady Middle Sister of Great Pass; then Lady Middle Sister of Paddy Well; then Lady Middle Sister of Paddy Shrine; then the maiden Zither Segment of Wisteria Fields; then the mighty princess Bird Woman; then the mighty prince of Sane. (Seven offspring.)

The mighty prince Great Herb (is ancestor of the magnates of: Mighty Land, Silken Folk, Long Breath, the saké brewers of Brewers Paddy, Mountain Path, Budding Paddies in Lands End, and Rest House).

Also, the mighty prince Root Bird took to wife his younger half-sister the maiden of Three Wombs. She bore him the mighty prince Middle Brother Lad and the mighty prince of Boulder Isle. (Two offspring.)

The child of the mighty prince of Hard Stone was the mighty prince of Land.

The years of this sovereign of Bow Guard were one hundred and fifteen.

His mighty barrow lies on Bowing Skirt Hillock at Feed Place in Riversides.

BOOK THREE



SOVEREIGN NINTOKU

The mighty one Great Wren dwelt in the mighty halls of High Harbor at Wavecrest and ruled over all under heaven from there.

This sovereign of heaven took to wife the mighty one Lady Crag (his queen), daughter of Archer Lad of Kudzu Hold. She bore him first the eldest boy, Lord Beckoned Plumes, then the mighty prince Middle Brother of Clear Coves, then the mighty one Lord Young Teeth of Viperweed, and then the mighty one mighty prince Little Young Heir of Hemp Weave. (Four offspring.)

He also took to wife the aforementioned Lady Long Hair, daughter of the magnate of Many Districts in Sunward. She bore him Great Youth of Banner Sun, also named the mighty prince Great Sunlit Swords; then Young Maiden of Banner Sun, also named the mighty one Lady Long Gaze, and also called the mighty one mighty princess Young Sunlit Swords Guild. (Two offspring.)

He also took to wife his sisters Young Maiden of Many Paddies and Young Maiden of Shoalbound. Neither sister bore him children.

This sovereign of heaven Great Wren had six children all told (five mighty princes and one mighty princess).

So the mighty one Lord Beckoned Plumes would rule over all under heaven.

Next the mighty one Lord Young Teeth of Viperweed would also rule over all under heaven.

Next the mighty one mighty prince Little Young Heir of Hemp Weave would also rule over all under heaven.

In this reign, the guild of Kudzu Hold was established to bear the name of the mighty one Queen Lady Crag.

Also, the guild of Royal Caregivers was established to carry on the name of the crown prince Lord Beckoned Plumes.

Also, the guild of Viperweed was established to bear the name of the mighty one Lord Young Teeth.

Also, the senior guild of Sunlit Swords was established to bear the name of the mighty prince Great Sunlit Swords, and the junior guild of Sunlit Swords was established to bear the name of the mighty princess Young Sunlit Swords Guild.

Also the Silken Folk were drafted to build dikes and granaries in Thorny Paddies.

Also Clay Pond and Netting Pond were built.

Also a canal was dug linking Wavecrest to the sea.

Also a canal was dug at the cove of Little Bridge.

Also a port was established at Clear Coves.

Now heaven's sovereign climbed to the top of a high hill, viewed the land in all four directions, and proclaimed:

“No smoke rises from the land's hearth fires. Everyone in the land is poor. Thus, for three years henceforth, all the people shall be exempt from taxes and drafts.”

And with this, his great halls fell into ruin. Though rain leaked through everywhere, not a single repair was made. Wooden chests were used to catch the raindrops that leaked through, and people moved around to avoid the most exposed spots.

Afterward, he looked over his land and saw it filled with the smoke of hearth fires. So, realizing his people were prospering, he now reinstated taxes and drafts.

And with this, the people flourished, and they ceased to suffer from laboring on His Majesty's public works.

Thus his royal reign is praised as that of a sage sovereign.

His queen, the mighty one Lady Crag, was constantly consumed with jealousy.

So the consorts that served heaven's sovereign were unable to approach the inner quarters of his mighty halls. Whenever any one of them said anything out of the ordinary, the queen would stamp her feet in a jealous rage.

And so, when heaven's sovereign heard that a daughter of the chieftain of the guild of sea folk in the land of Broomcorn Millet named Lady Dark was fine of feature and noble of bearing, he summoned her to his service. But fearing the queen's envy, she fled back to her homeland.

Heaven's sovereign sat in a tall tower to gaze out at Lady Dark's ship as it sailed away from shore, and sang a song that said:

In the offing
line up little ships;
sheathed in dark,
my girl, my sweet love
goes back home.

So his queen, hearing His Majesty's song, grew greatly angered and sent people down to the great bay to chase Lady Dark off her boat, forcing her to continue on foot.

Now heaven's sovereign, longing for Lady Dark, deceived his queen, saying:

"I would see Foamway Isle."

And so saying, he made his majestic way there, where he then stood and gazed off into the distance as he sang a song that said:

Relentlessly sparkles
Wavecrest, whose point

I go onto and stand
to look over my land.

Froth Isle,
Self-Shaped Isle,
and Betel Palm
Isle are all revealed.

Remote the isles revealed!

Straightaway he made his majestic way from island to island until he reached the land of Broomcorn Millet.

And so Lady Dark escorted him to a place in the foothills of that land and prepared his royal repast there. While she was picking field greens to make a soup for him, heaven's sovereign came to the place where the maiden was plucking the greens and sang a song that said:

What a pleasure it is
to pluck here by the side
of a person of Broomcorn Millet
the field greens planted
on these mountain slopes!

When heaven's sovereign got ready to make his majestic way back home, Lady Dark presented him with a mighty song that said:

Heading toward Yamato
the west wind blows,
driving clouds away.

Though you go with them,
could I ever forget you?

Again she sang a song that said:

Heading toward Yamato,
whose spouse is it who goes?

In a place hidden away,
 flowing silently underground,
 whose spouse is it who goes?

Some time later, thinking to hold a bright-lit, bountiful royal banquet, the queen made her majestic way to the land of Woods to gather three-tip leaves.

Meanwhile, the sovereign joined in marriage with Young Maiden of Many Paddies.

Now while the queen was making her majestic way back home, her boats filled full of three-tip leaves, a conscript laborer was returning home to the county of Little Isle in the land of Broomcorn Millet after having completed his term of service in the Palace Water Office. At the great ford of Wavecrest he came across the ship of the mistress of the stores, which lagged behind the others. Straightaway he told her what had happened, saying:

“Heaven’s sovereign has recently wed Young Maiden of Many Paddies, and now romps with her day and night. Is it because the queen has not yet heard this news that she makes her majestic way back so serenely?”

And so the mistress of the stores straightaway raced to catch up with the ship of the queen to tell her everything the conscript laborer had said to her.

Now the queen was filled with bitter rage and threw all the three-tip leaves overboard.

Hence the place where the queen’s mighty ship was moored is named Her Majesty’s Three-Tips Point.

Passing by the palace, her mighty ship was towed up the canal as she made her majestic way to Mountain Back. At this time she sang a song that said:

Lined with seedlings,
 Mountain Back has a river,
 a river that I climb up.

As I climb up
 that river, beside it

there grows tall
 a bilberry,
 a bilberry tree,
 underneath which
 there grows tall
 a broad-leaved
 sacred camellia tree.

As those blossoms
 shine in their majesty,
 as those leaves
 spread in their majesty
 are you, great lord!

Straightaway passing around Mountain Back, she reached the entrance to Mount Level Land and sang a song that said:

Lined with seedlings,
 Mountain Back has a river
 I sail up past the palace.

As I sail upriver,
 the fine green earth
 of Level Land I pass by,
 the small shield hills
 of Yamato I pass by.

The land I long for,
 the land I would see,
 lies in Kudzu Hold
 at High Halls—
 there is my home.

And so singing, she turned back and lodged for a little while at Round Hold in the dwelling of a person from overseas named Nurinomi.

Hearing that his queen had made her majestic way up to Mountain Back, heaven's sovereign dispatched his royal attendant Bird Mountain to her with a mighty song that proclaimed:

To Mountain Back,
 catch up Bird Mountain!
 Catch up! Catch up!
 To my beloved wife
 catch up and meet!

Then he also sent Messenger Man, the grandee of Clay, with a song that said:

By the mighty sanctum,
 near its high hold,
 lies Great Boar Field,
 whose great boars,
 in their bellies,
 facing the liver,
 have a heart; there, at least,
 can we two be together?

Also, he sang a song that said:

Lined with seedlings,
 Mountain Back has a maiden
 bearing a wooden hoe,
 who digs up daikon roots.

As those white roots
 were those white arms
 I pillowed on, or otherwise
 you could call me stranger.

So while the grandee Messenger Man was reciting this mighty song, a sudden downpour came on.

And so, undaunted by the rain, he went and prostrated himself before the rear door to her hall, whereupon she went to the front door instead. Then he went around to prostrate himself before the front door, whereupon she went to the rear door instead.

And so he came crawling on his hands and knees and knelt in the courtyard as the puddled water reached his waist.

The grandee was wearing robes that had been dyed blue and were bound with a red cord. So when the puddled rainwater reached the red cord, its scarlet bled into the blue.

And so Lady Messenger, the younger sister of Grandee Messenger Man, was in attendance on the queen.

So this Lady Messenger sang a song that said:

In Mountain Back,
at Round Hold's mighty halls,
speaking his master's message,
my lord elder brother
brings tears to my eyes.

And so, when the queen asked her the reason for this song, she replied, saying:

"This Grandee Messenger Man is the elder brother of your servant."

Now Grandee Messenger Man, his sister Lady Messenger, and Nurinomi gathered in counsel and then sent a message to heaven's sovereign, saying:

"The reason the queen has made her majestic way into Mountain Back is this: among the many insects raised by Nurinomi is a strange sort that changes its shape three times. First it is a creeping crawler, then it turns into a cocoon, and then it grows wings. Her Majesty has only gone there to see this creature, nothing more."

When this was reported to heaven's sovereign he spoke, saying:

"If so, I wish to go and see it too, for I find this strange as well!"

After he had made his majestic way up from his great halls to Nurinomi's dwelling, Nurinomi presented the queen with one of the thrice-changing crawlers.

And so heaven's sovereign stood by the door of the hall his queen was inside of, and sang a song that said:

Lined with seedlings,
Mountain Back has a maiden
bearing a wooden hoe,
who digs up daikon roots.

Like that rustling racket,
such was the ruckus you raised,

that gazing far and wide, you see
 as many branched mulberries
 is the multitude come to pay court!

These six songs sung by heaven's sovereign and his queen are verses that sink softly in pitch and have refrains.

Longing for Young Maiden of Many Paddies, heaven's sovereign sent her a mighty song by messenger. That song said:

In Many Paddies lies
 a single stalk of sedge.

Without bearing any buds,
 will it wither where it stands,
 this dear sedge of the field?

These words of mine
 may mention sedge of the field,
 but speak of a dear green girl!

And so Young Maiden of Many Paddies replied with a song that said:

In Many Paddies lies
 a single stalk of sedge,
 which is content to be alone.

If my great lord
 deems this to be fine,
 it is content to be alone.

Thus, the guild of Many Paddies was established to bear the name of Young Maiden of Many Paddies.

Also, the sovereign had his younger half-brother, the mighty prince Lord Fleet Falcon, ask on his behalf for the hand of his half-sister, the mighty princess Woman Bird.

And so the mighty princess Woman Bird spoke to the mighty prince Lord Fleet Falcon, saying:

“So fierce is his queen that he neglects to treat Young Maiden of Many Paddies as he should. I will not serve such a sovereign. I would be your wife instead.”

Straightaway they joined in marriage.

And so it was that the mighty prince Lord Fleet Falcon did not report back.

And so heaven’s sovereign made his majestic way directly to the place where mighty princess Woman Bird was, and stood by the threshold of her hall.

Now the mighty princess Woman Bird was weaving a robe on her loom.

And so heaven’s sovereign sang a song that said:

Woman Bird,
my great lady
weaving on your loom,
for whom is this cloth?

The mighty princess Woman Bird replied with a song that said:

Soaring on high,
Lord Fleet Falcon it is who
this mighty cloak is for.

So heaven’s sovereign knew what was in her heart and went back into his hall.

Just then her husband the mighty prince Lord Fleet Falcon arrived, whereupon his wife the mighty princess Woman Bird sang a song that said:

Like a little lark
aloft in the sky,
soaring on high,
Lord Fleet Falcon,
seize the wren!

Hearing this song, heaven’s sovereign straightaway raised a force and sought to slay them both.

And so the mighty prince Lord Fleet Falcon and the mighty princess Woman Bird fled from there, and scrambled up Mount Storehouse Ladder. Now the mighty prince Lord Fleet Falcon sang a song that said:

Like a ladder raised aloft
is Mount Storehouse Ladder.

So steep and sheer are its sides
that the rocks are hard to hold
as she grasps my hand!

Also, he sang a song that said:

Like a ladder raised aloft
is Mount Storehouse Ladder.

Though steep and sheer are its sides,
while I climb it with my sweet sister
it is not steep or sheer at all!

So they fled from there, disappearing from sight, to reach Stony Barrens in Floating Paddies, whereupon His Majesty's force caught up with them and slew them. Great Shield, the captain of the force and a village elder of the guild of Mountain Folk, took a bejeweled bracelet that the mighty princess Woman Bird had worn on her arm and gave it to his wife.

Later, women from all the clans came to court in preparation for a bright-lit, bountiful royal banquet. And so the wife of the village elder Great Shield came there wearing the bejeweled bracelet of the mighty princess on her arm.

Now the mighty one Queen Lady Crag personally raised the oak-leaf cup of grand saké and served it to the women from all the clans.

And so the queen saw the bracelet and recognized it instantly. Without offering its wearer the oak-leaf cup of saké, she straightaway strode out of the hall and, summoning over the woman's husband, the queen addressed the village elder Great Shield, proclaiming:

"The mighty prince and mighty princess were removed because they had committed an offense. There is nothing in any way strange about such an outcome. But you, slave, took a bejeweled bracelet adorning the still-warm

flesh of your social better's mighty arm and brought it straight back to your wife!"

And so proclaiming, she straightaway sentenced him to death.

At another time, heaven's sovereign, thinking to hold a bright-lit, bountiful royal banquet, made his majestic way to Lady Isle. On that isle, a wild goose had laid eggs.

And so His Majesty summoned Brave Heir of Riverbound and questioned him about this sight with a song that said:

Of gem-cutting
Riverbound are you lord;
you are the one it is who is
longest-lived in this age.

In the firmament-filling
land of Yamato,
heard you of wild goose eggs?

Now the long-lived Brave Heir of Riverbound held forth in a song that said:

O high-shining
sun's mighty heir,
how fitting it is
for you to ask this,
truly well it is
for you to ask this,
for I am the one it is who is
longest-lived in this age.

In the firmament-filling
land of Yamato,
of wild goose eggs
have I never heard.

And so saying, he was presented by His Majesty with a mighty zither, whereupon he sang a song that said:

That my lord's mighty heirs
 shall rule ever after,
 these goose eggs seem to show!

This is a congratulatory part verse.

In this reign there was a tall tree growing on the western bank of Lordly Trees River. The shadow of this tree stretched out to cover Foamway Isle in the morning sun, and stretched out to cover Mount High Ease in the evening sun.

So the tree was cut down and made into a swift-going ship named Withered Moor, and the ship was used morning and evening to draw fresh water from the cold springs of Foamway Isle for the royal table.

When the ship fell into disrepair, it was broken into kindling that was used to boil brine down to salt. The charred remains were made into a zither whose sound when played resounded across seven villages.

And so there was a song that said:

Withered Moor
 was burned for salt,
 the charred remains
 made into a zither,
 whose strummed strings
 sound out clear
 across Rolling Straits,
 in whose stone-strewn channel,
 slowly bobbing in the waves,
 floats a sodden log.

Swaying, swaying.

This verse sinks quietly in pitch and ends with a repeated refrain.

The years of this sovereign of heaven were eighty-three (he passed away on the fifteenth of the Eighth Month in the fourth Year of the Hare).

His mighty barrow lies on Ear Field in Shrike.

SOVEREIGN RICHŪ

A mighty son of the previous sovereign, the mighty one Lord Beckoned Plumes dwelt in the mighty halls of Cherry-Tree Sapling in Boulder Hamlet and ruled over all under heaven from there.

This sovereign of heaven took to wife the mighty one Lady Dark, daughter of the heir of Reed Paddies, who was himself the son of Archer Lad of Kudzu Hold. She bore him the mighty prince Grand Teeth of Marketside; then the mighty prince of Mighty Horses; then a young daughter, the maiden of Blue Seas, also named the maiden Much Fare. (Three offspring.)

Still dwelling in the mighty halls of the previous sovereign of heaven in Wavecrest, His Majesty held a bright-lit, bountiful royal banquet in the harvest-feast hall, during which he greatly rejoiced in great amounts of the banquet saké and fell into a slumber.

And so His Majesty's younger brother, the mighty prince Middle Brother of Clear Coves, thinking to slay heaven's sovereign, set fire to the great hall.

During this time, the ancestor of the chieftains of the Paekche Folk in Yamato named Chief Achi spirited His Majesty away from the hall, set him on his mighty steed, and led him on his majestic way to Yamato.

So when they reached Viperweed Moor His Majesty awoke and spoke, saying:

“Where am I?”

And so Chief Achi spoke, saying:

“The mighty prince Middle Brother of Clear Coves set fire to your great hall. So I am fleeing with you to Yamato.”

And so heaven's sovereign sang a song that said:

Here on Viperweed Moor,
 had I known I would sleep,
 matting for a windbreak
 I would have brought,
 had I known I would sleep.

When they reached Effigy Pass, His Majesty looked toward the mighty hall of Wavecrest. Flames still cast their ruddy light over the scene.

And so heaven's sovereign sang another song that said:

Here at Effigy Pass
I stand to look and see
in a shimmering haze of flames
a group of dwellings burning
where my wife's home stood.

So when he made his majestic way to reach the mouth of Mount Great Pass, he came across a woman who spoke to him, saying:

"Many men bearing arms block the way past this mountain. It would be best to make your majestic way around them, crossing over on Crooked Road."

And so heaven's sovereign sang a song that said:

Here at Great Pass,
I met a maid of whom
I asked the way forward,
and was told not to go straight,
but take Crooked Road instead.

So he made his majestic way up to Boulder Top and took up residence in the mighty halls of its spirit.

Now his younger full brother, the mighty one Lord Young Teeth, came over to seek an audience with His Majesty.

And so heaven's sovereign sent word to him, proclaiming:

"I suspect your heart is one with that of the mighty prince Middle Brother of Clear Coves, mighty one. Therefore, I will not speak with you again."

He replied, saying:

"Your servant's heart is pure and true. I am not of the same mind as the mighty prince Middle Brother of Clear Coves."

Again His Majesty sent him word, proclaiming:

"If that is so, go down now and slay the mighty prince Middle Brother of Clear Coves. When you return, I will be sure to speak with you."

So straightaway he went down to Wavecrest and told a tale to Sobakari, a man of the Fierce Southern Folk who was a personal attendant of the mighty prince Middle Brother of Clear Coves, saying to him:

“Do as I say and I shall make you my chief minister when I am heaven’s sovereign. Thus we two shall share the rule of all under heaven. What do you think of this?”

Sobakari replied, saying:

“It shall be as your mighty words would have it.”

And so Lord Young Teeth bestowed many rewards upon this fellow of the Fierce Southern Folk, and then he spoke to him, saying:

“Very well then, slay the mighty prince.”

Now Sobakari secretly lay in wait and spied on his lord as he entered the outhouse, whereupon he stabbed him with his spear, slaying him.

So when Lord Young Teeth accompanied Sobakari on his majestic way up to Yamato, they reached the mouth of Mount Great Pass, where he said to himself:

“Though Sobakari has done something that brings great benefit to me, he has slain his own lord and thus violated what is proper. Yet despite this, I will surely earn a name for being unfaithful to my word if I do not reward him for the benefit he has brought. But if I am utterly faithful to my word, on the other hand, I will come to have qualms about what is in his heart. So, while I will reward him for the benefit he has brought, I will also destroy him bodily.”

And with this, he proceeded to tell Sobakari a tale, saying:

“Today we will rest here, and I will make you my chief minister. Then tomorrow we will proceed to the palace.”

They stopped at the mouth of the mountain and straightaway erected a royal camp, where they rushed through a bright-lit, bountiful royal banquet. Straightaway Lord Young Teeth made this fellow of the Fierce Southern Folk his chief minister and had his hundred officials bow down before him. The fellow of the Fierce Southern Folk was greatly pleased, and thought he had carried out his heart’s desire.

And so Lord Young Teeth spoke to this fellow of the Fierce Southern Folk, proclaiming:

“On this day, let us both drink from the chief minister’s own saké cup.”

When they drank together, the mighty prince poured the saké he was offering into a cup that was large enough to hide a face. The mighty prince drank first and then the fellow of the Fierce Southern Folk drank after him.

So when the fellow of the Fierce Southern Folk drank, he covered his face with the great cup.

And so Lord Young Teeth took out a sword he had placed under the straw mat he was sitting on, sliced off Sobakari's head at the neck, and set off straightaway the next morning to make his majestic way back.

Hence that land was named Near Tomorrow.

Returning to Yamato, he proclaimed:

"Today we rest here and carry out a purification. Tomorrow we will set out to pay reverence at the mighty halls of the spirit."

So he went out to the mighty halls of the spirit of Boulder Top and made his report to heaven's sovereign, saying:

"I come back having completed my mission."

And so His Majesty summoned him inside, and they spent the night in close conversation.

Heaven's sovereign now appointed Chief Achi to be the first treasurer of the palace storehouse, and also bestowed fields upon him for his personal use.

Also, the grandees of the junior guild of Cherry Tree were granted the right to use its name.

Also, the magnates of Lady Paddies were granted the right to use that title.

Also, he established the guild of Boulder Hamlet.

The years of this sovereign of heaven were sixty-four (he passed away on the third of the First Month in the ninth Year of the Monkey).

His mighty barrow lies in Shrike.

SOVEREIGN HANZEI

A younger brother of the previous sovereign, the mighty one Lord Young Teeth dwelt in the mighty halls of Brushwood Fence in Viperweed and ruled over all under heaven from there.

This sovereign of heaven was nearly six feet tall.

His teeth were nearly an inch long and twice as wide.

His upper and lower teeth were exactly the same, just like curved pendants that had been strung on a cord.

This sovereign of heaven took to wife the maiden of Horn, daughter of a grandee of Clay by the name of Many Words. She bore him the maiden of Mountain Gorges and then the maiden of Round.

He also took to wife the younger daughter of the same grandee Lady Younger Sister. She bore him the mighty prince of Treasure, then the maiden of Green-Winged Teals.

This sovereign had four offspring all told.

The years of this sovereign of heaven were sixty (he passed away in the Seventh Month of the fourth Year of the Ox).

His mighty barrow lies on Shrike Plain.

SOVEREIGN INGYŌ

A younger brother of the previous sovereign, the mighty one mighty prince Little Young Heir of Hemp Weave dwelt in the mighty halls of Far Flight and ruled over all under heaven from there.

This sovereign of heaven took to wife the mighty one Lady Greater Middle Sister of Great Pass, younger sister of the mighty prince Great Food. She bore him the crown prince Pear Tree of Featherlight; then Great Maiden of Long Paddy; then the mighty prince Dark Lad of Borders; then the mighty one Fine Iron Mines; then Great Maiden of Featherlight, also named the maiden Radiant Robes (the mighty princess Radiant Robes bore this mighty name because the glow of her body radiated right through her robes); then

the mighty prince White Lad of Many Melons; then the mighty one Great Rising Rapids; then Great Maiden of Orange Trees; and then the maiden of Saké Sight. (Nine offspring.)

Out of these nine children, it was the mighty one Fine Iron Mines who would go on to rule over all under heaven.

Next, the mighty one Great Rising Rapids would go on to rule over all under heaven.

When heaven's sovereign was to succeed to the sun line of heaven, he demurred at first, proclaiming:

“Since I suffer from a long-standing ailment, I cannot succeed to the sun line.”

But after the queen and all his ministers entreated him insistently, he straightaway assumed rule of all under heaven.

At this time, the lord of the land of Silla presented eighty-one ships filled with tribute.

And so the chief envoy who presented this tribute was a nobleman of the royal house of Silla by the name of Komu Mu, whose deep knowledge of medicinal lore cured heaven's sovereign of his illness.

Now heaven's sovereign, concerned about the divergences and errors that had crept into the clan names and titles, placed jars of boiling water at Sweet White Oak before the spirit Word of Many Mishaps in order to carry out a divination by ordeal, thereby establishing the clan names and titles for the many heads of officialdom.

Also, the guild of Featherlight was established to carry on the name of the crown prince Pear Tree of Featherlight; the guild of Great Pass to carry on the name of the queen, and the guild of River Folk to carry on the name of her younger sister, Lady Middle Sister of Paddy Well.

The years of this sovereign of heaven were seventy-eight (he passed away on the fifteenth of the First Month in the first Year of the Horse).

His mighty barrow lies in Riversides at Long Inlet in Ega.

After this sovereign of heaven had passed away, the crown prince Pear Tree of Featherlight was to succeed to the sun line.

But before he was enthroned, he committed incest with his younger full sister, Great Maiden of Featherlight, and sang a song that said:

Feet drag across
 mountain paddies made
 on mountains so lofty that
 water pipes run underneath.

Under wraps I kept my visits,
 my visits to my sister.
 Under wraps I kept my weeping,
 my weeping for my wife.

Now this night at least,
 I can caress her in peace!

This is a verse whose final line is repeated at a higher pitch.
 Also, he sang a song that said:

On dwarf bamboo
 hail pelts down
 strong and sure,
 were I to sleep with her,
 then she could leave.

All would be fine, I think,
 if only we can sleep together.

As rushes that are reaped
 scatter, let it all fall apart,
 if only we can sleep together.

This verse is a rustic air sung at a higher pitch.

Thus all the court officials and all the people of the land turned their back on the crown prince of Featherlight and pledged themselves to the mighty prince Fine Iron Mines.

And so the crown prince of Featherlight grew fearful and fled into the dwelling of the chief minister, Heir Great Presence Little Presence, where he armed himself and prepared for battle.

(The arrows used at that time were tipped with copper, therefore they are called featherlight arrows.)

The mighty prince Fine Iron Mines also armed himself.

(The arrows made by this mighty prince were the iron-tipped arrows of today, and are named after him.)

Now the mighty prince Fine Iron Mines mustered a force and surrounded the dwelling of Heir Great Presence Little Presence.

And so when he reached the gate, a great hailstorm began to hurl down.

So he sang a song that said:

Heir Great Presence Little Presence
has a metal-studded gate
whose shelter we should seek,
to await this downpour's end.

And so Heir Great Presence Little Presence raised his arms and struck his knees as he came out of the house, dancing a dance and singing a song that said:

A palace person
gartered with little bells
has dropped them all.

A palace person makes a clangor.
Village people, do not do the same!

This is a palace person verse.

Thus singing, he approached the mighty prince and spoke, saying:

“O lord and heir of heaven's sovereign, do not take up arms against the mighty prince who is your elder brother. If you take up arms against him, the people will surely scoff at you. I, your humble servant, will capture him and present him to you.”

And so the mighty prince Fine Iron Mines disbanded his force and went away.

So Heir Great Presence Little Presence seized the crown prince of Featherlight and led him out to present him to His Majesty.

When the mighty prince was seized, he sang a song that said:

O heaven-wheeling
Featherlight's maiden,
if you weep too loudly,
people are sure to know.

On Mount Crevice,
like you, the doves
weep with muffled sobs.

Also he sang a song that said:

O heaven-wheeling
Featherlight's maiden,
steadfast in stealth
come sleep here and go,
you maiden of Featherlight.

So the crown prince of Featherlight was exiled to the hot springs of Groves. When he was about to set out into exile, he sang another song that said:

Heaven-soaring
birds also bear tidings.

Whenever you hear
the cry of a crane,
ask news of my name.

These three verses are heavenly airs.

Also he sang a song that said:

If this great lord
is banished to an isle,

like a ship rocking back
will he come back home.

Leave my sleeping mat be!

These words of mine
may mention a sleeping mat,
but say to leave my wife be.

This verse is a rustic air whose halves end at a lower pitch.

Then the mighty princess Radiant Robes presented a song. The song said:

Summer grasses lie entangled
at Slept Together, whose beach
is strewn with scraped-out shells
you should avoid treading on.

Wait until dawn, then go.

So later on, unable to bear her pangs of longing any longer, she set off after him and sang a song that said:

Since my lord set out,
the days grow ever longer.
As leaves of the mountain elderberry
face one another, would I go greet him.

I can wait and wait no more.

(This mountain elderberry is now known as the royal representative tree).

So when she finally caught up with him, he was waiting to embrace her, whereupon he sang a song that said:

Hidden by hills
is Rising Rapids, whose summits
have great high ridges
where banners are raised;
have little low ridges
where banners are raised.

Great or little, regardless,
certain are the bonds between us,
o poor sweet wife of mine!

Like elm-wood bows
laid to rest, you may rest.
Like catalpa-wood bows
raised aloft, you may rise.

But later I will come to aid you,
o poor sweet wife of mine!

Also he sang a song that said:

Hidden by hills
is Rising Rapids, whose river
in its upper rapids
has a hallowed pole staked,
in its lower rapids
has a true pole staked.

On that hallowed pole
a mirror hangs.
On that true pole
a true gem hangs.

Like that true gem
is the sister I yearn for.
Like that mirror
is the wife I yearn for.

If I had word that you were there,
only then would I come back home,
only then would I long for my land.

Having sung thus, they straightaway put an end to their lives.
These two songs are verses that are chanted.

SOVEREIGN ANKŌ

A mighty son of the previous sovereign, the mighty prince Fine Iron Mines dwelt in the mighty halls of Fine Iron Mines at Boulder Top and ruled over all under heaven from there.

On behalf of his younger full brother the mighty prince Great Rising Rapids, heaven's sovereign sent an ancestor of the grandees of Slope Foot by the name of Grandee Root to the mighty prince Great Sunlit Swords with a message that proclaimed:

“Mighty one, we wish for your little sister the mighty princess Younger Sister of Sunlit Swords to join in marriage with the mighty prince Great Rising Rapids. Therefore, you should present her at court.”

And so the mighty prince Great Sunlit Swords bowed down four times and spoke, saying:

“I had suspected this command might come, so I have kept her here and not sent her elsewhere. These words now fill me with awe. I will present her as you command.”

But thinking it would be rude simply to reply with words, he sent a grand many-branched crown of bejeweled wood on behalf of his younger sister as a token of respect. Straightaway Grandee Root stole the gift of the jeweled crown and slandered the mighty prince Great Sunlit Swords, saying:

“The mighty prince Great Sunlit Swords did not accept your command, saying:

“How could my little sister ever be the sleeping mat for one of equal standing in the same clan?”

“After saying which, he grabbed the hilt of his broadsword in rage.”

So hearing this, heaven's sovereign became enraged and slew the mighty prince Great Sunlit Swords, after which he took the mighty prince's chief wife, Great Maiden of Long Paddy, back with him and made her his queen.

Afterward, heaven's sovereign sprawled across the spirit throne as he took a noontime nap.

And so he addressed his queen, saying:

“Is there anything that weighs constantly on your mind?”

She replied, saying:

“Favored as I am by Your Majesty’s warm regard, what could there possibly be that might weigh on my mind?”

Now the queen had a child from her former marriage, the mighty prince Weak Eyes, who was seven. At that very moment, this mighty prince was playing under the spirit throne.

And so heaven’s sovereign, not knowing that the young mighty prince was playing underneath, spoke to his queen, saying:

“I have one constant concern. When your son the mighty prince Weak Eyes is full grown, he will surely turn on me and seek to do me harm when he hears that I slew his father.”

Now the mighty prince Weak Eyes caught these words. Straightaway he began to spy on the sovereign of heaven, who eventually slipped into a slumber.

Taking the broadsword that was lying beside heaven’s sovereign, the mighty prince straightaway struck his neck, slicing it in two, and then fled into the house of Grandee Round.

The years of this sovereign of heaven were fifty-six.

His mighty barrow lies on Bowing Hill in Sedge Fields.

And so the mighty prince Great Rising Rapids, who was still a mere youth at the time, soon heard of this and became bitterly enraged. Straightaway he went to his older brother the mighty prince Dark Lad and spoke to him, saying:

“Someone has slain heaven’s sovereign! What are we to do?”

But the heart of the mighty prince Dark Lad was idle and indifferent to this news.

Now the mighty prince Great Rising Rapids berated his older brother, saying:

“First, he was the sovereign of heaven; second, he was your elder brother by the same mother. How is it that you can be so feckless as to remain idle and indifferent to the news that he has been slain?”

And so saying, he straightaway grabbed the other mighty prince's collar and dragged him outside, where he unsheathed his blade and cut him down.

He also went to his other older brother the mighty prince White Lad and brought him the same news. He also showed the same idle indifference as the mighty prince Dark Lad.

Straightaway he grabbed the mighty prince White Lad's collar and dragged him out to Little Paddy Plots, where he dug a pit, stood him up in it, and proceeded to bury him. When he was buried up to his waist, both his eyes burst and he died.

Also, he raised a force and surrounded the house of Grandee Round.

And so the grandee also raised a force and awaited battle. Arrows flew forth, scattering like falling reeds.

Now the mighty prince Great Rising Rapids, using his spear for a staff, drew near to peer inside the house and spoke, declaring:

"Might the maiden I had words with be in this dwelling?"

And so, hearing the mighty words of this royal summons, Grandee Round came out, removed the weapons at his side, bowed a full eight times, and then spoke, saying:

"My daughter Lady Overseas, whom Your Highness graced with his attention a few days past, will serve in attendance on you. I will also present Your Highness with five royal plantations. (These five royal plantations are now the five villages in Kudzu Hold whose gardeners provision the palace with their produce.)

"However, she herself is not here with me for this reason: from ancient times up to the present, grandees and village elders have been heard to hide in the mighty halls of mighty princes, but I have never heard of a mighty prince hiding in the house of one of his subjects. Everything considered, it is clear that a lowly fellow such as myself cannot prevail, no matter how much I might strive in battle. Yet though I die for it, I will not forsake the mighty prince who came into my humble home."

And so saying, he picked up his weapons again, went back inside, and resumed fighting.

And so in the end his strength failed him and his arrows were spent, whereupon he spoke to the mighty prince Weak Eyes, saying:

"I bear wounds all over my body and have spent all my arrows. I cannot keep fighting any longer. What are we to do?"

The mighty prince replied, saying:

"If that is how things stand, there is nothing further to be done. Come, slay me!"

So he stabbed the mighty prince with his blade, slaying him, and then straightaway cut his own throat and died.

Some time later, the ancestor of the magnates guarding Mount Barrow in Freshwater Sea, one Overseas Satchel by name, spoke to His Highness, saying:

“In the land of Freshwater Sea lies North Fields, whose Pampas Moor is teeming with game. They stand on legs like slender-branched field saplings, and raise up antlers like bare-branched pine trees.”

At this time the mighty prince Great Rising Rapids made his majestic way to Freshwater Sea in the company of the mighty prince Grand Teeth of Marketside. When they reached the moor, each set up a royal lodge apart from the other.

And so the following morning before the break of dawn, the mighty prince Grand Teeth came on his mighty steed, sauntering along as though it were any ordinary day, and stood atop his saddle beside the royal lodge of the mighty prince Great Rising Rapids, whose attendants he then proceeded to address, proclaiming:

“Is your master still asleep? Go now, and tell the mighty prince that night has ended. He should make his way onto the hunting grounds!”

And so proclaiming, he straightaway urged on his steed and departed.

And so the attendants of the mighty prince Great Rising Rapids spoke to their lord, saying:

“This mighty prince is insolent in his speech!”

“You ought to have regard for your royal person and arm yourself.”

Straightaway he donned armor under his robes, took up his bow and arrows, climbed onto his horse, and rode out.

In no time at all, his steed caught up to the other horse, whereupon he nocked an arrow to his bow and shot the mighty prince Grand Teeth down from his saddle. He then straightaway proceeded to hack up the body, put the pieces in his horse’s feed pail, and then bury it level with the ground to hide the spot.

Now the sons of the mighty prince of Marketside, named the mighty prince Great Basket and the mighty prince Little Basket (two offspring), heard what had happened and fled.

So they reached Mountain Back, and were chewing on their travel rations by Reap Feather Well when an old man whose face was covered in tattoos appeared and snatched their food away.

And so the two mighty princes spoke, saying:

“Though we do not begrudge our rations, we would like to know who you are.”

He replied, saying:

“I am a swineherd of Mountain Back.”

So they fled from there across Soiled Breeches River and reached the land of Plowed Plots. Entering the house of a person of that land named Little Clam, they hid their identities and looked after his horses and cattle.

SOVEREIGN YŪRYAKU

The mighty one and young brave Great Rising Rapids dwelt in the mighty halls of Morning Storehouse in Rising Rapids and ruled over all under heaven from there.

He took to wife the mighty princess Young Sunlit Swords Guild, who was the younger sister of the mighty prince Great Sunlit Swords. (No offspring.)

He also took to wife Lady Overseas, daughter of Grandee Round. She bore him the mighty one White Hairs, then a younger daughter, the mighty one Lady Young Perfection. (Two offspring.)

In this reign the guild of White Hairs was established to carry on the name of the crown prince White Hairs.

Also, the royal attendants of the guild of Rising Rapids and the guild of River Rapids were established.

At this time, many people came over from Wu. These people from Wu settled on Wu Plain.

Hence that place is named Wu Plain.

While his queen was first dwelling in Sunlit Swards, the sovereign made his majestic way to Riversides along the road that crossed over Direct Passage.

And so he climbed to the top of Mount Sunlit Swards and gazed over his land, whereupon he saw a house built with roof logs adorning its ridgepole.

Heaven's sovereign had someone ask about the house, saying:

"That dwelling with roof logs adorning its ridgepole, whose is it?"

The reply was:

"That is the house of the great district master of Stonehold."

And so heaven's sovereign proclaimed:

"This wretch has built his own house in imitation of my mighty dwelling!"

Straightaway he sent someone to burn down the house, whereupon the great district master, filled with fear and awe, bowed his head down to the ground and spoke, saying:

"Ignorant as a slave is of what becomes a slave, I was at fault to build thus, and am now filled with fear for this offense. Thus, I now seek to atone for this with an offering made to Your Majesty."

And so saying, he sent gifts of cloth on the back of a white dog bearing a little bell. He had a member of his clan named Girded Waist hold the dog's leash and present it.

And so Great Rising Rapids put a stop to his plans for setting the place on fire, and continued on his majestic way to see the mighty princess Young Sunlit Swards Guild. He offered her the dog with a message that declared:

"This creature is a rare creature that I came across. Thus I make it my dowry gift to you."

And so declaring, he bestowed it upon her.

Now the mighty princess Young Sunlit Swards Guild sent heaven's sovereign a messenger who said:

"It fills me with awe to think that you might make your majestic way here with the sun at your back. Allow me instead to go up and serve you."

So he made his majestic way back to his mighty halls. While he was on his way back, he stood at the top of a mountain pass and sang a song that said:

From Sunlit Swards Guild,
 this side of the slopes,
 all the way to rush-matted
 Chestnut Verge's hills,
 here and there
 lie mountain gorges,

where stand thriving
broad-leaved bear oaks.

By their tree trunks,
bamboo clusters thick;
by their branch tips
bamboo grows dense.

Neither have we slept in secret,
concealed by clustered bamboo;
nor have we slept our fill,
as full-grown dense bamboo.

Later I shall sleep in secret
with my longed-for wife.
Oh, to be with her at last!

Straightaway he sent this verse back with her messenger.

At another time, heaven's sovereign came strolling along on his majestic way to the river by Three Loops, where a maiden was washing robes by its banks. She was very beautiful to behold.

Heaven's sovereign questioned the maiden, saying:

"Whose child are you?"

She replied, saying:

"My name is Red Boar Child of the guild of Lowland Paddies."

And so he proclaimed:

"Marry no one else. I will summon you soon."

And so proclaiming, he returned to his mighty halls.

So this Red Boar Child waited, hoping to hear the mighty-worded summons of heaven's sovereign, for a full eighty years.

Now Red Boar Child said to herself:

"Too many years have passed waiting for His Majesty's command. My body has wasted and withered away. I have no reason to hope any longer. Nonetheless, my gloom will be beyond bearing if I show no sign of my steadfast heart."

And so thinking, she had hundreds of tables laden with dowry gifts brought to him.

But heaven's sovereign had completely forgotten his previous command, and so he questioned Red Boar Child, saying:

"Who are you, old woman? Why have you come?"

And so Red Boar Child replied, saying:

"One month of one year I received a command from heaven's sovereign. I have waited, hoping for a summons, up to this very day. Eighty years have passed. Now my body is aged and I have no hope left. I have only come here now to tell of my steadfastness."

Now heaven's sovereign grew greatly surprised, and said:

"I had completely forgotten about that matter. And yet you kept steadfast and waited for my summons, thus fruitlessly spending the years of your youth. How touching and piteous this is to hear!"

And so saying, within his heart he thought to wed her but, saddened by the thought that her extreme old age made it impossible for him to consummate the marriage, he bestowed a mighty song upon her instead. That song said:

At the mighty sanctum,
by the trunk of a dread white oak,
by the trunk of a white oak,
possessed with a dread possession,
is the maiden of White Oak Fields.

Also he sang a song that said:

In Lowland Paddies there lies
a field of young chestnuts.

Had you been as young,
I would have slept with you,
who now have grown so old!

And so Red Boar Child wept tears that soaked the sleeves of a robe rubbed red with ochre clay.

In reply to this mighty song, she sang a song that said:

At the mighty sanctum
was staked a gleaming fence.

Too long tied to its spirit,
 who now is there to draw on
 by the shaman of its shrine?

Also she sang a song that said:

In Sunlit Swords there lies an inlet,
 an inlet by whose mouth are lotuses,
 lotuses that are all in bloom.

People in the bloom of youth
 now fill me with bitter envy!

And so he bestowed many riches upon that old woman and sent her back.
 These four songs are verses that sink softly in pitch.

When heaven's sovereign made his majestic way to the mighty halls of Good Moors, there was a maiden by the banks of its river. She was very beautiful to behold. So he wed her and then made his majestic way back to his mighty halls.

Later, he made his majestic way back to Good Moors and, halting at the spot where he had first met the maiden, he sat upon his mighty seat, strummed his mighty zither, and had her dance to it.

And the maiden danced with such skill that he made a mighty song for her. That song said:

Atop this high seat,
 a spirit's mighty hand
 strums the zither in time
 to the dancing maiden.

Oh, to be in Everworld!

Straightaway heaven's sovereign made his majestic way to Dragonfly Moor on a royal hunt and sat upon his mighty seat.

And so a horsefly bit his mighty arm. Straightaway a dragonfly came, devoured the horsefly, and then winged off.

Now he made a mighty song. That song said:

“In mighty Good Moors,
on the peak of its little sanctum,
game lies in the grass.”

Who would it have been who
spoke thus to His Majesty?

Our great lord ruling all
eight corners of the world,
waited for the game,
atop his high seat.

Of bleached white hemp
were those sleeves arrayed
on arms whose plump parts
drew a biting horsefly,
a horsefly that was then
gobbled up by a dragonfly.

And thus it is
that it bears its name,
this firmament-filling
land of Yamato,
called the dragonfly isles.

Hence from that time onward, the moor was called Dragonfly Moor.

Also at another time, heaven's sovereign made his majestic way up the slopes of Mount Kudzu Hold.

And so a giant boar appeared. Straightaway heaven's sovereign shot a humming-bulb arrow at the boar, whereupon the boar grew enraged, grunted fiercely, and charged.

So heaven's sovereign, frightened by the fierce grunts, climbed up into an alder tree.

And so he sang a song that said:

Our great lord ruling all
eight corners of the world
set forth to hunt
the wild boar here.

Wounded, the wild boar
snorted so fiercely
that he fled to climb
up the summit of a hill
onto an alder branch.

Also, once when heaven's sovereign was making his majestic way up Mount Kudzu Hold, the hundred officials in his retinue were all wearing red sashes and blue robes that he had bestowed upon them.

At that time, a person came climbing the long ridge at the foot of the facing mountain. His majestic retinue was the same as that of heaven's sovereign. Even the manner of garb and number of people were exactly identical.

And so heaven's sovereign, gazing from afar, questioned him, saying:

"This land of Yamato has no other ruler but me. Who are you to come here in this manner?"

Straightaway he replied with the same mighty words as those of heaven's sovereign.

Now heaven's sovereign grew greatly angered and nocked an arrow to his bowstring, whereupon his hundred officials nocked arrows to their bowstrings as well.

And so the people in the other retinue all nocked arrows to their bowstrings as well.

So heaven's sovereign again addressed him, saying:

"Declare your name. Then after both of us have declared our names, let us loose our arrows."

Whereupon he replied, saying:

"Having been asked first, I will give my name first. I am the spirit who can bring good or ill with a single word, the great spirit Master One Word of Kudzu Hold!"

Heaven's sovereign now grew greatly fearful and spoke, saying:

"These words fill me with awe, great spirit! Being a mere minister of the mortal world, I was ignorant of your presence."

And so saying, he first removed his mighty great sword and his mighty bow and arrows, and then had his hundred officials strip off their robes, prostrate themselves before the spirit, and make an offering of their garb and gear to him.

And so the great spirit Master One Word clapped his hands in acceptance of these offerings.

So when heaven's sovereign made his majestic way back, the great spirit escorted him, filling peak after peak with his retinue on the way back to the mouth of Mount Rising Rapids.

Thus it was that the mighty spirit Master One Word first appeared at that time.

Also, when heaven's sovereign made his majestic way to Spring Haze to wed Lady Younger Sister, the daughter of a grandee of Clay named Summer Moon, he came across her while he was on the road. Seeing him making his majestic way toward her, she straightaway turned and fled to hide by a hillock.

So he made a mighty song. That song said:

The little damsel
hid by a hillock, which,
with hoes of metal,
with five hundred such,
I would hoe all away!

Hence that hillock was called Metal Hoe Hillock.

Also, heaven's sovereign once made his majestic way beneath the boughs of a hundred-branched elm tree that was growing in Rising Rapids and held a bright-lit, bountiful royal banquet there, whereupon a gift woman of good family from Three Folds in the land of Sacred Streams raised aloft the grand saké cup and offered it to him.

And so a leaf from the hundred-branched elm tree fell down to float in the grand saké cup. Unaware that this leaf was floating in the cup, the gift woman continued to offer up the grand saké.

Offended by the sight of the leaf floating there, heaven's sovereign shoved the gift woman down to the ground, pressed the tip of his blade to her throat, and was on the point of stabbing her with it when she spoke to him, saying:

“Spare my life. There is something I would say.”

And so saying, she straightaway sang a song that said:

At Hackberry Mantle lie
the mighty halls of Sun Surrogate.

With the morning sun,
those mighty halls are lit by the sun.
With the evening sun,
those mighty halls glow in the sun.

Like the roots of bamboo,
firm-rooted are those mighty halls.
Like the roots of trees
wide-rooted are those mighty halls.

Eight-hundredfold is the earth
pounded firm to floor those mighty halls,
and the flourishing fine wood
of cypress makes their mighty gate
where the harvest feast is held,
by which there stands growing,
filling everywhere, the hundredfold
branches of this elm tree.

Its upper branches
cover the heavens.
Its middle branches
cover the eastlands.
Its lower branches
cover the hinterlands.

Its upper branches
 grow leaves at their tips,
 the middle branches
 they brush as they fall.

Its middle branches
 grow leaves at their tips,
 the lower branches
 they brush as they fall.

Its lower branches
 grow leaves at their tips,
 beneath which, in fine silks
 of Three Folds is this child
 who has been tasked to bear
 the lovely jeweled saké cup
 onto which, floating like tallow,
 a leaf has plopped down to drift,
 sloshing and swishing about.

This is what it is
 that fills me with awe,
 o high-shining
 sun's mighty heir!

Of this same affair
 is a tale told in words
 such as these.

So because she had presented this song, he forgave her offense.
 And so his queen sang a song. That song said:

In Yamato there lies
 a high gathering place;
 little less in height there lies
 a high mound on that gathering place
 where the harvest feast is held,
 by which there stands growing,

cloaked in broad leaves,
a sacred camellia tree.

As those leaves
spread in their majesty,
as those blossoms
shine in their majesty,
are you, o high-shining
sun's mighty heir.

Of this plentiful saké
partake, my lord!

Of this same affair
is a tale told in words
such as these.

Straightaway heaven's sovereign sang a song that said:

A hundred stones strong
is the palace whose people,
just like quail birds,
don women's scarves;
just like wagtails,
cross men's robe trains;
just like courtyard sparrows,
come together in a flock.

On this day surely,
steeped in saké are
the high-shining
sun palace's people.

Of this same affair
is a tale told in words
such as these.

These three songs are verses from a tale of heaven.

So the gift woman of good family from Three Folds was praised and richly rewarded at this bright-lit, bountiful royal banquet.

On the same day, the Lady Younger Sister of Spring Haze also took up the grand saké cup and offered it to heaven's sovereign, whereupon he sang a song that said:

As it gushes forth,
 you grandee's daughter
 grasping the fine flagon,
 grasp the fine flagon,
 firmly grasp it,
 sure and firm,
 more firmly grasp it,
 flagon-grasping girl!

This is a floating saké cup verse.
 And so Lady Younger Sister presented a song. That song said:

Our great lord ruling all
 eight corners of the world,
 each and every morning
 draws it close to lean upon;
 each and every evening
 draws it close to lean upon.

Beneath that armrest
 would I gladly be a board
 for this man of mine!

This is a verse that sinks softly in pitch.

The years of this sovereign of heaven were one hundred and twenty-four (he passed away on the ninth of the Eighth Month in the sixth Year of the Snake).
 His mighty barrow lies on Lofty Eagle at Viperweed in Riversides.

SOVEREIGN SEINEI

A mighty child of the previous sovereign, the mighty one White Hairs, great heir of Yamato, dwelt in the mighty halls of Majestic Concealment in Boulder Hamlet and ruled over all under heaven from there.

This sovereign of heaven had no queen or mighty offspring.

So the guild of White Hairs was established to carry on his name.

Thus after this sovereign of heaven passed away, there was no mighty prince eligible to rule over all under heaven.

Now while they sought a mighty prince to succeed to the sun line, they had the younger sister of the mighty prince Grand Teeth of Markeside, the maiden of Grand Sea, also called the maiden Much Fare, abide in the mighty halls of Horn-Pierced High Stockade at Grand Sea in Kudzu Hold.

And so when Little Shield, a village elder of the guild of Mountain Folk, was sent out to bear the court's commands to the land of Plowed Plots, he reached the place of a commoner of that land named Little Clam, who was celebrating the construction of a new house.

Now the festivities were at their height, and everyone was flushed with drink and dancing in order of precedence.

So, because they were squatting by the hearth and tending its fire, two boys were bidden to join in the dancing.

And so one boy spoke, saying:

“Older brother, you dance first!”

Whereupon the other boy also spoke, saying:

“Younger brother, you dance first!”

While they were deferring to each other in this way, the people who had gathered there began to laugh at the sight.

And so in the end the older brother performed a dance.

When the younger brother was about to take his turn, he first intoned a song that said:

A mighty warrior is he,
this fine man of mine,

who girds himself with
a broadsword whose hilt
is daubed in red clay,
and to whose corded belt
is attached a red flag.

Red are the royal banners
that are raised to reveal
many mountain ridges
fading fiftyfold in the distance,
where bamboo roots were reaped,
the spread tips bent to shape
a many-stringed zither,
whose melody was like
the harmonious rule
of all under heaven
by Lord Beckoned Plumes,
a sovereign of heaven,
whose mighty heir of Marketside,
the mighty prince Grand Teeth,
begat your servant.

And so straightaway upon hearing this, the village elder Little Shield tumbled from his seat in startlement. Driving everyone else out of the room, he had the two mighty princes sit to the left and right of his knees as he wept and grieved. Assembling the people to build a royal lodge for them, he then dispatched messengers on swift steeds.

Now their aunt the mighty princess Much Fare, hearing the news, joyously brought them up to her mighty halls.

Before Little Basket assumed rule over all under heaven, a grandee by the name of Bull Tuna, who was the ancestor of the grandees of Chestnut Verge, entered a song fence contest and grasped the hand of a maiden who the mighty one Little Basket was seeking to make his own.

The maiden was a daughter of All Such, who was the headman of Floating Paddies, and her name was Great Fish.

And so the mighty one Little Basket also took his place in the song fence.
Now the grandee Bull Tuna sang a song that said:

At the great palace,
by the end of its far side,
corner eaves collapse.

And so singing, he was searching for the second half of his verse when the
mighty one Little Basket sang a song that said:

The master carpenters
are clumsy, that is why
corner eaves collapse.

And so the grandee Bull Tuna sang another song that said:

Our great lord is
so slack at heart
that this grandee's
eightfold brushwood fence
he cannot stand inside.

Now the mighty prince sang another song that said:

Looking at the furrowed waves
of the rushing riptide sea,
I see swimming leisurely
a bull tuna on whose fin
your wife is standing tall.

And so the grandee Bull Tuna grew angry and sang a song that said:

Our great lord is
a mighty prince whose brushwood fence
in eightfold knots is bound tight,
bound tight all the way around.

A brushwood fence soon cut down.
A brushwood fence soon burnt down.

And so the mighty prince sang another song that said:

A mighty fine great fish,
the tuna speared by sea folk!

When she slips away,
your heart will yearn for her,
tuna-spearing Bull Tuna.

And so singing, they vied with each other until dawn, then retired.

On the following morning, the mighty ones Great Basket and Little Basket took counsel together, saying:

“All the courtiers gather here and pay their respects in the morning, but then flock to the gate of Bull Tuna in the afternoon.

“What is more, that Bull Tuna fellow is surely still asleep, and there will not be anyone by the gate. All things considered, there is no better time to execute a plan.”

Straightaway they raised a force, surrounded the dwelling of the grandee Bull Tuna, and slew him then and there.

Now the two mighty princes deferred the rule of all under heaven to each other, until the mighty one Great Basket insisted on deferring to his younger brother the mighty one Little Basket by saying:

“Mighty one, if you had not revealed your name when we dwelt in Plowed Plots at the house of Little Clam, we would never have come near to ruling over all under heaven. The merit of this deed is yours, o mighty one. So, though I am the elder, it is you, o mighty one, who should be the first to rule over all under heaven!”

And so saying, he deferred with firm determination.

So, unable to refuse any longer, the mighty one Little Basket became the first of them to rule over all under heaven.

SOVEREIGN KENZŌ

A mighty child of the mighty prince Grand Teeth of Marketside, himself a mighty child of the mighty prince Lord Beckoned Plumes, the mighty

one Little Basket Lord of Boulder Home dwelt in the mighty halls of Near Tomorrow and ruled over all under heaven from there for just eight years.

This sovereign of heaven took to wife the mighty princess of Wavecrest, daughter of the mighty prince of Crag Stronghold. They had no offspring.

Heaven's sovereign was searching for the remains of his father, the mighty prince Grand Teeth of Marketside, when a lowly old woman from Freshwater Sea appeared before him and spoke, saying:

"I alone know exactly where the mighty prince's bones are buried. Moreover, I can tell it is him by the teeth." (His Majesty had teeth as numerous as the leaves on a luck stem.)

And so he set people to raising earth and digging down in search of his father's mighty bones. Straightaway they found the mighty prince's bones, made a mighty barrow to bury him in on the mountain just east of Pampas Moor, and had the descendants of Overseas Satchel stand guard over it until his mighty remains were brought up to court for reinterment.

So after heaven's sovereign had made his majestic way back to court, he summoned the old woman to him and bestowed upon her the name Old Woman Steady Watch in praise of her having steadily watched over the location of the mighty prince's remains and committed it to memory. Straightaway he summoned her into his mighty halls and bestowed the bounty of his warm regard upon her.

So he had a dwelling built for the old woman beside his mighty halls, and he summoned her to him every day without fail. Thus he hung a large set of chimes by the door of his great hall, and whenever he sought to summon the old woman, he would pull on them to make them ring.

And so he made a mighty song for her. That song said:

Over fields of little reeds
and across small dells,
crossing a hundred leagues,
the peals of great chimes whenever
Steady Watch is sure to come.

Now the old woman Steady Watch spoke, saying:

“Your servant is extremely old. I would like to return to my homeland.”

So when she took her leave, just as she had said she would do, heaven’s sovereign saw her off with a song that said:

Oh, Steady Watch,
 Steady Watch of Freshwater Sea,
 from tomorrow onward,
 concealed by mighty mountains,
 you will pass from my sight!

Now heaven’s sovereign sought out the old swineherd who had seized the royal rations of both brothers when they had first sought to escape the misfortune they had met with.

Upon his discovery, he was summoned up to the palace and cut down on the riverbed of Flight. All his family’s knee tendons were also severed.

And so it is that from then up until today his descendants limp whenever they come up to Yamato.

Thus the place was named Shown because they were shown the old man’s whereabouts there.

Deeply embittered toward the former sovereign for having slain his father, heaven’s sovereign sought to avenge himself on the soul of Great Rising Rapids.

So he thought to tear down the mighty barrow of Great Rising Rapids, and was about to send people to do this when his older full brother, the mighty one Great Basket, spoke to him, saying:

“Ruining this mighty barrow is not something you should send other people to do. I will go myself and ruin it, in keeping with what your Your Majesty has in mind.”

And so heaven’s sovereign said:

“In that case, you should make your majestic way there and carry out my will.”

And with this, the mighty one Great Basket made his majestic way all by himself to the mighty barrow, where he dug a bit out of one side and then returned to report on his mission before heaven’s sovereign, saying:

"It has been dug up and ruined."

And so heaven's sovereign, thinking it strange that he had returned so swiftly, spoke to him, proclaiming:

"In what manner did you dig it up and ruin it?"

He replied, saying:

"I dug up a bit of earth from the side of the mighty barrow."

Heaven's sovereign proclaimed:

"Because I sought vengeance on the mighty prince who was our father's foe, I thought you were certain to utterly demolish and destroy his barrow. Why have you only dug up a bit of it?"

He replied, saying:

"My reason for doing so is because this is, in fact, the best way to avenge the grievance visited upon the mighty prince who was our our father. True, Great Rising Rapids was our father's bitter foe, but he was also our uncle, and heaven's sovereign to boot. Now if we had completely demolished the barrow of a sovereign who had ruled over all under heaven out of single-minded determination to avenge our father against his foe, then later people would be sure to criticize us. Still, I could not forego visiting vengeance upon the foe of the mighty prince who was our father. So I dug out a little portion from the side of the barrow. It will suffice to show his shame to later ages."

Heaven's sovereign replied, proclaiming:

"This is indeed most fitting. It is as you say, mighty one. Good!"

So when heaven's sovereign passed away, the mighty one Great Basket straightaway succeeded to the sun line of heaven.

The years of this sovereign of heaven were only thirty-eight.

His reign lasted just eight years.

His mighty barrow lies on the hill of Stone Saké Cup in Half Hillock.

SOVEREIGN NINKEN

The older brother of the mighty prince Little Basket, the mighty prince Great Basket dwelt in the mighty halls of Broad Heights in Boulder Top and ruled over all under heaven from there.

This sovereign of heaven took to wife Great Maiden of Spring Haze, daughter of heaven's sovereign Great Young Brave of Rising Rapids. She bore him the maiden Lofty Tree, then the maiden of Treasure, then the maiden Wonder Worker, then the maiden Hand Pitcher, then the mighty one Little Young Wren of Rising Rapids, and then the mighty princess Truly Young.

He also took to wife the maiden Young Bran Child, daughter of Sun Fingernail, who was the grandee of Clay. She bore him the maiden Little Paddies of Spring Haze.

Seven in number were the offspring of this sovereign of heaven.

Among these children, it was the mighty one Little Young Wren of Rising Rapids who would go on to rule over all under heaven.

SOVEREIGN BURETSU

The mighty one Little Young Wren of Rising Rapids dwelt in the mighty halls of Tree Row in Rising Rapids and ruled over all under heaven from there for eight years.

Because this sovereign of heaven had no children, the guild of Little Wren was established to carry on his name.

His barrow lies on the hill of Stone Saké Cup in Half Hillock.

After the death of heaven's sovereign, no mighty prince succeeded to the sun line.

And so a fifth-generation descendant of the sovereign of Bow Guard, the mighty one Little Herb, was brought up from the land of Near Freshwater

Sea and joined with the mighty one the maiden Hand Pitcher to rule over all under heaven.

SOVEREIGN KEITAI

A fifth-generation descendant of the mighty prince Bow Guard, the mighty one Little Herb dwelt in the mighty halls of Precious Plumes in Boulder Hamlet and ruled over all under heaven from there.

This sovereign of heaven took to wife Lady Young, ancestor of the magnates of Waterways. She bore him Great Youth, then the maiden of Billowing Clouds. (Two offspring.)

He also took to wife the maiden Woman Child, younger sister of the village elder All Things, an ancestor of the village elders of Little Plots. She bore him the mighty one Broad Land's Grand Brave Gold Sun and then the mighty one Brave Man Broad Land's Grand Shield. (Two offspring.)

He also took to wife the mighty one Hand Pitcher, daughter of heaven's sovereign Great Basket (she was his queen). She bore him the mighty one Broad Court's Grand View of Heaven and Earth. (One offspring.)

He also took to wife the maiden Flax Braids, daughter of the mighty prince True Hand of Long Breath. She bore him the maiden of Bamboo Box. (One offspring.)

He also took to wife Lady Dark, daughter of the mighty prince Great Fork of Brewers Paddy. She bore him the maiden Before the Spirit, then the maiden of Thorny Paddies, and then the maiden of Horse Paddocks. (Three offspring.)

He also took to wife Lady Barrier, daughter of Little Moon, who was a village elder of Thorny Paddies. She bore him Great Maiden of Thorny Paddies; then the maiden Living Soul of White Pass; and then the maiden Moors, also called Lady Long Gaze. (Three offspring.)

He also took to wife the Lady of Yamato, younger sister of Hard Cypress, himself the magnate of Waterways. She bore him Great Maiden, then the mighty prince Fellow Lofty, then the mighty prince Mighty Majesty, and then the maiden Lady Red. (Four offspring.)

He also took to wife Lady Flies of Feasters. She bore him the maiden Young Dwelling, then the maiden Round, and then the mighty prince Red Beans. (Three offspring.)

This sovereign of heaven had nineteen offspring all told (seven mighty princes and twelve mighty princesses).

Of these offspring, the mighty one Broad Court's Grand View of Heaven and Earth would rule over all under heaven.

Next, the mighty one Broad Land's Grand Brave Gold Sun would rule over all under heaven.

Next, the mighty one Brave Man Broad Land's Grand Shield would rule over all under heaven.

Next, the mighty princess of Bamboo Box led the worship of the great and mighty spirit in her mighty halls in Sacred Streams.

During this reign, a magnate in Lands End named Boulder Well failed to submit to the sovereign and behaved disrespectfully.

So both Visible Spirit, a great village elder of the guild of Swordsmen, and Metal Village, a village elder of the Great Attendants, were sent to slay this Boulder Well.

The years of this sovereign of heaven were forty-three in number (he passed away on the ninth of the Fourth Month in the fourth Year of the Ram).

His mighty barrow is at Indigo in Three Isles.

SOVEREIGN ANKAN

A mighty son of the previous sovereign, the mighty one Broad Land's Grand Brave Gold Sun dwelt in the mighty halls of Metal Bridge in Riverbend and ruled over all under heaven from there.

This sovereign of heaven had no offspring (he passed away on the thirteenth of the Third Month in the second Year of the Hare).

His mighty barrow lies in the village of High Huts at Old Market in Riversides.

SOVEREIGN SENKA

A younger brother of the previous sovereign, the mighty one Broad Court's Grand View of Heaven and Earth dwelt in the mighty halls of Huts Moor in Cypress Corner and ruled over all under heaven from there.

This sovereign of heaven took to wife the mighty one Lady Middle Sister of Orange Trees, daughter of heaven's sovereign Little Basket. She bore him the mighty one Lady Stone, then the mighty one Lady Little Crag, and then the mighty prince of Young Inlet in Granary.

He also took to wife Lady Young Child of Riversides. She bore him the mighty prince Fire Plumes, and then the mighty prince Growing Leaves.

This sovereign of heaven had five children all told (three mighty princes and two mighty princesses).

The mighty prince Fire Plumes (is ancestor of the magnates of Chinquapin Paddies).

The mighty prince Growing Leaves (is ancestor of the magnates of Carpenters and Viperweed).

SOVEREIGN KINMEI

A younger brother to the previous sovereign, the mighty one Brave Man Broad Land's Grand Shield dwelt in the mighty halls of Spread Isles and ruled over all under heaven from there.

This sovereign of heaven took to wife the mighty one Lady Stone, a daughter of the sovereign of heaven who dwelt at Cypress Corner. She bore him the mighty prince Many Paddies, then the mighty one Jade Storehouse Grand Jewels Spread, and then the mighty princess of Canopy Stitchers. (Three offspring.)

He also took to wife her younger sister, the mighty one Lady Little Stone. She bore him the mighty prince of Boulder Top. (One offspring.)

He also took to wife the maiden Bran Child, who was the daughter of a grandee of Spring Haze by the name of Sun Fingernail. She bore him the maiden Mountain Paddy of Spring Haze, then the mighty prince Our Son, and then the mighty prince Soga Storehouse. (Three offspring.)

He also took to wife Lady Hard Stone, daughter of the chief minister Heir Iname of Soga. She bore him the mighty one mighty prince Orange Trees Abundant Sun; then his younger sister the mighty princess of Stone Overhang; then the mighty prince Little Bird; then the mighty one Lady Abundant Offerings Kitchen; then the mighty prince Little One; then the mighty princess Great Granary; then the mighty prince Taboo Child; then the mighty prince of Mountain Back; then his younger sister the mighty princess of the Great Attendants; then the mighty princess Taut Bow of Cherry-Tree Well; then the mighty princess of True Moors; then the mighty prince Young Child Under Orange Trees; and then the mighty prince Root Entry. (Thirteen offspring.)

He also took to wife Lady Little Older Sister, aunt of the mighty one Lady Hard Stone. She bore him the mighty prince of Horse Tree; then the mighty prince of Kudzu Hold; then the mighty princess Potter of Fine Iron Mines Guild; then the mighty prince Luck Stem Guild of Fine Iron Mines Guild, also called Consecrated Younger Brother; and then the mighty one Young Wren of Rising Rapids Guild. (Five offspring.)

This sovereign of heaven had twenty-five offspring all told.

Among his offspring, the mighty one Jade Storehouse Grand Jewels Spread would go on to rule over all under heaven.

Next, the mighty one mighty prince Orange Trees Abundant Sun would rule over all under heaven.

Next, the mighty one Lady Abundant Offerings Kitchen would rule over all under heaven.

Next, the mighty one Young Wren of Rising Rapids Guild would rule over all under heaven.

All told, four of his mighty offspring ruled over all under heaven.

SOVEREIGN BIDATSU

A mighty child of the previous sovereign, the mighty one Jade Storehouse Grand Jewels Spread dwelt in the mighty halls of Early Rice Paddies and ruled over all under heaven from there.

This sovereign of heaven took to wife his half-sister, the mighty one Lady Abundant Offerings Kitchen. She bore him the mighty prince Quiet Shell, also named the mighty prince Shell Octopus; then the mighty prince Bamboo Paddy, also named the mighty prince Little Shell; then the mighty princess of Little Paddy Plots; then the mighty prince of Kudzu Hold; then the mighty princess Cormorant Warden; then the mighty prince of Little Plots; then the mighty princess of Much Rice; and then the mighty princess Taut Bow of Cherry-Tree Well. (Eight offspring.)

He also took to wife the maiden Little Bear Cub, a daughter of the grandee of Great Deer in Sacred Streams. She bore him the mighty one Lady Solemn, then the mighty princess of Treasure, also named the mighty princess Lady Bran Priestess. (Two offspring.)

He also took to wife the mighty one Lady Broad, daughter of the mighty prince True Hand of Long Breath. She bore him the crown prince Lad Person of Great Pass, also named the mighty prince Our Child; then the mighty princess Climbing Pass; and then the mighty prince of Shoalbound. (Three offspring.)

He also took to wife the maiden Grandmother's Girl, daughter of the mighty prince Middle Child of Spring Haze. She bore him the mighty prince of Wavecrest, the mighty princess of Mulberry Paddies, the mighty prince of Spring Haze, and the mighty princess of Great Fork. (Four offspring.)

All told, this sovereign of heaven had seventeen offspring.

The crown prince Lad Person took to wife his half-sister, the mighty princess of Paddy Village, also named the mighty one Lady Bran Priestess. She bore him the sovereign of heaven who ruled from the mighty halls of Hillock Foot, then the mighty prince Middle One, and then the mighty prince of Ample. (Three offspring.)

He also took to wife the mighty princess of Great Fork, younger sister to the mighty prince of Paekche Place. She bore him the mighty prince of Bloody Lagoon, and then the mighty princess of Mulberry Paddies. (Two offspring.)

He also took to wife his half-sister, the mighty princess Taut Bow. She bore him the mighty prince of Mountain Back, and then the mighty princess of Canopy Stitchers. (Two offspring.)

There were seven offspring all told.

(He passed away on the sixth of the Fourth Month in the first Year of the Dragon.)

His mighty barrow lies at Stone Steps in Riversides.

SOVEREIGN YŌMEI

A younger brother of the previous sovereign, the mighty one mighty prince Orange Trees Abundant Sun dwelt in the mighty halls of Pondsides and ruled over all under heaven from there.

This sovereign of heaven took to wife Lady Great Hard Stone, daughter of his chief minister, Heir Iname of Soga. She bore him the mighty princess of Much Rice. (One offspring.)

He also took to wife his half-sister, the mighty princess Potter of Fine Iron Mines Guild. She bore him the mighty one Abundant Sharp Ears of the Upper Palace Stable Doors, then the mighty prince of Fighters, then the mighty prince of Planted Chestnuts, and then the mighty prince of Thorny Paddies. (Four offspring.)

He also took to wife Food Child, who was a daughter of the headman of the storehouses of Crooked Road by the name of Broad. She bore him the mighty prince of Crooked Road, then a younger daughter, the maiden Pure Priestess.

The mighty barrow of this sovereign of heaven (who passed away on the fifteenth of the Fourth Month in the fourth Year of the Sheep) lay above the pond at Boulder Hamlet, but was later moved to the middle barrow of Stone Steps.

SOVEREIGN SUSHUN

A younger brother of the previous sovereign, the mighty one Little Young Wren of Rising Rapids Guild dwelt in the mighty halls of Brushwood Fence at Ravine Bridge and ruled over all under heaven from there for four years.

(He passed away on the thirteenth day of the Eleventh Month in the ninth Year of the Rat.)

His mighty barrow lies on a hill at Ravine Bridge.

SOVEREIGN SUIKO

A younger sister of the previous sovereign, the mighty one Lady Abundant Offerings Kitchen dwelt in the mighty halls of Little Paddy Plots and ruled over all under heaven from there for thirty-seven years.

(She passed away on the fifteenth of the Third Month in the fifth Year of the Rat.)

Her mighty barrow on the hillock of Great Moor was later moved to the great mound of Stone Steps.

GLOSSARY OF GENERAL TERMS

- ALDER (*hari-no-ki*, *Alnus japonica*). A tree that thrives in cool and moist areas such as mountain streams or the ridges between rice paddies. The fruit and bark were used for dye, and the leaves and twigs were turned into fertilizer. 128, 166–67
- ANALECTS (*Lun-yu* or *Rongo*). The collected dialogues of Confucius (551–479 B.C.E.) and his disciples. The ten-volume edition mentioned in the *Kojiki* would have included a scholarly commentary. 125
- ARMBAND (*ta-maki*). Often worn by royalty and adorned with shells and pearls. The ones cast off by He Who Beckoned become coastal spirits. 17, 49
- ARROW (*ya*). Made from bamboo shafts, according to the *Kojiki*, they were first tipped with light copper and later with iron. While iron arrows were heavier and thus shorter in range, their lance-shaped shafts could penetrate deeper. 20, 30–32, 42, 43, 50, 62, 65, 69, 86, 127, 131, 153, 159, 160, 166–67. *See also* HUMMING-BULB ARROW
- BAMBOO (*take* or *madake*). A sacred plant on account of its vigorous growth and the way its hollow interior bursts open when burned. It provided edible shoots and the material for boats, fences, trays, and other implements. 15, 20, 48, 54, 64, 98, 131, 163, 169, 174. *See also* DWARF BAMBOO
- BANNER (*hata*). Often used to mark armies, graves, and messengers. Red ones represented royal power and were also believed to offer protection from evil spirits. 2, 3, 155, 173
- BARLEY (*mugi*, *Hordeum vulgare*). One of the five grains revered by Chinese tradition introduced from the continent to Japan, it is fast growing and drought tolerant. 25, 98
- BASS (*suzuki*, *Percalabrax japonicus*). Known in English as the Japanese sea bass or Japanese sea dace, this popular food fish swims up rivers in summer and returns to the sea in winter. 48
- BATH ATTENDANT (*yu-e*). Divided into senior (*ō-yue*) and junior (*waka-yue*) offices, these women washed and cared for royal infants. 92, 95
- BEAR (*kuma*). The Japanese black bear (*Ursus thibetanus japonicus*) is one of the oldest subspecies on the planet and, though primarily herbivorous, is capable of aggression toward people. 2, 63, 115

- BEAR FOLK** (*Kuma-so*). This name might refer to two separate tribes, the Kuma and So, occupying what are now Kumamoto and Kagoshima prefectures respectively; or perhaps it was a general term for the people living south of a river bearing the same name in Lands End. The totemic reverence for bears suggested by the name was shared with other peoples in Japan and the circumpolar world beyond. 10, 99–100, 112
- BEAR OAK** (*kuma-kashi*). A poetic term for any oak tree that is unusually large in size. 93, 107, 162
- BETEL PALM** (*ajimasa, Livistona sinensis*). Known as *pirō* in modern Japanese and as the Chinese fan palm in English, this sacred evergreen grows wild in Kyushu and southern Honshu. 94, 136
- BILBERRY** (*sashibu, Vaccinium bracteatum*). Known as *shashanbo* in modern Japanese, it is a small deciduous tree that belongs to the same family as blueberries and huckleberries. Found throughout the subarctic in areas with well-watered sandy soil. Many cultures attribute improved night vision to the consumption of its dark-purple berries. 138
- BIRD CATCHERS** (*To-tori-be*). A guild overseen by a royal representative whose members caught birds such as swans and cormorants for the royal family. Although particularly common in Billowing Clouds, they were found throughout the Yamato realm. 38, 89, 95
- BIRD CHERRY** (*habaka, Prunus grayana*). Known as the *uwamizu-zakura* in modern Japanese, it is a deciduous tree whose flowers, fruits, and seeds are all edible. The bark is used to make green dye and its hard wood is a favored material for carpentry. 23
- BIRTHING HUT** (*ubu-ya*). A parturition hut built for women in labor. 16, 58
- BLACK VINE** (*tsuzura, Cocculus orbiculatus*). Also known as the snailseed or moonseed in English, it is a deciduous vine that grows wild in mountain forests. The long, stiff stems were used to make nets and arrow shafts in early Japan. 101
- BOAR** (*i*). The term includes both domesticated swine and wild boar. 29, 105, 115, 126, 139, 163–64, 166–67
- BOUNDARY ROPE** (*shiri-kume-nawa*). Known as a *shime-nawa* in modern Japanese. These straw ropes demarcate the boundaries of sacred spaces. Some scholars think the elements *shiri-kume* used here refers to straw ends left sticking out of the rope or inserted into it and plaited together with the rope fibers. Others think it refers to a rope that was attached end-to-end in order to encircle something. 24
- BOW** (*yumi*). A common weapon in the *Kojiki* typically made from elm, sumac, or catalpa; it could also be flourished in challenge or its string plucked to summon spirits. 20, 30, 32, 42, 43, 50, 62, 65, 87, 115, 127, 131, 156, 160, 167
- BRACER** (*tomo*). An archer's arm guard, usually made of leather, that covered the hand grasping the bow in order to protect it from chafing by the bowstring. 20, 112
- BRAVES** (*Takeru-be*). A guild of warriors headed by magnates descended from Yamato Brave. According to the *Chronicles of Japan*, it was named in his honor. 110
- BROADSWORD** (*tachi*). Whereas the general word for sword, *tsurugi*, encompassed every sort of blade, broadswords were relatively short and wide. Both the oldest ones made from bronze and their iron successors were ritual implements as well as weapons. 26, 27, 32, 33, 44, 50, 63–65, 89, 101, 106–7, 124, 157–58, 173

- BROCADE (*nishiki*). Early forms of this extremely valuable and labor-intensive textile came in lozenge-shaped patterns of red, white, and yellow. 37, 90
- BULRUSH (*kama*, *Typha latifolia*). A type of waterside reed whose roots are edible and whose yellow pollen is traditionally used as a medicine to stop bleeding and heal traumatic injuries. 29
- BUNA BEECH (*tachi-soba*, *Fagus crenata*). Also known as the Japanese beech, it has thin, pointed nuts that are edible along with its young leaves. 66
- BURROWERS (Tsuchi-gumo). A derogatory term for people who lived in pit dwellings, it reflects the Chinese view of such buildings as a mark of uncivilized people. The *Chronicles of Japan* and *Gazetteers* mention them in several places across the archipelago. The word is later used for spiders. 66–67
- CAMELLIA TREE (*tsubaki*, *Camellia japonica*). A sacred evergreen with deep red blooms that was frequented by spirits, it was made into the ceremonial staffs used in New Year's Day court rites and frequently grew beside the gates of shrines. Mallets made from its wood are used to subdue Burrowers in the *Gazetteers*. 138, 171
- CAMPHOR WOOD (*kusu no ki*, *Cinnamomum camphora*). Named after its aromatic and medicinal properties, this evergreen grows up to a hundred feet tall in subtropical climates from Vietnam to Kyushu. The wood is prized for its ability to repel insects, and was used to make boats as far back as Yayoi times. According to a story in the *Japanese Miracles*, thunder traveled from the heavens to earth in a camphor wood boat. 12. See also BIRD BOAT OF HEAVEN *under* Personal Names
- CATALPA (*azusa*, *Betula carpinifolia*). Also known as the Japanese birch-cherry, it grows twenty to thirty feet tall and favors cool, moist areas such as riverbanks. The wood was made into bows that summoned spirits and staffs that protected travelers and messengers. 127–28, 156
- CEDAR (*sugi*, *Cryptomeria japonica*). A large and swift-growing evergreen that was often used to shingle the roofs of shrines, it appears frequently in legend and is often linked to saké brewing. 26, 92
- CENTIPEDE (*mukade*). A segmented multilegged crawling insect associated with the underworld. Japanese varieties are much larger than those in the West and have a bite that can cause numbness or severe pain. 31
- CHESTNUT (*kuri*, *Castanea crenata*). A member of the oak family cultivated by people in Japan from prehistoric times; its name graces several places and it is often used to refer to the choicest or middlemost of something in early Japanese verse, on account of the three kernels often found in its burrs. xxiii, 121, 123, 164
- CHIEF MINISTER (*ō-omi*). A high official at the heart of the royal government. The first such was the Heir of Riverbound, whose descendants in the Soga family subsequently received the same title. 111–12, 116, 122, 148, 153, 183, 186
- CHIEFTAIN (*atae*). Both men and women could hold this title. Members of the nine families bearing this designation in the *Kojiki* would have been royal representatives or comparable in rank. 22, 50, 65, 72, 77, 81, 109, 125, 135, 146
- CHINQUAPIN (*shii*, *Castanopsis cuspidata*). Also known as the chinkapin in English, it is a long-lived evergreen beech favored by spirits and often found growing in the grounds of

- shrines. The nourishing sweet nuts have been harvested from cultivated groves in Japan since prehistoric times. 121, 183
- CHIVE (*mira*, *Allium tuberosum*). Known as *nira* in modern Japanese, and the Chinese chive or garlic chive in English. Both the stalks and the leaves of this tenacious wild plant in the onion family are used for flavoring food throughout East Asia. 67
- CICADA (*semi*). The husk shed by this insect was often likened to the secular life cast off by a person who had been ordained as a Buddhist monk, and was also a symbol of regenerative power. 2
- CINNABAR (*ni*). A sulfide mineral used to make vermilion pigment and mercury for quicksilver, which was believed to have medicinal properties. 72, 121
- CIRCUIT (*michi*). An administrative subunit of a land that was defined by its possession of a road from the capital running through it. 77, 85, 101–2
- COCKEREL (*kake*). A sacred sun bird and messenger of Heaven Shining. Roosters were sacrificed at her shrine, where dancers still evoke their mannerisms in the *kona-ga-mai* dance held in early summer. 23, 33
- COMB (*kushi*). Used to hold up hair in buns or to adorn the hair of either sex, they came in a variety of different shapes and were made from wood, bone, horn, or bamboo, with the most common material being Japanese boxwood (*Buxus micropylla*), called *tsuge* in modern Japanese. Combs were believed to carry magical powers, and the word for them was homophonous with the adjective *kushi* (wondrous). 15, 26, 103
- CORMORANT (*u*, *Phalacrocorax capillatus*). A long-necked dark pelagic fisher found throughout Japanese place names such as Cormorant Cape (U-saki) marked roosting areas. Its feathers were used in river-fish traps and for thatching birthing huts. In the *Kojiki*, they appear as spirits of the land charged with making offerings to heaven's spirits and their royal descendants, for whom fish caught by cormorants were reserved by custom. 5, 47, 58–59, 64, 68, 87, 185
- CRAB (*kani*). A representation of reinvigoration and growth on account of its ability to shed its shell. Crabs were also water spirits. One such destroys a serpent in the *Japanese Miracles*. 82, 121
- CRANE (*tazu*, *Grus japonensis*). Known in English as the red-crowned crane, it was a felicitous symbol of long life throughout East Asia that was believed to bear souls to and from the spirit world. 154
- CURVED PENDANTS (*maga-tama*). Comma-shaped ornaments found in prehistoric and Yayoi times that were originally made from animal claws and teeth; the finest ones from the western coast are of quartz or agate. Similar talismans known as *kokok* from the same period can be found in Korea. 19, 21, 23, 49, 150
- CYPRESS (*hinoki*, *Chamaecyparis obtusa*). An evergreen source of firewood (hence the literal name “flame tree”), it was also favored for roof shingles and other building materials on account of its beauty and resistance to moisture. 26, 169
- DAIKON (*ō-ne*, *Raphanus sativus var. longipinnatus*). Literally “great root,” this fiber-rich food source originated on the continent. 139–40

- DEER (*shika*, *Cervus nippon*). Known variously in English as the sika deer, spotted deer, and Japanese deer, it was less frequently hunted than boar. White ones were manifestations of mountain spirits. According to the *Gazetteers*, rice seeds sowed in their blood in Plowed Plots magically sprouted overnight, perhaps through an association between the growing cycle and the shedding of male deers' antlers in spring. 93, 103, 185
- DISTRICT HEAD (*ina-ki*). Originally a post given to powerful families in villages. The element *ina* (rice) in this title suggests they were responsible for collecting taxes. After the sixth century it became a hereditary title without administrative duties. 22, 74
- DISTRICT MASTER (*agata nushi*). Hereditary leaders whose districts were relatively small administrative units, some of which were royal plantations (*mi-agata*). Great district masters (*ō-agata-nushi*) presided over particularly large territories. 22, 73–74, 79, 97, 111, 162
- DOG (*inu*). A white dog also appears in courtship rites in the *Gazetteers*, and was thought to bring good fortune to animal keepers and searchers. The name Dog Keeper (Inu-kai) was both a hereditary title and the name of a guild. 110, 113, 117, 162
- DOLPHIN (*iruka*). Sightings of these marine mammals were believed to foretell a bountiful catch of fish. Its bones were used in divination. 116
- DOVE (*hato*). A spirit messenger and omen of good harvests whose cries were said to resemble a person sobbing. White ones bore particularly potent spirits. 154
- DRAGON (*tatsu*). This mythical monster of Chinese tradition was a symbol of imperial power. The submerged one mentioned in the preface refers to Tenmu when he was still crown prince. 2, 186
- DRAGONFLY (*akizu*, *Sympetrum frequens*). Known as the *aka-tonbo* in modern Japanese. Large swarms heralded a bountiful harvest. The finest gauze is likened to dragonfly wings in poems from the *Myriad Leaves Collection*. 2, 75, 165–66. See also DRAGONFLY ISLES under Place Names
- DWARF BAMBOO (*sasa* or *sase*, *Sasa nipponica*). Known as *shino* in modern Japanese, it is a general term for any small bamboo. Such plants were venerated for their vigorous growth, and were used in dances to summon spirits, remove misfortunes, and purify people. The name also functions as a form of onomatopoeia representing the rustling sound made by its leaves. 24, 81, 108, 152
- ELDER (*chi* or *ji*). A title appearing in the name of many male spirits, perhaps with connotations of seniority, as is the case for the related title of village elder. 8, 12–13, 25–27, 39, 54, 63, 64, 69, 78, 84
- ELM (*tsuki*, *Zelkova japonica*). Known as *keyaki* in modern Japanese and the *zelkova* in English, it is a member of the elm family. The tree thrives in well-watered areas and was believed to be a favorite haunt of spirits. 89, 156, 168–69
- EVERGREEN BEECH (*ichi-sakaki*, *Lithocarpus edulis*). Literally “sacred evergreen,” it is known as the *matebashii* in modern Japanese and as the Japanese stone oak in English. The nuts of this member of the beech family are large and sweet. 66

- FIELD GREENS (*ao-na*). A generic term for plants from the brassica family whose shoots and roots were made into broth. They include turnips, oilseed rape, radishes, cress, and mustard greens. 136
- FIERCE SOUTHERN FOLK (*Haya-hito* or *Haya-to*). An indigenous people from the southern end of the archipelago. The element *haya* could refer to their ferocity in combat or their southern location. They were used as bodyguards in the capital, where they also displayed their skills at riding and mimicking animal cries. Rebellions by these people were still being put down when the *Kojiki* was being written. 53, 148–49
- FIGHTERS (*Kume*). A guild led by a hereditary family of royal military vassals with branches throughout Shikoku, as well as central and eastern Honshu. Originally peers of the Great Attendants, who likewise used songs to dispel evil influences in ceremonial dances at court, they were subordinate to that family at the time the *Kojiki* was written. The name may originally have referred to the place where this family had its seat, or to a military unit such as a platoon or army. The wide area they operated in lends itself to another rendering of their name as Roadbend, indicating their presence in every nook and cranny of the realm. 50, 65, 67–68, 79, 109, 186. *See also under* Place Names
- FIVE ELEMENTS (*go-gyō*). Known as *wu-xing* in Chinese, they are the elemental forces of earth, fire, water, wood, and metal that made up the world in traditional East Asian cosmology. They were constantly transforming into one another according to fluctuations in the balance between yin and yang. 3
- FIVE ROYAL PLANTATIONS (*itsu-mura-no-mi-yake*). These five villages in Kudzu Hold were inhabited by the gardeners who supplied fruit and vegetables to the palace kitchens. 159
- FLAGON (*mika*). Often appearing in the names of spirits, it was a large vessel for containing water or wine. On occasion they were also buried in the ground to mark a boundary. 38, 84, 172
- FLAT-BOTTOMED VESSELS (*hira-ka*). Made of clay, they were used for ritual offerings to spirits. 47, 84, 113
- FLIES (*hae*). Often associated with the buzzing sound made by unruly spirits, flies also appear in the names of royal offspring and consorts. 19, 23, 73–74, 76, 119, 181
- FLOATING SAKÉ-CUP VERSE (*uki uta*). Taken to mean either songs sung when offering up wine cups (*uki*) or songs to musical accompaniments that float (*uki*) with them on the air. 172
- FOXTAIL MILLET (*awa*, *Setaria italica*). Named in English for its yellow, orange, and red seeds, this grain was grown with slash-and-burn agriculture from prehistoric times. Its short growth period and hardiness made it an important food source before rice came to Japan, and it is still one of the sacred cereals offered up in the royal harvest festival. The malt extract was used as a sweetener. 10, 25, 67, 75. *See also under* Place Names
- GARLIC (*hiru*, *Allium nipponicum*). A member of the onion family with a strong smell and edible shoots, it was used to kill malignant spirits of pestilence and misfortune. 103. *See also* MOOR GARLIC
- GIANT CLAM (*hirabu*). An unidentified species of mollusk with a hinged shell that could snap shut over prey. It also appears as a personal name in the *Chronicles of Japan*. 51

- GIFT WOMAN (*une-me*). Royal attendants who came from the families of local leaders; they often accompanied the sovereign at banquets as servers and performers. 69, 168, 171
- GOOSE (*kari*, *Anser erythropus*). Known in English as the lesser white-fronted goose, this migratory bird bearing metallic plumage with striking white contrasts returns north in spring. It was believed to bear messages and souls to and from the supernatural world, and was also associated with funerary rites. 39, 44, 144–45
- GOURD (*hisago*, *Lagenaria siceraria*). Dried gourd shells were used as water containers and receptacles for spirits. The numerous seeds each one carries could also be used to represent a lineage with many descendants. 113
- GRAND DIVINATION (*futo-mani*). The practice of scapulimancy or divination from reading cracks that appear in the heated shoulder bone of a deer dates back to Shang China (1776–1122 B.C.E.) and can also be observed in early Korea and Yayoi Japan. 10, 93
- GRANDEE (*omi*). Rendered literally as either “great body” or “minister.” I have followed Chamberlain’s translation of this ancient title, which was borne by powerful local families in the Yamato region whose members were eligible to marry into the royal family before the Taika Reforms. 65, 69, 72, 75, 77–79, 82–83, 86, 96, 101, 109, 111, 115, 118, 120, 139–40, 149–50, 157–59, 161, 168, 172, 174–76, 179, 183, 185
- GREAT ATTENDANTS (Ō-tomo). A powerful military family overseeing both the guild of the same name and the Fighters. They rose to prominence helping Ōjin develop the Yodo Basin. After being eclipsed by the guild of Swordsmen in the first half of the sixth century, the family recovered its influence when it sided with Tenmu in the Jinshin conflict. 50, 65, 182, 184
- GREBE (*nio-dori*, *Tachybaptus ruficollis*). Known as the *kaitsuburi* in modern Japanese, it is a duck with a red head, dark brown back, and white belly that dives for fish. It appears as a prefatory epithet in many poems in the *Myriad Leaves Collection*. 115, 121
- GUILD (*be*). A corporate economic unit of specialized workers, introduced from Paekche. Guild names typically indicate the place they were located, a childless sovereign whose name they were established to carry on, an aristocratic family they worked for, or a group of people sharing specialized skills in such areas as basketry, bead making, bird keeping, coffin masonry, fishing, fletching, metallurgy, painting, pottery, stable keeping, weaving, wet nursing, and writing. xviii, 69, 72, 78, 81–82, 89, 94–96, 97, 98, 105, 110, 115, 119, 125, 133–35, 141, 143, 149, 151, 161–63, 173, 180, 182, 184, 186–87
- HACKBERRY (*muku*, *Celtis aphananthe*). A deciduous flowering tree found on slopes and stream banks whose sweet berries possess seeds that are tart but edible. It is also a source of wood and fiber. 31, 78, 96, 100, 118, 169
- HALLOWED EVERGREEN (*ma-sakaki*). A general term for any evergreen tree inhabited by spirits, especially ones growing by a well or the gate of a shrine. 23
- HARE (*usagi*). An animal associated with the moon throughout East Asia. Another skinned one suffering from scabs appears in the *Japanese Miracles*. 28–29, 111, 145, 182
- HEADMAN (*o-bito*). Lower-ranking nobility charged with the governance of villages, districts, and local branches of guilds. 50, 64, 97, 110, 125, 186, 174

- HEARTH (*kamado*). Made from clay or stone, they could be used for firing clay as well as for boiling or steaming food in cooking vessels suspended over them. 2, 14, 40, 130–31, 134–35, 173
- HEAVENLY AIR (*amada-buri*). A term used for three songs by Pear Tree of Featherlight that open with the word *ama* (heaven). Neither they nor the prince's death is mentioned in the *Chronicles of Japan*. 154
- HEIR (*suku-ne*). The third-highest of eight hereditary court ranks established in 684 under Tenmu, it was originally a much older title given to powerful families in the mid-fifth century. The word is believed to be a contraction of *sukuma-e* (younger brother), possibly adapted from a similar court title used in the Korean kingdom of Koguryō. The element *ne* (root) refers to an heir. 78, 79–82, 111–13, 115–18, 122, 125, 133–34, 144, 146, 150, 153–54, 183, 186. *See also* BRAVE HEIR OF RIVER BOUND *under* Personal Names
- HEMP (*asa*, *Cannibis sativa*). Primarily used for making textiles, this plant was particularly abundant in the eastlands. 23, 85, 133–34, 150, 166. *See also* HEMP WEAVE *under* Place Names
- HERON (*sagi*, *Ardeidae Leach*). A long-legged wetlands bird, it is a harbinger of the harvest in poems from the *Myriad Leaves Collection*. 44, 93
- HOLLY (*hiiragi*, *Osmanthus aquifolius*). An evergreen with thorny leaves that bears four-petaled white blossoms in autumn. It was believed to house guardian spirits and was therefore planted by fences or used to form hedges. Because of its ability to ward off malignant spirits, its leaves were likened to swords and its wood was used for magic staffs and spears. 39, 101
- HORSE (*uma*). A prominent item of tribute from the Korean Peninsula, valued for use in warfare, agriculture, and transportation. xvi, 3–4, 22, 35, 77, 79, 84, 86, 94, 107, 113–14, 125, 146, 160–61, 174
- HORSEFLY (*amu*). Known as *abu* in modern Japanese, it is a general term for all winged insects in the *Tabanidae* family. 165, 166
- HUMMING-BULB ARROW (*kabura*). Arrows ending in hollow bulbous tips made from wood or deer horn in the shape of a turnip. Their humming was intended to ward off spirits and frighten foes. 31, 40, 65, 166
- INNER LAD (*iri-biko*). A title used for members of the Yamato royal family up until the court moves to Wavecrest under Ōjin. It is believed to indicate either membership in a collateral line that had been brought “inside” the royal family or a hereditary spirit medium. 79, 80, 82–83, 85–89, 96, 97, 110, 118
- INNER LADY (*iri-bime*). 79, 83, 88–89, 96, 109, 118. *See also* INNER LAD
- INTERCESSORS (Naka-tomi). This powerful clan had branch guilds throughout the realm and functioned as a medium of communication between sovereign and subject. Their powerful leader Kamatari (611–669) became the forefather of the aristocratic Fujiwara clan that dominated the court in later centuries. 50
- ISLE (*shima*). In addition to referring to islands in the conventional sense, this word was used for land glimpsed from the sea and even on occasion to designate inland territories, perhaps ones that offered a broad view of islands below them. 1, 2, 8–11, 13, 20–22, 27,

- 28, 33, 37–39, 52, 59, 61, 68–69, 72, 75, 97, 100, 118–19, 121, 132, 135–37, 144, 145, 154, 166, 182–83
- IVY (*masaki*, *Euonymus fortunei*). Known as *tsuru-masaki* in modern Japanese and winter-creeper in English, it is a woody evergreen vine resembling ivy that grows wild in mountainous areas and puts out golden-green flowers in summer. 24
- JELLYFISH (*kurage*). Written with the characters for “water” and “mother,” this creature is likened to the world’s initial shape as an amorphous floating mass of turbid mud in the sea. 7
- KELP (*komo*). A long-stemmed fibrous type of seaweed used to make fire drills. 47
- KINGFISHER (*soni-dori*, *Alcedo atthis*). The bearer of food offerings at Young Lad of Heaven’s funeral, it is commonly called the river kingfisher (*kawa-semi*) after its fishing grounds, and possesses brilliant plumage with an azure back and orange underbelly. 36, 44
- LAD (*hi-ko*). A general term of respect for male spirits and mortals, it perhaps originally meant “spirit boy,” indicating a male shaman. Another etymology derives it from “sun boy” in accordance with the characters this word is sometimes written with. It often appears as a prefix in older names. 2, 5, 7, 10–13, 17, 21–22, 30, 38–39, 42–45, 48–57, 59–63, 67, 69, 71–83, 85–92, 96–98, 100–1, 109–11, 116, 118, 130, 132–33, 146, 150–51, 158–59, 168, 185
- LADY (*hi-me*). A general term of respect for female spirits and mortals. The word perhaps originally meant “spirit woman,” indicating a female shaman. 10–13, 20, 21, 25, 27–32, 34, 35, 38–41, 43, 44, 48, 52, 53, 55, 56, 58, 59, 61, 69–71, 73–76, 78–84, 88–91, 94–99, 101–105, 109–12, 114–16, 118–20, 122, 129, 130, 132–36, 140, 143, 146, 150, 151, 159, 161, 171, 172, 181, 183–87
- LAND-CHERISHING VERSE (*kuni-shinobi uta*). A song that praises a location and its spirits. In the *Chronicles of Japan*, the three separate songs by Yamato Brave are joined into one long verse that is sung by Keikō instead. 107
- LARK (*hibari*, *Alauda arvensis*). Associated with the heavens and spring in early song, it is a small brown bird with white speckles, a prominent crest, and a melodious song. 142
- LAUREL (*katsura*, *Cercidiphyllum japonicum*). A family of deciduous trees bearing heart-shaped leaves whose name has been variously rendered into English as the Japanese Judas tree, cassia, cinnamon tree, and laurel. In East Asian tradition, one grows on the moon. The word could also refer to any fragrant evergreen. 43, 55
- LIANA (*kagami*, *Ampelopsis serianaefolia*). Known as the *gagaimo* in modern Japanese. The seed pods of this vine split into boat-shaped halves. 39
- LICE (*shirami*). These tiny bloodsuckers are associated with the underworld in the *Kojiki*, but later appear in humorous tales. 31
- LILY (*sayuri* or *sane*, *Lilium auratum*). Called the gold-banded lily in English and *yama-yuri* (mountain lily) in modern Japanese. Its bulbs are edible and its flowers were used to summon spirits. 70–71. *See also* LILY RIVER *under* Place Names
- LITTLE ONES (Chiisa-ko-be or Waku-go-be). Perhaps a guild of child pages or dwarf entertainers; according to the *Chronicles of Japan*, they received their name from Yūryaku, who was amused when they mistakenly presented their children as tribute instead of silk cocoons. 72
- LONG LOOMS (Naga-hata-be). A guild of weavers. The *Revised Genealogies* claims they are descended from a family who came to Japan from the continent in the reign of Ōjin. 81

- LOOPEd LOCK (*mizura*). Possibly derived from *mimi-zura* (ear bunch), this was a male hairstyle in which the hair was parted in two locks tied with vines or cords at the ears and neck. Excess hair was either tucked into loops or hung down just below the shoulders. They were reserved for children after the importation of Chinese hairstyles designed for the caps worn by adult male officials. 15, 19, 21, 26
- LORD (*wake*). An honorific title given to male spirits and nobility whose ancestors ruled over individual territories in the fifth and sixth centuries. 10–11, 49–50, 74, 76–79, 81–82, 86–89, 92, 96–98, 100, 109–12, 116, 118–19, 133–34, 141–43, 146–49, 174, 176
- LOTUS (*hachisu*, *Nelumbo nucifera*). A freshwater plant whose flowers represent feminine beauty. Its roots are edible, and fibers from its split stems were woven into clothes. 165
- LUCK STEM (*saki-kusa* or *mitsu-mata*, *Edgeworthia chrysantha*). Called the oriental paperbush in English, it is a lily with three flowering branch tips whose woody stems were used for divination. It is also the name of a family as well as a guild of diviners. The word could also be used more generically to refer to any plant with three or more flowering branch tips. 22, 89, 177, 184
- MAGNATE (*kimi*). A hereditary title reserved for families descended from sovereigns after Kaika, some of whom were immigrants. 22, 50–53, 69, 72, 75, 77–78, 81–83, 85, 89, 97–98, 110, 122, 128, 132–33, 149, 160, 181–83
- MAIDEN (*ira-tsu-me*). A title reserved for high-ranking women, usually named after the places ruled over by their families. Their male counterparts were known as youths (*ira-tsu-ko*). 81, 96, 111, 118–19, 132–33, 137, 141–42, 146, 150–52, 157, 173, 179–81, 183, 185–86
- MAJESTIC MIGHT (*mi-mi*). A term of respect for a powerful individual, it could also be rendered as “ears,” suggesting an incantatory aspect to their power. 27–28, 69, 71–73, 78–79, 81, 84–85, 101
- MARKET (*ichi*). A general term for gathering places, often on hills or elevated groves, where goods from land and sea were exchanged, liaisons made, and annual festivals observed. 22, 27, 76, 83, 146, 160, 173–74, 176–77, 182
- MIGHTY ONE (*mi-koto*). A title reserved for particularly powerful spirits and mortals; the same word could also more literally refer to the “mighty words” of their commands. 2, 5, 8–10, 12–18, 20–27, 29–32, 34–41, 44, 48–63, 65, 68–90, 95–103, 109–20, 124–26, 128, 130, 132–35, 143, 146–47, 149–51, 157, 161, 172, 174, 176, 178, 187
- MIGHTY PRINCE(SS) (*mi-ko*). A title reserved for men and women in the royal family who were direct descendants of a former sovereign and thus in the line of succession. It is written with the character for “king,” indicating that they were often originally rulers in their own right. 48, 72, 74–75, 77, 79–83, 85–86, 88–98, 100, 103, 109–11, 114–19, 122, 132–34, 141–43, 146–48, 150–51, 153–55, 157–62, 173–86
- MINISTER (*omi* or *asomi*). The second highest of eight hereditary *kabane* titles granted to court nobility, it was reserved for officials who were high enough in rank to marry royalty. The variant *asomi* is possibly derived from *ase-omi* (senior minister) or *asa-omi* (morning minister). The author of the preface refers to himself with this word in order to signal his status as a royal subject high enough in rank to address his ruler directly. 1, 4, 5, 126, 151, 167. *See also* CHIEF MINISTER

- MIRROR (*kagami*). Though bronze mirrors were being made in Japan from the Yayoi period onward, the finest ones were imported from the continent. When hung on poles, they could function as shamanic regalia and as a means of warding off evil spirits. 1, 3, 23–24, 49–50, 109–10, 125, 130, 156
- MISTRESS (*tobe*). A title reserved for women chieftains. 8, 80, 82, 88, 118, 130
- MOOR GARLIC (*no-biru*, *Allium macrostemon*). A particularly hardy species of wild garlic that thrived in the moorlands of early Japan. 122
- MORTAR (*uzu*). These stone bowls in which grain was ground were used in birthing and mourning rituals as well as for making rice cakes and saké. 117, 124
- MORTUARY HALL (*mogari no miya*). A temporary resting place for the spirit of a deceased sovereign in the interim period before a successor was chosen. 113
- MOUNTAIN ELDERBERRY (*yama-tazu*, *Sambucus racemosa*). Known as the *niwatoko* in modern Japanese, this tree adorned poetic greetings because its leaves were said to grow facing one another. A note in the *Kojiki* also calls it a “royal representative tree” (*miyatsuko-gi*), perhaps because the vivid red color of its berries resembled the clothes of courtiers. 155
- MOUNTAIN FOLK (Yama-be). A guild whose members engaged in forestry, made charcoal, and hunted in uncultivated mountainous regions. 125, 143, 173
- MOUNTAIN GINGER (*hajikami*, *Zingiber officinale*). A type of ginger that grows wild on mountains and moors, it possesses a distinctively sharp odor. 68
- MOUNTAIN GRAPE (*ebi-kazura*, *Vitis coignetiae Pulliat*). Known as *yama-budō* in modern Japanese after its dark-purple edible fruit. It grows wild on mountains and moors in Japan. 15
- MOUSE (*nezumi*). A female spirit adjoining the underworld who saves Great Land Master by alerting him to the presence of a tunnel she has burrowed under his feet. Her children would have been nearby. 31
- MULBERRY (*taku*, *Broussonetia kazinoki*). Also known as *yū*; the fibers from its bark were bleached in the sun to give them a glossy sheen before being used to weave ropes and textiles. 23, 34, 37, 141
- MUMMER WOMEN (*saru-me*). An ancient clan of ritual performers led by women. The element *saru* can refer to a monkey, a mimic, or an entertainer. xviii, 50–52. *See also* WREATHED WOMAN *under* Personal Names
- NATIVES (*kuzu*). An abbreviation of *kuni-su* or *kuni-nushi* (land master), both of which were generic terms for the indigenes of a particular region. In the *Kojiki* it refers specifically to those inhabiting Good Moors. According to the *Chronicles of Japan*, they were a simple people who lived off of berries and frogs and made regular offerings of chestnuts, mushrooms, and sweetfish to the court. 65, 124–25
- NOBLE SCHOLAR (*ki-shi*). Fourteenth among the seventeen grades of court rank in Silla, this title became a surname for continental immigrants at the Yamato court. 115, 125
- OAK LEAF (*kashi-wa*, *Quercus dentata*). Taken from a deciduous species whose nuts are edible and whose broad leaves were used to serve food and drink; they are still wrapped around rice cakes today. 122, 143
- OAK-LEAF CUPBEARER (*kashi-wa-de*). Butlers who oversaw the royal kitchen and the groups responsible for supplying and preparing the sovereign’s food, they were organized

- into a large guild known as the Great Attendant Oak-Leaf Cupbearers (Kashi-wa-de-no-ō-tomo-be). 78, 98, 109
- OFFICE FOR OVERSEAS TRIBUTE (*Watari-no-mi-yake*). Literally “royal storehouse of the crossing,” this government office collected taxes and tribute from overseas possessions. 114
- ORANGE TREE (*tachibana*, *Citrus nobilis*). Known as *mikan* in modern Japanese and the tangerine or mandarin orange in English, it was an exotic, otherworldly tree whose evergreen leaves, golden fruit, and fragrant flowers were associated with the mythical land of Everworld. 17, 96, 103, 109, 123, 151, 183–84, 186
- OX (*ushi*). The *Chronicles of Japan* depicts a Sillan farmer exchanging a white ox for a stone of the same color. Red ones were particularly venerated and dedicated to water spirits inhabiting springs, paddies, ponds, waterfalls, and pools. 77, 105, 129, 150
- PADDY WORKERS (Ta-be). A guild responsible for tilling royal rice fields. It was abolished after the seventh century. 98, 119
- PAEKCHE FOLK (Aya). Also called Newcomers (Ima-ki), they were immigrants from Paekche in the late fifth and early sixth centuries who brought technical expertise in such areas as ceramics, leather, metallurgy, sericulture, weaving, hydraulic engineering, scholarship, stable keeping, calendrics, and record keeping. 125, 146. *See also* PAEKCHE and PAEKCHE PLACE under Place Names
- PALACE PERSON VERSE (*miya-bito uta*). Songs performed at palace banquets that were named after their opening line. Another one can be found in the *Gleanings of Ancient Words*. 153
- PALACE WATER OFFICE (Moi-tori-no-tsukasa). An office in charge of supplying drinking water and porridge to the palace and maintaining its ice-storage rooms. Its members often served in close attendance on the sovereign. In the *Gazetteers* they help Yamato Brave conquer Straight Road. 137
- PAMPAS (*susuki*, *Miscanthus sinensis*). This tall plumed grass was inhabited by spirits and often used to thatch the roofs of their shrines during festivals. 36, 160, 177
- PART VERSE (*kata uta*). The briefest form of early Japanese song, in three measures of five, seven, and seven syllables each; often paired to form a question and answer. 107, 145
- PEACH (*momo*, *Prunus persica*). This tree was introduced to Japan in Yayoi times from China, where it was believed to have more vitality than any other tree because its pink blossoms precede its leaves. 16
- PERIWINKLE (*shitadami*, *Gibbula loculosa*). A small snail with a curved shell that feeds on algae in the intertidal zone. 68
- PHEASANT (*kigishi*, *Phasianus versicolor*). Known as the *kiji* in modern Japanese, it was hunted in mountains and moorlands from prehistoric times. Males have long, dark green, iridescent tail feathers, while females have a shorter light brown tail with black specks. 33, 42–44
- PINE (*matsu*). This much-venerated evergreen was a symbol of longevity throughout East Asia. 40, 106, 114, 160
- PLOVER (*chi-dori*, *Charadriidae*). This common family of shore birds is perhaps associated with Yamato Brave’s soul in a mourning song on account of the fact that “spirit bird” is one literal rendition of its name. 70, 108

- POTTERY MAKERS (Hanishi-be). A guild of craftsmen who made the vessels and effigies used in shrines, palaces, and tombs. 96
- PRAYER JAR (*iwai-be*). Vessels buried in the ground to house guardian spirits or supplicate the spirits of a particular area with libations. 77, 86
- PRAYER STRIPS (*niki-te*). Strips of cloth made from mulberry-bark paper and hemp fiber that were hung on trees as offerings to spirits. 23
- QUAIL (*uzura, Coturnix japonica*). A short-tailed bird with reddish-brown plumage mixed with pale yellow flecks, it roosts in thickets and foothills. The white stripes on its throat are likened to the scarves worn by palace women in a song by Yūryaku. 171
- QUEEN (*ō-kisaki*). Literally “great consort” in recognition of their uniquely preeminent position as royal wives, women of this rank were the mothers of crown princes and could rule directly as regent in the interregnum after a sovereign’s death. 69, 71, 96, 111–14, 118, 133–35, 137–38, 140–43, 151, 157–58, 161, 170, 173, 181
- RED BEAN (*azuki, Vigna angularis*). These dark red legumes have been cultivated as a food-stuff in Japan from very ancient times. 11, 25, 181
- RED CHERRY (*aka-kagachi* or *hobozuki, Physalis alkekengi*). Known in modern Japanese as *hōzuki* and variously in English as the bladder cherry, Chinese lantern, Japanese lantern, and winter cherry, it is a member of the eggplant family bearing scarlet berries. 26
- RED OAK (*ichii, Quercus gilva*). Known as *aka-gashi* in modern Japanese after the reddish-gray color of its bark, it is an evergreen species of oak with very hard wood and edible nuts. 100
- RED ROOT (*ata-ne*). Often identified as the plant *Rubia argyi*, known as the madder in English and *aka-ne* in modern Japanese; its roots were boiled to make red dye. 36
- RED SEA BREAM (*aka-tai, Pagrus cardinalis*). Often offered up to spirits, this fish is especially prized for its rich flavor and the bright red color it sports when it is caught spawning along the coast of the Inland Sea in spring. 56
- REED (*ashi*). Any type of grass growing in clumps by bodies of water. Its vigor and resemblance to rice made it a harbinger of bountiful harvests and a means of defense from evil spirits. xx, 7, 9, 16, 23, 24, 28, 30, 38–39, 41–43, 46–49, 63, 71, 74, 94, 103, 146, 159, 177. *See also* CENTRAL REALM OF REED PLAINS *under* Place Names
- REPEATED REFRAIN (*utai-kaeshi*). A term used to describe repetitive mimetic expressions conveying either aural or visual qualities, such as *saya saya* (swaying, swaying). 145
- RICE (*ine* or *ina, Oryza sativa*). Cultivated in Japan from Yayoi times, this grain often appears in myths recorded in the gazettiers for Billowing Clouds and Plowed Plots. xx, 4, 22, 25, 41, 48, 57, 90–92, 108, 114, 129
- RITUAL ABSTAINER (*iwai-bito*). A person responsible for maintaining ritual purity in order to seek the protection of spirits. In the *Wei Account* they are charged with ensuring a safe voyage. 72
- RIVER FOLK (Kawa-be). Also called River People (Kawa-bito), this guild was established by Ingyō to oversee transportation, fishing, and foraging in connection with rivers. 151
- ROOF LOGS (*katsu-ogi*). Short logs placed horizontally across the center ridgepole of the roofs of palaces and shrines. They can still be seen today at the oldest shrines. 162

- ROOT HEIR (*tari-ne*). Literally “hanging root,” this title refers to the heir of a regional ruler. 80, 88, 111, 119
- ROYAL ATTENDANTS (*toneri*). Low-ranking servants who personally attended on the sovereign and other members of the royal family. 3, 126, 138, 161
- ROYAL CAREGIVERS (Mibu-be). A guild whose income was used to support royal children. 134
- ROYAL GRANARY (*mi-yake*). Often a storehouse. The word can also refer to the farmland and farmers who supply it. When used to describe offices established on the Korean Peninsula it is written with characters denoting an official’s house. 72, 95, 98, 112
- ROYAL GRANDCHILDREN (*a-biko*). An ancient title that was granted to powerful families from the central regions of Yamato. 82, 97
- ROYAL REPRESENTATIVE (*miya-tsu-ko*). An ancient title used for high-ranking officials responsible for collecting royal tribute from lands and guilds. 22, 62, 72, 75, 78, 81–82, 94, 97–98, 102, 104, 109, 111, 125, 155
- ROYAL STABLES (*mi-ma-kai*). Tributary paddocks whose horses were sent to the Yamato sovereign from the Korean peninsula. 114
- RUSTIC AIR (*hina-buri*). A melody shared among songs that have a word in common, usually one from the first line. The word *hina* (rustic hinterlands) appears in the second line of a song accompanying this one in the *Chronicles of Japan*. 45, 153, 155
- SACRED OATH (*ukei*). A request to spirits for the occurrence of a specific event as affirmation of something asserted by the speaker. The first ones that appear in the *Kojiki*, in the contest between Heaven Shining and Raging Man, have many alternate outcomes recorded in the *Chronicles of Japan*. 20, 52, 93, 114
- SACRED WAND (*mitegura*). A general term for any offering made to a spirit, it often took the form of folded strips of cloth or paper attached to a stick. 84, 113
- SAKÉ-DRINKING VERSE (*saka-kura no uta*). Sung when serving saké at feasts, these songs all share the hortatory refrain *sa sa* (Come! Come!). 117
- SANA VINE (*sana-kazura* or *sane-kazura*, *Kadzura japonica*). An evergreen vine with glossy dark green leaves and clusters of red berries, it was used as medicine and as a paste for dressing hair. In songs it often carried the additional meaning of *sa-ne* (let’s sleep). 126
- SASH DAGGER (*himo-gatana*). A short, singled-edged knife that was worn tucked into a robe sash. 57, 90
- SAWTOOTH OAK (*kunugi*, *Quercus acutissima*). Also called *tsurubami*, it is a deciduous species of oak that grows wild in mountains and moors. It was often used for firewood, and its nuts were a food source in prehistoric times. 115
- SCARF (*hire*). A feminine article of clothing made from silk gauze that was worn on formal occasions. Waving a scarf was often a component of spells. 31, 130, 171
- SCRIBE (*fumi-hito*, *fumu-hito*, or *fubito*). Descended from noble scholars of Paekche, they often functioned as clerks for the court and as reciters of official proclamations. 4, 125
- SEA BEAST (*wani*). Traditionally identified as either a shark or a crocodile; the latter was a common figure in folktales from Southeast Asia and India brought to Japan with Buddhism. It could also be a monstrous composite of both creatures. 28–29, 57–58

- SEA FOLK (*ama*). People who made a living off of the sea from fishing or gathering seaweed and shellfish. They were also incorporated into royal guilds overseeing maritime commerce and salt making. 83, 125, 128, 135, 175
- SEA LION (*michi*, *Zalophus japonicus*). A relative of the California sea lion that was once common to the waters around Japan and Korea. The pelts of this marine mammal were prized possessions. 56
- SEA SLUG (*ko*, *Stichopus japonicus*). Known as *namako* in modern Japanese, it is an edible member of the echinoderm family that lives on the sea floor. The *Kojiki*'s account of its mouth being slit could refer to the practice of cutting open its thick leathery skin before consuming it. 61
- SEDGE (*suga* or *suge*, Cyperaceae family). A grasslike plant that grows by the edge of marshes and lakes, its dried leaves were woven into mats, hats, and capes. 71, 77, 96, 103, 141, 158
- SHIELD (*tate*). Occasionally made of leather or iron; the majority were constructed from thick planks of wood taken from hackberry or camphor wood trees. Smaller shields could be carried on one arm, while large versions were placed on the ground. 62, 68, 84, 121, 138, 143, 173–74, 181, 183
- SILKEN FOLK (Hata). A general term for immigrants and traders who came to Yamato Japan from overseas during the sixth century. The *Gleanings of Ancient Words* claims the word is derived from *hada* (skin) due to their skill at weaving soft silk robes. 78, 125, 132, 134. See also SILKEN FOLK under Place Names
- SILKWORM (*ko*, *Bombyx mori*). The cocoons of this insect were used for making zither strings as well as textiles. These are also likely to be the thrice-changing creatures that Nurinomi keeps. 25, 140
- SNAKE (*hemi*). Known as *hebi* in modern Japanese, they were the messengers of thunder and water spirits. Both male and female snakes inhabiting swamps, waterfalls, and deep pools were often portrayed sleeping with humans, including the ancestors of many southern Japanese peoples. 30–31, 90, 94, 172
- SNIPE (*shigi*). A migratory wetlands bird that appears frequently in later poetry, it often winters in Japan, and was hunted in the same manner as quail. 66
- SONG FENCE (*uta-gaki*). A carnivalesque festival gathering of young men and women that typically took place on a mountain, by the sea, or at a market. The participants picked partners by singing challenges to one another, perhaps while lined up like fences into opposing teams. 174
- SOYBEAN (*mame* or *daizu*, *Glycine max*). One of the five grains revered by Chinese tradition, it was also used to divine the time for spring planting. 25
- SPARROW (*suzume*, *Coturnix japonica*). This small seed-eating bird that is associated with grinding grain in the *Kojiki* also has a prominent place in later Japanese folklore. 44, 171
- SPEAR (*hoko*). A halberd with a double-edged blade attached to a long shaft. Ones of both wood and bronze were used in ceremonial rites. 2, 3, 8, 65, 84, 101, 148, 159, 175
- SPIRIT TALE (*kamu-gatari*). A series of episodes revolving around four songs exchanged between Great Land Master and his two main wives, it is presumably named after its spirit protagonists. 38

- SPIRIT THRONE (*kamu-doko*). A sacred bench where the sovereign slept alone to receive oracular dreams from spirits, its casual use by Ankō leads to his murder by his stepson. 83, 157–58
- STAFF (*tsue*). A powerful magical object. Staffs could also be used to summon spirits when mirrors were hung from them. 17, 106, 114, 126, 159
- STRIPED FINCH (*mashitoto*, *Emberiza spodocephala*). Known in English as the bunting, it is a small finch with a colorful green head that feeds on seeds and riverside insects. The bird's distinctive black stripes are compared to the tattoos of Great Fighter in a song by Lady Summoned Sacred Ward. 70
- SUMAC (*haji*, *Rhus succedanea*). Known as the *haze no ki* in modern Japanese and also as the wax tree in English, it was used to make bows in early Japan. 43, 50
- SUN-SHADOW VINE (*hi-kage no kazura*, *Lycopodium clavatum* var. *nipponicum*). Known as club moss or ground pine in English, it grows in cool mountain areas. The luxuriant growth and long stems of this plant made it a favored dramatic prop in ritual dances. 24
- SWAN (*kugui*). Associated with royalty, swans often appear as symbols of toil, defeat, sacrifice, and death, including possibly the white bird that Yamato Brave turns into after he dies. 92–93, 104
- SWEETFISH (*ayu*, *Plecoglossus altivelis altivelis*). A relative of the smelt named for the sweetness of its flesh, it has been a prized food source from prehistoric times. In Japan, the name was often written with the characters for “year and “fish” to mark its brief lifespan, which ended when it spawned upstream in spring. When written with one character, it includes the elements “fish” and “divination,” evoking Jingū's use of it for this purpose. 114
- SWIFT (*ame* or *ama-tsubame*, *Apus pacificus*). Known in English as the Pacific swift, the white-rumped swift, and the fork-tailed swift on account of its distinctive tail, it is a migratory species that comes to Japan in spring to nest on cliffs before flying south at the end of autumn. 70
- SWORDSMEN (Mono-no-be). A guild that fought battles and enforced laws, it included such noble clans as the Great Attendants among its members. The Swordsmen were at their most powerful in the fifth and sixth centuries before being overthrown in 587 by the pro-Buddhist Soga clan. 69, 182
- TABOO HANDLERS (Imi-be, In-be, or Imu-be). A guild with branches throughout the realm that supplied the court with ritual items such as mirrors, jewel, spears, shields, and offerings of paper or cloth. Although they wielded power in alliance with the Soga clan at the time the *Kojiki* was written, their influence had declined drastically by the ninth century, when one of its members compiled the *Gleanings of Ancient Words*. 50
- TALE OF HEAVEN (*ama-gatari*). Named after its opening verse, this dramatic piece consists of songs by Yūryaku, a gift woman, and his queen. Its heavenly nature could refer to the royal banquet settings in which this and other such songs were perhaps performed by bards. 171
- THOUSAND-CHARACTER PRIMER (*Qianzi wen* or *Senjimon*). One of two texts sent from the king of Paekche to Ōjin, it was a poem composed by Zhou Xingsi (d. 521) consisting of one thousand different characters. Although made well after Ōjin is said to have reigned, it was widely used for learning literary Chinese in the seventh and eighth centuries. 125

- THREE-TIP LEAVES (*mi-tsunaka-kashiwa*). Commonly identified as the modern *kakuremino* tree (*Dendropanax trifidus*). Its hand-sized trifoliate leaves were used for serving food and drink. 137
- THUNDER (*ikazuchi*). In addition to being associated with lightning in the sky and earthquakes under the ground, thunder could also refer to a shade or malignant spirit such as the maggots on the body of She Who Beckoned. 2, 15, 82, 123
- TIGER (*tora*). A prominent animal in Chinese culture associated with violence and savagery. Early Japanese were perhaps familiar with the Siberian tiger (*Panthera tigris altaica*) that once roamed throughout northeast Asia, but in most cases they probably imagined its appearance based on paintings, sculpture, texts, and pelts imported from the continent rather than from seeing a living animal. 2, 87
- TIGER THRUSH (*nue*, *Zoothera dauma*). Known as the *tora-shigumi* in modern Japanese, it is a large thrush with striking plumage featuring black crescents that resemble tiger stripes set against a brown, white, and yellow background. Perhaps originally a term for any nocturnal bird, it became a mysterious mythical creature in the later literary tradition. 33
- TOAD (*tanigoku*). Appearing in hymns and songs to mark the extent of the known world, it is also associated with the Queen Mother of the West in Chinese lore, and was viewed throughout East Asia as a source of protection from evil. 39
- TRUE TREE (*ma-ki*). A generic term for evergreens that provided superior kindling and building material, such as cedar and cypress. They were also the abodes of spirits. 113
- TRUE-BOW TREE (*ma-yumi*, *Euonymus Hamiltonianus*). Commonly known in English as the Himalayan spindle tree, it is a deciduous low-lying shrub that was a favored material for making bows. 127–28
- TURTLE (*kame*, *Bufo Japonicus*). Cracks in its heated shell were read by royal diviners. This sacred animal was especially favored as an auspicious sign at the Nara court, where it appeared in three era names. 61
- VILLAGE ELDER (*mura-ji*). One of the oldest noble titles, it was reserved for families whose ancestors were spirits who had served Jinmu and other of the earliest sovereigns. Many headed guild communities. 18, 22, 50, 65, 69, 72, 75, 78, 79, 81, 83, 95, 97, 118, 119, 143, 159, 173–74, 181–82
- WAGTAIL (*manabashira*, *Motacilla grandis*). Known as the *sekirei* in modern Japanese. The *Chronicles of Japan* credit the long jiggling tail of this bird with teaching He and She Who Beckoned how to engage in intercourse. 171
- WARDEN (*mori*). An ancient title reserved for local rulers charged with protecting royal territory. 82, 95–96, 109, 114, 119, 125–26, 128, 130, 185
- WATER CHESTNUT (*bishi*, *Trapa japonica*). A floating aquatic annual that grows by swamps and lakes; the nuts are brownish black with an edible white meat. 121
- WATERCRESS (*nunaba*, *Brasenia purpurea*). Known as *junsai* in modern Japanese, this mineral-rich edible green grows by riverbanks. 123
- WELL or WELLSPRING (*i*). Wells in the *Kojiki* were not dug deep into the ground, but rather built around natural springs and fountains with curbs of wood or stone. Spirits often dwelt in trees beside them. 20–21, 32, 55, 64, 71–72, 74–75, 78, 80, 86, 105–6, 119, 121, 132, 151, 160, 182, 184–85

- WHALE (*kujira*). The puzzling appearance of this marine mammal in Jinmu's song about snipe could indicate Elder Brother of Deceit's shock at having the tables turned on him by Jinmu's captains. Some commentators think *kujira* is an early Korean word for hawk. 66
- WHISKERED FOLK (Emishi). An indigenous people inhabiting the northeastern portion of the Japanese archipelago who are believed to be ancestors of the Ainu in present-day Hokkaido, they were known as the Hairy Folk (*mao ren*) in Chinese accounts. The word is often written with the character for shrimp, perhaps out of an association between their antennae and whiskers. The name has also been derived from the term *yumi-shi* (bowman) in Old Japanese or *emushi* (sword) in the Ainu language. The *Chronicles of Japan* portrays them as a fierce and primitive people who bear tattoos and bind their hair up in the shape of mallets. 103
- WHITE OAK (*kashi*). A favored haunt of spirits and frequent element in place names, this member of the *Quercus* family of oaks possesses pointed evergreen leaves and bitter nuts that are only edible after much leaching. 73, 93, 124, 151, 164
- WILD DUCK (*kamo*). Including both maritime and freshwater varieties, these birds grace the names of places, spirits, and clans. Because they mated for life, they were a symbol of conjugal fidelity throughout East Asia. 38, 59, 85
- WISTERIA (*fuji*, *Wisteria floribunda*). Often used to describe all vines. Its twisted serpentine shape made it a popular lodging place for water spirits. 131–32
- WREN (*sazaki*, *Troglodytes troglodytes*). Known in modern Japanese as the *misosazai*, this small species of sparrow is common to evergreen woods across the Northern Hemisphere, where it roosts in dark holes and frequents tree thickets by upper river rapids. Its high-pitched cry ushers in spring. 5, 72, 78, 118–20, 122, 124, 126, 128, 133, 142, 179, 180, 184, 187. *See also* GREAT WREN *under* Personal Names
- YAM (*tokoro*, *Polygonatum odoratum*). A member of the yam family known in English as Solomon's seal, it was written "old man of the moors" on account of its root's resemblance to the hair of an elderly person and because of its perceived efficacy in ensuring long life. 108
- ZITHER (*koto*). A general term for stringed musical instruments; particular sorts were defined by their provenance in Yamato, Silla, or Paekche. Yamato zithers, which were narrower than their continental counterparts and had half the number of strings, were also used to summon spirits. 32, 112, 132, 144–45, 165, 174

GLOSSARY OF PERSONAL NAMES

- ABUNDANT CLOUDS MOOR (Toyo-kumo-no). The seventh and last singular spirit to come into existence in the *Kojiki*. Clouds represented the breath of life, vitality, and bountiful harvests. 8
- ABUNDANT SHARP EARS OF THE UPPER PALACE STABLE DOORS (Kami-tsu-miya-no-umaya-to-no-toyo-to-mimi). A son of Yōmei known to posterity as Shōtoku (Enlightened Virtue, 572–622), he was a famous patron of Buddhism who acted as regent on behalf of his aunt Suiko. According to the *Chronicles of Japan*, he was named after the palace stable doors where he was born and for his ability to comprehend many people at the same time. 186
- ACHI (Ajik). A Paekche noble who is sent to tutor the Japanese crown prince. His name is shared with a clan of scribes. 125. *See also* CHIEF ACHI
- ANKAN. *See* BROAD LAND'S GRAND BRAVE GOLD SUN
- ANKŌ. *See* FINE IRON MINES
- ANNEI. *See* STONEHOLD LAD MIGHT OF JEWEL HAND
- ARCHER LAD (Sotsu-biko). A son of the Heir of Riverbound and the father of Lady Crag, in the *Chronicles of Japan* he commands an army in Korea. 79, 133, 146
- AWESOME INDEED (Ana-kashiko-ne). The female sibling immediately preceding She Who Beckoned; her name refers to the magical powers possessed by female genitalia. 8
- BEYOND OFFSHORE (Oki-zakaru). The name of this spirit refers to the farthest extent beyond reefs in the offing, into which defilements and curses were washed away. 17
- BEYOND SHORESIDE (He-zakaru). The first of three spirits born from the right armband of He Who Beckoned, all of whom are secondary and closer to land than their first three brethren. 17
- BIDATSU. *See* JADE STOREHOUSE GRAND JEWELS SPREAD
- BIRD BOAT OF HEAVEN (Ame-no-tori-bune). Also called Swooping Stone-Hard Ship of Camphor Wood (Tori-no-iwa-kusu-fune). The bird element in this name could refer to

- the speed of a ship or its appearance floating on the water. In the *Chronicles of Japan*, Leech Child is set adrift on this boat. 12–13, 45–46
- BIRD CATCHER (To-tori).** A daughter of Eightfold Isles Noble and wife of Great Land Master. Her elder half-brother Master Speaker for Others communes with spirits by hunting birds. 38. *See also* BIRD CATCHERS *under* General Terms and BIRD CATCHER *under* Place Names
- BIRD CRIES CROSSING SEA (Tori-naru-mi).** A spirit born to Great Land Master who bears part of his mother's name. Sea birds were believed to carry souls and messages between this world and the invisible one of spirits, including Everworld and the underworld. 38–39
- BLADE BEARER (Sai-mochi).** The name of this sea beast who carries Flickering Flame back home from the realm of Ocean Might could refer to its teeth or fins. 57
- BLAZING STORMER (Hi-haya-hi).** One of three thunder spirits born from the fire spirit's blood; the name suggests a connection with lightning. 14
- BLAZING THUNDER (Ho-no-ikazuchi).** A thunder spirit of the underworld whose name suggests a connection to lightning. The *Engi Rites* lists shrines to it in Yamato, Well-springs, Mountain Back, and Upper Moors. 15. *See also* THUNDER *under* General Terms
- BOATMAN OF HEAVEN (Ame-no-kaku).** A spirit of heaven sent to question Sweeping Blade when he dams up heaven's tranquil stream. His name could also be rendered Shining Sword of Heaven, linking him to the two sword spirits sent from heaven to Billowing Clouds. 45
- BOLD FLAME (Ho-suseri).** The middle son of Lady Blooming Tree Blossoms and Ripening Rice Ears Lad. The flames in his name refer both to his manner of birth and to the ruddy hue of ripened rice ears, perhaps through an association with the practice of burning fallow fields in spring. 53
- BOOMING THUNDER (Nari-ikazuchi).** One of the eight thunder spirits of the underworld who appear in the corpse of She Who Beckoned. 15. *See also* THUNDER *under* General Terms
- BOTTOM OCEAN MAJESTY (Soko-tsu-wata-tsu-mi).** This is the first of three sea spirits born when He Who Beckoned washes himself after his journey to the underworld. The others are Middle Ocean Majesty (Naka-tsu-wata-tsu-mi) and Surface Ocean Majesty (Uwa-tsu-wata-tsu-mi). 17
- BOTTOM SAIL MAN (Soko-zutsu-no-o).** The first of three great spirits of Clear Coves, the others being Middle Sail Man (Naka-zutsu-no-o) and Surface Sail Man (Uwa-zutsu-no-o). Because *tsutsu* can mean "star," all three have been associated with the constellation of Orion, used by sailors to navigate. The character used to write it also refers to a cylindrical shape, such as the mast in which the spirit of a ship was believed to reside. Yet another reading takes the first *tsu* as a connective particle and the second as an anchorage. All three spirits are invoked in a prayer blessing envoys to China (*Hymn* 26), and the *Engi Rites* lists shrines to them in such places as far apart as Sandy Hollows, Farthest Road, and Port Isle. In the *Kojiki*, their rough souls (*ava-tama*) oversee Silla after Jingū's conquest. 17–18, 113
- BOULDER GROUND LAD (Iwa-tsuchi-biko).** The firm strength implied by this spirit's name describes the solid foundation of a house. 11

- BOULDER HAMLET LAD OF SACRED YAMATO** (Kamu-Yamato-iwa-re-biko). Known to posterity as the sovereign Jinmu (Spirit Warrior, r. 660–585 B.C.E.), the mythical first ruler of Japan is initially also called Young Master Mighty Offerings (Waka-mi-ke-nu) and Master Plentiful Mighty Offerings (Toyo-mi-ke-nu) in the *Kojiki*. 5, 60–61, 63, 73. *See also* BOULDER HAMLET *under* Place Names
- BOULDER PUSHER BOY** (Iwa-oshi-waku-no-ko). The tail of this ancestor of the natives of Good Moors perhaps represents the pelts used as breeches by pit dwellers and miners in the region. 64
- BOULDER SPLITTER** (Iwa-saku). The first of three spirits born from the fire spirit's blood and the sword tip of He Who Beckoned. The name represents either the power of a sword or lightning. 14
- BOULDER WELL** (Iwa-i). A magnate in Lands End who, according to the *Chronicles of Japan*, allied himself with Silla in order to block an army that Keitai had sent to aid the latter's enemies on the Korean Peninsula. The last nonroyal figure of significance to appear in the *Kojiki*; his presence attests to the continuing autonomy of Kyushu at the time. 182
- BOW GUARD** (Homuda). Known to posterity as the sovereign Ōjin (Befitting Spirits, r. 270–310 C.E.), this son of Chūai is also called Lord Armguard (Homuya-wake) and Lord Great Bracer (Ō-tomo-wake) in the *Kojiki*. One tradition recorded in the *Chronicles of Japan* claims *homuda* is an ancient term for bracers that were used to guard the bow arm. His reign saw the large-scale immigration of continentals and the development of the region between Yamato and the sea. He also features prominently in the gazetteer for Plowed Plots. 5, 111, 118, 132, 181. *See also* BOW GUARD *under* Place Names and BRACERS *under* General Terms.
- BRAVE FLAGON ELDER** (Take-mika-zu-chi). The name of the father of Great Paddies Lordling suggests someone tasked with offering libations of saké to spirits. 84
- BRAVE HEIR OF RIVERBOUND** (Takeshi-uchi-no-sukune). Endowed with a legendarily long life, the first chief minister to the Yamato sovereigns is the ancestor of numerous clans, including the Soga. 78, 111–13, 116–17, 122, 125, 144. *See also* RIVERBOUND *under* Place Names
- BRAVE HINTERLAND BIRD** (Take-hira-tori). A child of Majestic Rice Ears of Heaven and ancestor of numerous noble families. The element *hira* literally means “level,” but is written *hina* (hinterland) in the *Chronicles of Japan*, which also calls this spirit Hinterland Bird of Heaven (Ama-no-hina-tori) and Brave Hinterland Shining (Take-hina-teri). The same text identifies it as the provider of treasure for the shrine of Billowing Clouds in Sujin's reign. A prayer of congratulatory words from the royal representatives of that land make this spirit the son of Majestic Rice Ears of Heaven, who sends him down with the sword Master Slasher to subdue the land (*Hymn* 27). His ties to the ruling families of Billowing Clouds are enumerated in the *Revised Genealogies*, and the *Engi Rites* lists a shrine to him there. 22
- BRAVE MAN BROAD LAND'S GRAND SHIELD** (Take-o-hiro-kuni-oshi-tate). Known to posterity as the sovereign Kinmei (Royal Brilliance, r. 540–571 C.E.), he was a son of Keitai. 182, 183

- BRAVE MIGHTY THUNDERBOLT MAN** (Take-mika-zuchi-no-o). Also called Brave Slasher (Take-futsu) and Plentiful Slasher (Toyo-futsu), he was worshiped by the Intercessors, who invoke him in a prayer recited at their clan shrine at Spring Haze (*Hymn 2*). Other etymologies derive *futsu* from an ancient Korean word for glowing red, or as a variant of *furu* (to shake), used to describe the waving of objects to summon spirits. 14, 45–46, 48. *See also* THUNDER *under* General Terms
- BRAVE SOUTHWARD SMELTER** (Take-mina-kata). A son of Great Land Master who loses a contest of strength with Brave Mighty Thunderbolt Man. His shrine by the shores of the lake where he surrendered was named Southward Shrine (Mina-kata-no-miya) after the primary pillar in an iron-smelting furnace. His name can also be rendered Water-Facing Brave. 46–47
- BRIGHT FLAME** (Ho-deri). Also known as Sea Luck Lad (Umi-sachi-biko) on account of his skill at fishing, he is the ancestor of the lords of the Fierce Southern Folk in the *Kojiki* (in the *Chronicles of Japan* and *Revised Genealogies* they are descended from his middle brother, Bold Flame). Like his two brothers, the flames in his name refer both to the manner of his birth and the ruddy hue of ripened rice ears. The *Kojiki* uses his story to explain the drowning motions made as gestures of submission by dancers representing the Fierce Southern Folk at court in the New Year. xv, 53–54
- BRIGHT SUN** (Shira-hi). Because this spirit in Great Harvest's line is born after ones representing Korea, some scholars take *shira* to be an abbreviation of Shiragi (Silla). 40
- BROAD COURT'S GRAND VIEW OF HEAVEN AND EARTH** (Ame-kuni-oshi-haruki-hiro-niwa). Known to posterity as the sovereign Senka (Proclaimed Transformation, r. 536–539 C.E.), he was a younger brother of the previous sovereign, Ankan. 182–83
- BROAD LAND'S GRAND BRAVE GOLD SUN** (Hiro-kuni-oshi-take-kana-hi). Known to posterity as the sovereign Ankan (Peaceful Ease, r. 531–536 C.E.), he was the eldest son of Keitai. 182
- BUDDING NOBLE LAND DWELLING MASTER** (Fuwa-no-moji-kunu-su-nu). Aside from the suggestion that Fuwa is a place, the meaning of this spirit's name has traditionally remained a mystery. My translation follows Nishimiya's reading, which takes him to be a spirit who presides over dwellings built on the land represented by his father, Mighty Master Ruling Eightfold Isles. 27
- BULL TUNA** (Shibi). In the *Chronicles of Japan*, this ancestor of the grandees of Chestnut Verge takes a woman favored by the future sovereign Buretsu, who then slays him after a longer exchange of songs. He is named after the fully grown adult *maguro* or bluefin tuna (*Thunnus orientalis*), one of the largest, fastest, and most powerful fish in the Pacific. 175–76
- BURETSU**. *See* LITTLE YOUNG WREN OF RISING RAPIDS
- CALM FELLOW** (Yasu-marō). The author of the *Kojiki*. xvii, xix, 1, 4–5
- CALM FOAM MAN** (Awa-nagi). The first of eight offspring born to the estuary spirits. The final element, *nagi*, is masculine, and can also indicate something calmed or subdued. Like the other male progeny of the river mouth, he is associated with the portion closest

- to land. The *Chronicles of Japan* mentions a myth of the sea folk in which he fathers He Who Beckoned. 11–12
- CALM SURFACE MAN (Tsura-nagi). The third of eight offspring born to the estuary spirits. 11. *See* CALM FOAM MAN *above*.
- CHIEF ACHI (Achi-no-atae). The first chieftain of the Paekche Folk and the first head of the royal treasury under Richū bore the Korean name of Ajik. According to the *Gleanings of Ancient Words*, he brought the entire staff of seventeen estates in Paekche over with him to Japan. 146, 149. *See also* ACHI
- CHŪAI. *See* PERFECT MIDDLE BROTHER LAD
- COURTYARD SUN (Niwa-tsu-hi). A child of Great Harvest. The element *niwa* in this spirit's name can refer to either the main garden plot in front of a home or the courtyard where the harvest was left to dry. 40
- CROOKED MAJESTIC MIGHT (Tagishi-mi-mi). In the *Chronicles of Japan*, this rebel son of Jinmu is slain by his younger half-brother's arrow. 69, 71–72
- CULTURED MANDATE (Bun-mei). Known more commonly by his Chinese name as Emperor Yu, he founded East Asia's first dynasty, the Xia (2070–1600 B.C.E.), on account of his skill at flood control. 4
- CURRENT ELDER (Shio-tsu-chi). A sea spirit who guides Flickering Flame to Great Ocean Majesty, in the *Chronicles of Japan* he is also named Old Man of the Current Paths (Shio-tsu-chi-okina). 54
- DARKENING THUNDER (Kuro-ikazuchi). In the *Chronicles of Japan* this underground thunder spirit comes from the rear of She Who Beckoned rather than her stomach. 15. *See also* THUNDER *under* General Terms
- DAWN BREAK (Ake-tatsu). A mighty prince and descendant of Kaika who carries out a sacred oath under Suinin. His younger brother is the mighty prince of Seatop. 80–81, 93–94. *See also* SEATOP *under* Place Names
- DAY KEEPER (Hi-jiri). A spirit representing the agricultural calendar. The *Engi Rites* mentions a shrine to this descendant of Great Harvest in Wellsprings and ancestor to the village elders of the sea folk. 40
- DAYLIGHT LAND SOUL (Utsushi-kuni-tama). A title given to Great Land Master by Raging Man along with the rulership of Billowing Clouds, it refers to the land beyond the cavernous mouth of mines leading into the underworld. 28, 32
- DAYLIGHT NET WEAVER (Utsushi-hi-kana-saku). A descendant of the great spirits of Clear Coves, who is an ancestor of the leaders of the sea folk. 18
- DITCH TIP (Mizo-kui). The name of this father of Lady Summoned Sacred Ward was later given to a village and shrine in Three Isles. 69
- EARTHEN THUNDER (Tsuchi-ikazuchi). In the *Chronicles of Japan* this underworld thunder spirit comes from the belly of She Who Beckoned rather than her right hand. 15. *See also* THUNDER *under* General Terms
- EIGHT THOUSAND SPEARS (Ya-chi-hoko). The name of Great Land Master when he woos Lady Jade River refers to the iron possessed by him as Great Iron Mines Noble. 28, 32, 34–35, 37

- EIGHTFOLD ISLES NOBLE (Ya-shima-muji). The father of Bird Catcher and maternal grandfather of Bird Cries Crossing Sea. 38–39
- EIGHT-HEADED DRAGON (Ya-mata-no-orochi). A hydralike monster slain by Raging Man, it perhaps represents an iron-rich mountain range in Yonder. 1, 26
- ELDER BROTHER OF DECEIT (E-Ukashi). The older of two brothers who plot against Jinmu, he is betrayed by his younger sibling. 65. *See also* YOUNGER BROTHER OF DECEIT
- EMBERS LAD (Oki-tsu-hiko). The male sibling in a pair born to Great Harvest and Lady Freshly Watered Near Heaven; his name could also be rendered Late Growth Lad. 40
- ENTIRELY ENGORGED (Omo-daru). The last male spirit to appear before He Who Beckoned, his name could also be rendered Surface Complete or Fully Formed. 8
- EVER-STANDING HEAVEN (Ame-toko-tachi). The fifth spirit mentioned in the *Kojiki*, its name refers to the tip of a reed thrusting skyward. The *Revised Genealogies* mentions a similarly named Heaven's Standing Base (Ame-no-soko-tachi) as the ancestral spirit of several clans. 7
- EVER-STANDING LAND (Kuni-toko-tachi). The sixth spirit to appear in the *Kojiki*; its placement after Ever-Standing Heaven establishes the superiority of heaven over earth. It is the first spirit to appear in some versions of the creation myth in the *Chronicles of Japan*, where it is also named Land's Standing Base (Kuni-soko-tachi). 8
- FIGHTER OF HEAVEN (Ama-tsu-kume). The ancestral chieftain of the Fighters who serves in the vanguard of Hiko-ho-no-ninigi's descent from heaven to Kyushu. 50. *See also* GREAT FIGHTER
- FINE BUDDING REED LAD (Umashi-ashi-kabi-hikoji). The fourth spirit in the *Kojiki* and the first with a gendered name, he is also the first spirit to be affiliated with the land. In the *Chronicles of Japan*, he comes into being at the same time as Ever-Standing Land. 7
- FINE IRON MINES (Ana-ho). Known to posterity as the sovereign Ankō (Peaceful Concord, r. 454–456 C.E.), he was a younger son of Ingyō murdered by his own stepson. 150–51, 153–54, 157. *See also* HIGH FINE IRON MINES *and* FINE IRON MINES *under* Place Names
- FINE PLUMES LAD (Sa-ho-biko). The ruler of Fine Plumes, in the *Chronicles of Japan* he persuades his sister Lady Fine Plumes to turn on her sovereign husband by convincing her that the latter will neglect her when she loses her beauty. 80–81, 88–90, 92. *See also* FINE PLUMES *under* Place Names
- FINE TRUE ELDER (Umashi-ma-ji). A son of Plentiful Rushing Sun and the *Lady* of Bird Trackers, he is the ancestor of the leaders of several guilds, including the Swordsmen. 69
- FIRM FOUNDATION (Asuwa). A contraction of *asbi* (leg) and *iwa* (boulder), this offspring of Great Harvest was charged with protecting houses, and is mentioned along with Taut Boundary as a protector of the palace in a prayer for grain (*Hymn* 1). This spirit also appears in poem 20: 4350 from the *Myriad Leaves Collection*, where it is worshiped in a courtyard with brushwood twigs that represent the building materials used for constructing a house. 40
- FIRST FLOW FROM STILL POOLS (Fuka-buchi-no-mizu-yare-hana). This spirit's name suggests the powerful current of a river, as does its alternate rendering as Blossoms Torn in Still Pools. 28
- FIRST OF HEAVEN (Ten-ichi). More commonly known by his Chinese name as Emperor Tang, he is the legendary founder of the Shang dynasty (1600–1046 B.C.E.). 4

- FLAGON-MASTER LAD (Mika-nushi-hiko). This spirit of the land descended from Great Land Master inherits the title of flagon master from his maternal grandfather, Flagon Master of Heaven (Ame-no-mika-nushi). Unlike the latter, he is a spirit of the land. 38
- FLICKERING FLAME (Ho-ho-demi). The last spirit ancestor of the royal line is also called Mountain Luck Lad (Yama-sachi-biko) on account of his skill at hunting. Like his two older brothers, the flame in his name refers to the manner of his birth, but also suggests the ruddy hue of ripened rice ears and their drooping shape when laden with grain. The *Chronicles of Japan* locates his barrow in Sunward. xv, 53–56. *See also* SPROUTING RICE EARS MIGHT
- FOOD SUMMON LAD (Ii-yori-hiko). The spirit of Sandy Hollows, his name represents the abundant grain of that region and marks him as a male shaman possessed by a food spirit. 10
- FOOD VESSEL PADDY CORNER (Ii-ka-ta-sumi). Clay vessels were used in rituals to offer food as well as saké, in this case perhaps rice that had been grown in sacred paddies specially reserved for that purpose. The element *sumi* might relate to the Corner Pass that is mentioned later as a site of worship. 84
- FOOT-STROKING ELDER (Ashi-nazu-chi). A son of Great Mountain Majesty and father of Lady Wondrous Rice Paddies; his name suggests parental care and concern. It could also be rendered Late-Growing Rice Elder and Legless Elder, with the latter perhaps indicating a serpentine water spirit. 25–27. *See also* HAND-STROKING ELDER
- FRESH GROWTH (Waku-musu-hi). The name of this agricultural spirit born from the urine of She Who Beckoned could also be rendered Upwelling Growth. 13
- FULL MOUNTAIN PROMONTORY OF FARAWAY BAY (Tō-tsu-yama-saki-tarashi). The last of seventeen generations descended from Raging Man by way of his son Eightfold Isles Noble. His name suggests a plateau watered by mountain streams. 39
- GATHERED WATERWAYS OF HEAVEN (Ame-no-tsudoe-chi-ne). The spirit who marries First Flow from Steep Pools. His name could also be rendered Assembly of Heaven. 28
- GLEAMING SLOPE (Kagu-saka). One of two ill-fated princes, along with Grand Bear, who rebel against Jingū. 110–11, 114–15
- GLINTING SLASHER (Saji-futsu). Also called Stern Slasher (Mika-futsu) and Slashing Mighty Soul (Futsu-no-mi-tama), this kingly sword is given to Jinmu by Lofty Tree. The element *saji* can refer to the actions of thrusting or shining. The *Engi Rites* lists shrines to this spirit in Sandy Hollows and Firelight dedicated to it under the last of these names. The sound of a sword slicing the air was believed to have the power to subdue evil spirits. 63
- GRAND BEAR (Oshi-kuma). *See* GLEAMING SLOPE
- GRAND GREAT MIGHT OF GLINTING MOUNTAIN (Ō-kaga-yama-to-o-mi). Like his half-brother Great Might of Glinting Mountain, the name of this spirit might suggest the glint of metal hoes. 40
- GRAND LADY OF FINE GREEN MARSHES (Ao-nu-uma-nu-oshi-hime). The Green Marshes in her name links it to that of her father, Master Overgrown Mountain. 39
- GRAND MAN LORD WIND BEARER (Kaza-motsu-wake-no-oshi-o). The first in a line of house spirits made by He and She Who Beckoned; his name suggests a shelter that is sturdy enough to withstand gales. 11

- GRAND MAN OF GREAT MATTERS (Ô-koto-oshi-o). The first spirit born to He and She Who Beckoned who is not an island. The siblings after him proceed to populate the world. 11
- GRAND MEN OF HEAVEN (Ame-no-oshi-o). The spirits of Near Isles that are born to He and She Who Beckoned. 11
- GRAND SPIRIT OF HEAVEN (Ame-no-oshi-hi). Ancestor of the Great Attendants and one of two captains in the vanguard of both Ripening Rice Ears Lad and his son Jinmu. The *Revised Genealogies* also makes him the ancestor to clans in Yamato and Riversides. 50
- GRAND TEETH (Oshi-ha). Also called Marketside (Ichi-no-be) after the land he ruled; the first of these two names marks his supernumerary teeth. The *Chronicles of Japan* claims that Yûryaku killed the prince out of resentment when the latter was chosen by Ankô as his successor. 146, 160, 173–74, 176–77
- GRAND WEALTH OF BIRD CRIES CROSSING SEA (Nuno-oshi-tomi-tori-naru-mi). One of the descendants of Great Land Master. The element *nuno* in his name literally means “cloth,” which was a source of wealth in early Japan. It also links him to his maternal grandfather Master Overgrown Mountain, who represents slopes covered in the sort of vines used for making textiles. 39
- GRAND-SHAPED LORDS OF HEAVEN (Ame-no-oshi-koro-wake). The spirits of Isles in the Offing. Their name could also be rendered Grand-Hearted Lords of Heaven. 10
- GRASS SCYTHER (Kusa-nagi). One of the three sacred regalia belonging to the Yamato rulers, according to the *Chronicles of Japan* and *Gleanings of Ancient Words*, it was originally named after the mass of clouds that always hung above the dragon of Yonder, and only received the name Grass Scyther after Yamato Brave used it to escape from a burning field in Slopeward. 27, 49, 102, 105
- GREAT BASKET (Ô-ke). Known to posterity as the sovereign Ninken (Benevolent Sagacity, r. 488–498 C.E.), he was the oldest son of Grand Teeth. 160, 176, 178–79, 181
- GREAT ENTRY ELDER (Ô-to-no-ji). The twelfth spirit to appear in the *Kojiki*; the element *to* in his name could refer to the guardian spirit of village alleyways or to genitalia. 8
- GREAT ENTRY MISTRESS (Ô-to-no-be). The sister of Great Entry Elder (see above). 8
- GREAT FIGHTER (Ô-kume). The ancestor of the chieftains of the Fighters, he is one of two spirits who serve in the vanguard of Ripening Rice Ears Lad and his son Jinmu. 65, 69–70. *See also* FIGHTER OF HEAVEN
- GREAT HARVEST (Ô-toshi). A son of Raging Man, he is a harvest spirit whose lineage closes the group of myths set in Billowing Clouds. xx, 27, 40–41
- GREAT HAWK (Ô-taka). A person from Mountainside who captures the swan that inspires Lord Plumed Noble to speak, he appears under the name of Sacred Rivers’ Shelf of Heaven (Ama-no-yu-kawa-tana) in the *Chronicles of Japan*. 93
- GREAT IRON MINES NOBLE (Ô-ana-muji). The first name under which Great Land Master appears in the *Kojiki*. His mines are situated in caverns on the border between the world of mortals and the underworld. In the *Chronicles of Japan*, he is also respectfully called Great Name Bearer (Ô-na-mochi). The *Engi Rites* lists shrines to him throughout Honshu. 28–29, 31–32, 39

- GREAT LAD (Ô-biko). A son of Kôgen who serves his uncle Sujin as a general after receiving a foretelling song (*waza-uta*). 78, 83, 85–87
- GREAT LAND MASTER (Ô-kuni-nushi). The chief name used in the *Kojiki* for the spirit ruling Billowing Clouds, it is given to him by Raging Man. xiv, 28, 32, 37, 38, 40, 42, 45, 46, 47. *See also* DAYLIGHT LAND SOUL, EIGHT THOUSAND SPEARS, GREAT IRON MINES NOBLE, *and* GRIM MAN OF THE REED PLAINS
- GREAT LAND'S MIGHTY SOUL (Ô-kuni-mi-tama). A spirit born to Great Harvest and Lady Bedding, he represents fertile soil. In the *Gazetteers* he descends from heaven to eat a meal in Billowing Clouds. 40–41
- GREAT LEAF REAPER (Ô-ha-kari). Also called Sacred Sharp Sword (Kamu-do-no-tsurugi) in the *Kojiki*, this blade is used by Lofty Little Lad of Fine Plows to cut down the mourning hut built for his deceased friend Young Lad of Heaven. 44
- GREAT MAIDEN OF FEATHERLIGHT (Karu-no-ô-ira-tsu-me). Also called Radiant Robes (So-tôri) because her lovely brilliance shone through her garments. In the *Chronicles of Japan* she appears as Ingyô's lover rather than his daughter. 150, 152
- GREAT MIGHT OF GLINTING MOUNTAIN (Kaga-yama-to-o-mi). A son of Great Harvest whose name, like that of his mother, Lady Glinting, evokes the glint of metal-tipped hoes. 40
- GREAT MISHAP BRINGER (Ô-maga-tsu-hi). The second of two spirits born when He Who Beckoned dives midstream to cleanse himself. The name refers to the calamities, accidents, and other unfortunate occurrences that could befall travelers. 17
- GREAT MORTAR (Ô-usu). A son of Keikô who is murdered by his younger twin, Little Mortar. According to the *Chronicles of Japan*, both brothers were named by their father after the mortar used in their birthing ceremony as a way of expressing his astonishment at their near-simultaneous births. 96–98. *See also* LITTLE MORTAR
- GREAT MOUNTAIN MAJESTY (Ô-yama-tsu-mi). This elemental mountain spirit gives away several of his daughters to spirits of heaven and Billowing Clouds. The *Engi Rites* and *Gazetteers* mention a shrine to him in Groves marking the spot where, according to the latter text, he first made landfall in Japan in Nintoku's reign after crossing the sea from Paekche. 12, 25, 27, 52
- GREAT MOUNTAIN TIP (Ô-yama-kui). Also called Great Master Mountain Peak (Yama-sue-no-ô-nushi). This spirit's name could refer to the boundary poles set on mountain-tops, a phallus, or an incipient stage of vegetative growth. 40
- GREAT MOUNTAIN WARDEN (Ô-yama-mori). This prince turns against his younger half-brother Great Wren after the death of their father, Ôjin. 118, 126, 128
- GREAT OCEAN MAJESTY (Ô-wata-tsu-mi). This ancestral patron of the sea folk and Harbor Guards (Tsu-mori) is the first elemental spirit born to He and She Who Beckoned. In the *Chronicles of Japan*, he also appears as Little Lad, linking him to the mythical maritime land of Everworld. The *Engi Rites* lists a shrine to him in Clear Coves. 11, 55–58
- GREAT PADDIES LORDLING (Ô-ta-ta-ne-ko). A descendant of Master Great One who Sujin makes the high priest of Mount Three Loops. His name refers to sacred paddies whose rice was reserved for offerings to this spirit. 83–85

- GREAT PERFECT LAD (Ô-tarashi-hiko). Known to posterity as the sovereign Keikō (Shining Ventures, r. 71–130 C.E.), he also assumes the title Great Perfect Lad Lord Grand Ruler (Ô-tarashi-hiko-oshiro-wake) in the *Kojiki*. The element *tarashi* (perfect) in his name is shared with Kōan and Jingū, while the title of *wake* (lord) is shared with Ōjin. He was a prolific sovereign with eighty children, many of whom he dispatched to oversee provinces. The *Gazetteers* detail his conquest of Plowed Plots. 88, 96–97, 100, 110
- GREAT REMEDY (Ô-nao-bi). The second of three spirits born when He Who Beckoned cleanses himself after leaving the underworld. The element *nao* means “to set straight” or “to correct,” and is associated with good fortune, purity, and rectitude. Both this spirit and Sacred Remedy are invoked to correct any miswording in a prayer blessing the palace (*Hymn* 8). 17
- GREAT RISING RAPIDS (Ô-hatsu-se). Known to posterity as the sovereign Yūryaku (Bold Schemes, r. 456–479 C.E.), the youngest of Ingyō’s five sons is often considered the first Japanese ruler whose existence can be corroborated by external documentary and archaeological evidence. He is represented as an even more violent monarch in the *Chronicles of Japan*. 151, 157–72, 178–79. *See also* RISING RAPIDS *under* Place Names
- GREAT ROOF LAD (Ô-ya-biko). The spirit of Woods, whose lands were rich in timber suitable for constructing houses, this son of He and She Who Beckoned sends Great Land Master off to his nephew Raging Man after helping him escape his brothers. 11, 30
- GREAT SACRED MAJESTY (Ô-kamu-zu-mi). The spirit of the peaches that save He Who Beckoned when he flees the underworld. 16. *See also* PEACH *under* General Terms
- GREAT SPIRIT ROAD RETREAT (Chi-gaeshi-no-ō-kami). Also called Great Spirit Athwart the Underworld (Fusagari-masu-yomo-tsu-to-no-ō-kami) in the *Kojiki*, it is the boulder barring the underworld from the world of the living, perhaps in the manner of the way stones that warded off malignant spirits. 16
- GREAT SUNLIT SWARDS (Ô-kusa-ka). Also called Great Youth of Banner Sun (Hata-bi-no-ō-ira-tsu-ko) in the *Kojiki*, he was a son of Nintoku executed by Ankō after being falsely slandered. 133–34, 157, 161. *See also* SUNLIT SWARDS *under* Place Names
- GREAT VALLEY LAD (Ô-to-mato-hiko). The last of eight spirits born to Great Mountain Majesty and Moorland Elder. His name could also be rendered Lad Lost in Wide Spaces to describe the experience of hunters and foragers on mountain slopes. 12
- GREAT WATER MASTER (O-mizu-nu). A descendant of Raging Man who represents the fertility of the Spirit River’s alluvial plains in the *Gazetteers*. In the same text he also gives Billowing Clouds its name after pulling land from the sea to add to its territory. 28
- GREAT WREN (Ô-sazaki). Known to posterity as the sovereign Nintoku (Benevolent Virtue, r. 313–399 C.E.), he was the youngest son of Ōjin. In addition to characterizing him as humane toward his people and tolerant of his jealous queen, the *Chronicles of Japan* also relates how he got his name when a wren entered his birthing hut. 5, 118–20, 122, 124, 126, 128, 133–45. *See also* WREN *under* General Terms.
- GRIM MAN OF THE REED PLAINS (Ashi-hara-shiko-o). A derogatory name given to Great Land Master by Raging Man, it is also used in the *Gazetteers* when Sunspire of Heaven wrests land from him in Plowed Plots. Although *shiko* (grim, ugly, or foul) can refer to

- the defilement brought on by the underworld, it also expresses respectful acknowledgment of another's power and authority. 28, 30, 39, 94
- GROWN THUNDER (Ô-ikazuchi). One of the eight thunder spirits appearing in the corpse of She Who Beckoned who represent death and defilement. 15. *See also* THUNDER *under* General Terms
- HALLOWED HARVEST (I-tsu-se). The eldest full brother of Jinmu, he shared rulership with the latter until his tragic demise. Like his brothers, his name refers to royal food, and could also be variously rendered as Sacred Garden, Sacred Orchard, Sacred Rice, or Stern Spirit. 60–62
- HAND PITCHER (Ta-shiraga). A daughter of Ninken, she is Keitai's co-ruler when he is first brought into the palace. 180–81
- HAND-STROKING ELDER (Te-nazu-chi). The mother of Lady Wondrous Rice Paddies. Her name in the *Chronicles of Japan* indicates parental care and concern. It could also be rendered as Fast-Growing Rice Elder, indicating her role as an agricultural spirit, and as Armless Elder, to represent her possible identity as a serpentine water spirit. 25–26. *See also* FOOT-STROKING ELDER
- HANZEI. *See* LORD YOUNG TEETH.
- HARE SPIRIT (Usagi-kami). The white trickster hare who aids Great Land Master, he is also a spirit messenger for Lady Eightfold Headwaters. 29
- HE WHO BECKONED (Iza-nagi). A mighty progenitor spirit who is named for the call and response between him and his mate at their wedding. In the *Gleanings of Ancient Words* he is the first spirit to appear in the world. Both he and his sister seem to have been initially worshiped by the sea folk around the island of Foamway. xiv, 8–10, 13–16, 18–19. *See also* SHE WHO BECKONED
- HEAVEN SHINING (Ama-terasu or Ama-teru). A great and mighty spirit (*ô-mi-kami*) of the sun, she is the ruler of heaven and ancestor of the royal family of Yamato. xiv, xx, 18–24, 26–27, 41–43, 45–46, 48–49, 63, 113
- HEAVEN'S DIPPER HOLDER (Ame-no-kuiza-mochi). This spirit represents gourds used for dipping water that were also held by shrine dancers summoning spirits. 12
- HEAVEN'S FIRST MIST (Ame-no-sa-giri). One of eight spirits born to Great Mountain Majesty and Moorland Elder. Its association with heaven suggests a closer tie to its father. 12, 39
- HEAVEN'S FIRST SOIL (Ame-no-sa-zuchi). One of eight spirits born to Great Mountain Majesty and Moorlands Elder. Its association with heaven links it with its father and suggests a mountaintop location. 12
- HEAVEN'S STEEP GORGE (Ame-no-kura-do). One of eight land spirits born to Great Mountain Majesty and Moorland Elder; its connection with heaven affiliates it with the former. Narrow mountain valleys surrounded by sheer cliffs were a favored abode of spirits. 12
- HEAVEN'S THATCHING MAN (Ame-no-fuki-o). A spirit who protects dwellings from the elements. His name could also be rendered Heaven's Blowing Man. 11
- HEAVEN'S WATERSHED (Ame-no-mi-kumari). One of the eight offspring of the estuary spirits, it represents the origins of the estuary's landward side on mountain heights near heaven. The *Engi Rites* associates it with the water needed for rice paddies and lists many shrines dedicated to it. 11

- HEIR GREAT PRESENCE LITTLE PRESENCE (Ō-mae-o-mae-sukune). Also named Heir Great Presence of the Guild of Swordsmen (Mono-no-be-no-ō-mae-sukune) in the *Chronicles of Japan*. The “Little Presence” in his name might have been added for rhythmic balance, or to indicate a second sibling. 153–54
- HEIR INAME OF SOGA (Soga-no-iname-no-sukune). This head of the Soga clan was an extremely powerful individual who was both Yōmei’s chief minister and the father of his ruler’s seniormost consort. The subsequent five sovereigns had either a wife or a mother descended from this man. His name could be Korean in origin. 184, 186
- HIGH SHINING COURTYARD SUN (Niwa-taka-tsu-hi). A spirit representing the open courtyard where the harvest is left out to dry, it is one of eight spirits that represented the realm’s bounty at the enthronement ceremony described in the *Engi Rites*. 41
- HIKO-HO-NO-NINIGI. *See* RIPENING RICE EARS LAD
- HO-DERI. *See* BRIGHT FLAME
- HOHO-DEMI. *See* FLICKERING FLAME *and* SPROUTING RICE EARS MIGHT
- HOLY WOMAN (Izu-no-me). The last of the three beings born by washing off the pollution of the underworld and the only one of these who is not explicitly identified as a spirit, she perhaps represents a spirit medium who heals through exorcism rituals. 17
- HOW GRIM A MAN (Ikaga-shiko-o). The name of this nobleman who helps Sujin worship the spirits of the land suggests he was that ruler’s maternal uncle. 84
- HOW GRIM A WOMAN (Ikaga-shiko-me). The mother of Suinin, this ancestor of the powerful guild of Swordsmen was married to both Kōgen and her stepson Sujin. 78–79
- INGYŌ. *See* LITTLE YOUNG HEIR OF HEMP WEAVE
- INI INNER LAD OF STONEHOLD (Ini-shiki-no-iri-biko). A son of Suinin by his chief wife, he controlled Boulder Top before it passed to the guild of Swordsmen. In the *Chronicles of Japan* he offers a thousand blades to the shrine treasury there. The element *ini* is shared with his grandfather Sujin, while Stonehold was home to the palaces of both his grandfather and his father. 88–89. *See also* INNER LAD *under* General Terms *and* STONEHOLD *under* Place Names
- INNER GRIM MAN (Utsu-shiko-o). This ancestor of the grandees of Piled Rice Ears shares his formidableness with two close female relatives who are both consorts of Kōgen: his younger sister, Inner Grim Woman (Utsu-shiko-me), and his daughter, How Grim a Woman (see above). 78
- INNER LADY PLENTIFUL PLOWS (Toyo-suki-iri-bime). A daughter of Sujin by his chief wife, she is the first high priestess of Heaven Shining in the *Kojiki*. In the *Chronicles of Japan*, she worships the sacred regalia in Yamato after they are removed from their original home in the royal palace. 83. *See also* INNER LADY *under* General Terms
- INNER LADY TWIN ROADS (Futa-ji-no-iri-bime). Also called Lady Stone Striker (Iwa-tsuku-bime), Suinin’s youngest daughter was the mother of Chūai by her own nephew Yamato Brave. 88–89, 109. *See also* INNER LADY *under* General Terms
- INNER MOUNTAIN MAJESTY (Oku-yama-tsu-mi). The third of eight mountain spirits born from the corpse of the fire spirit. His name forms a pair with the final spirit Outer Mountain Majesty and suggests the inner depths of distant mountains. 14

- ITOKU. *See* LAD PLOW MATE OF GREAT YAMATO
- JADE STOREHOUSE GRAND JEWELS SPREAD (Nuna-kura-futo-tama-shiki). Known to posterity as the sovereign Bidatsu (Wise Paragon, r. 572–585 C.E.), he was a younger son of Kinmei. 184–85
- JEWEL ANCESTOR (Tama-no-oya). The *Engi Rites* lists several shrines to this spirit, whose descendants were charged with making the strands of curved pendants used in royal rites. 23, 49–50
- JINGŪ. *See* LADY PERFECT OF LONG BREATH
- JINMU. *See* BOULDER HAMLET LAD OF SACRED YAMATO
- KAIKA. *See* YOUNG LITTLE LAD GRAND MAJESTIC MIGHT OF YAMATO
- KEEN-EYED INNER LAD HOWLER (Iku-me-iri-biko-isachi). Known to posterity as the sovereign Suinin (Bestowed Benevolence, r. 29 B.C.E.–70 C.E.), he was a son of Sujin. The sobriquet Keen-Eyed (*iku-me*) could be a place name, or it could refer to a story in the *Chronicles of Japan* in which he inherits the throne after a dream in which he gazed over the entire realm. 80, 83, 87–95, 109. *See also* INNER LAD *under* General Terms
- KEIKŌ. *See* GREAT PERFECT LAD
- KEITAI. *See* LITTLE HERB
- KENZŌ. *See* LITTLE BASKET
- KINMEI. *See* BRAVE MAN BROAD LAND'S GRAND SHIELD
- KNEADING CLAY LAD (Hani-yasu-biko). A spirit born from the excrement of She Who Beckoned who was enshrined in Yamato, he is identified as a land spirit in the *Chronicles of Japan*. 13
- KŌAN. *See* PERFECT LAD GRAND LAND PERSON
- KŌGEN. *See* LITTLE LAD LAND RULER OF GREAT YAMATO
- KOMU MU (Kim Wū). A nobleman belonging to the royal house of Silla whose skill at medicine cures the Japanese sovereign. Sillan royalty alternated between the surnames Kim and Pak.
- KŌREI. *See* LITTLE LAD GRAND JEWEL OF GREAT YAMATO
- KŌSHŌ. *See* ROYAL RICE LANDS LAD
- LAD OF MANY WELLS (Hiko-ya-i). The eldest of three sons born to Jinmu and Lady Summoned Sacred Ward, he is curiously absent during his other brothers' confrontation with their half-brother Crooked Majestic Might, and does not appear at all in the *Chronicles of Japan*. 71–72
- LAD PLOW MATE OF GREAT YAMATO (Ō-yamato-hiko-suki-tomo). Known to posterity as the sovereign Itoku (Splendid Virtue, r. 510–476 B.C.E.), he was a son of Annei. 73–74
- LADY ABUNDANT OFFERINGS KITCHEN (Toyo-mi-ke-kashigi-ya-hime). Known to posterity as the sovereign Suiko (Pondered Antiquity, r. 592–628 C.E.), she was a daughter of Kinmei. She is the last sovereign whose reign is listed in the *Kojiki* and the first female one in it. 185–87
- LADY AH! MY HUSBAND'S ARROW STRUCK (Se-ya-datara-hime). A noblewoman whose daughter by the spirit of Three Loops, Lady Summoned Sacred Ward, becomes Jinmu's chief wife. 69

- LADY AUTUMN (Aki-bime). A harvest spirit and daughter of Mountain Foot and Lady Great Bounty. 41
- LADY BEDDING (Ino-hime). The name of Great Harvest's wife could refer to a priestess who wedded the grain spirit one night each year, or to a village in Billowing Clouds mentioned in the *Gazetteers*. Her shrine now lies at the northern end of the city of Izumo in Shimane prefecture. 40
- LADY BLOOD CLAM (Kisa-gai-hime). Named after the species of clam known as the bloody cockle in English and *aka-gai* (red clam) in modern Japanese. The hemoglobin-rich flesh of the *Anadara broughtoni* mollusk is highly nourishing. This spirit also appears in the gazetteer for Billowing Clouds. 30
- LADY BLOOMING TREE BLOSSOMS (Ko-no-hana-saku-ya-hime). Also called Lady Sacred of Net Hands (Kamu-ata-tsu-hime), this ancestress of the Fierce Southern Folk is named for the cherry tree. 52–53
- LADY BLOWING BANNERS OF BOUNTIFUL AUTUMN (Yorozu-hata-toyo-aki-tsu-shi-hime). The daughter of Lofty Tree and mother to Ripening Rice Ears is enshrined as an attendant of Heaven Shining in Sacred Streams. Her name could also be rendered as Lady Weaver Many Looms of Bountiful Dragonfly Gauze. 48
- LADY BOLD (Suseri-bime). After helping him to outwit her father, Raging Man, this spirit becomes the chief wife of Great Land Master. She also appears in the gazetteer for Billowing Clouds. 30–32, 35
- LADY BOULDER HOME (Iwa-su-hime). A spirit born to He and She Who Beckoned, perhaps representing the firmness of a dwelling. Her name could also be rendered Lady Boulder Sands. 11
- LADY BOUNTIFUL FARE (Toyo-uke-bime). Also called simply Bountiful Fare (Toyo-uke), this child of the irrigation spirits born from the urine of She Who Beckoned continues to be worshiped in the Outer Shrine to Heaven Shining in Sacred Streams. 13
- LADY BOUNTIFUL SOUL (Toyo-tama-hime). The eldest daughter of the spirit of the sea and mother to Flickering Flame's sons. Her name suggests she is a vessel for many potent spirits. The element *tama* could also refer to pearls or gems. The *Engi Rites* mentions two shrines to her in Foaming. 55–58
- LADY BRAN PRIESTESS (Nuka-shiro-ko-hime). A daughter of the sovereign Bidatsu, she married his heir, who was her paternal half-brother. 186
- LADY CONSECRATED ISLE (Ichiki-shima-hime). Also called Lady Summons Spirits (Sa-yori-bime), this mighty one born from Raging Man's sword was worshiped at the mid-shore shrine of Sea Way. 20–21
- LADY CRAG (Iwa-no-hime). The mother of Richū, Hanzei, and Ingyō, Nintoku's jealous queen is the first such who is not of royal kin. In the *Chronicles of Japan* she berates Nintoku for letting his palace deteriorate and also exchanges many more songs with him. 133–35, 137–41, 143
- LADY DARK HAIR (Ka-guro-hime). The name is perhaps a contraction of *kami-kuro* (black-haired); she shares this with her paternal grandmother, Lady Sable (Ma-kuro-hime). After marrying her great-great-grandfather Keikō, she reappears as a consort of Ōjin. 97, 110, 119

- LADY DIP NET OF HEAVEN (Ame-no-sa-de-yori-hime). The spirit of Port Isle; her name refers to the conical nets used by its fishermen. 10
- LADY EIGHTFOLD ESTUARIES (Ya-gawa-e-hime). Also called Tall Reeds (Ashi-na-daka) in the *Kojiki*. The first name suggests she is a medium for the delta's spirits, while the tall growth of the second name is echoed in the bamboo appearing in her son's name. 38
- LADY EIGHTFOLD HEADWATERS (Ya-gami-hime). The first wife of Great Land Master, she is perhaps a shaman from a powerful local family in Eightfold Headwaters (see Place Names). 28–29, 32
- LADY EMBERS (Oki-tsu-hime). Also called Lady Great Hearth (Ô-e-hime) in the *Kojiki*. The first of these names could also be rendered Lady Late Growth. 40
- LADY EVER MORE THRIVING (Ya-ga-hae-hime). This consort of Ôjin is alternately referred to as Lady Ever More Thriving of the Shrine Master (Miya-nushi-ya-ga-hae-hime). Her name could also be rendered Lady Arrow River Senior (Ya-gawa-e-hime) or Lady Many River Inlets (Ya-gawa-e-hime). 118, 120
- LADY FINE PLUMES (Sa-ho-bime). Also called Lady Fine Plumes Way (Sa-wa-ji-hime) in the *Kojiki*, she is the younger full sister of Fine Plumes Lad. In the *Chronicles of Japan* he persuades her to turn against her husband when he points out that her beauty will fade with age. In later times, she becomes the goddess of spring. 80, 88–92
- LADY FRESHLY WATERED NEAR HEAVEN (Ame-chikaru-mizu-hime). A wife of the spirit Great Harvest who bears him nine children. The meaning of her name is uncertain. The element *mizu* can mean either “fresh” or “water,” while *chikaru* either means “nearby” or is a contraction of *shiki ari* (have territory). 40
- LADY GLINTING (Kaguyo-hime). A spirit and consort of Great Harvest and perhaps a fore-runner of the heroine in *Taketori monogatari* (*The Tale of the Bamboo Cutter*), her name is derived from the verb *kagayou* (shining faintly), used to describe a place rich in gems, ores, or metal-tipped hoes. 40
- LADY GREAT MOOR (Ô-no-de-hime). The spirit of Red Bean Isle made by He and She Who Beckoned. The element *de* is a suffix indicating the shape or spatial orientation of something. 11
- LADY GREAT SUSTENANCE (Ô-ge-tsu-hime). A female food spirit who seems to be reborn at various points in the *Kojiki* in mimicry of the growing cycle, she alternately appears as the spirit of the land of Foxtail Millet; a child of He and She Who Beckoned; a food spirit slain by the land of Raging Man; and a daughter of Great Harvest. 10, 12, 25, 41
- LADY GREAT VALLEY (Ô-to-mato-hime). The last of eight offspring born to Great Mountain Majesty and Moorland Elder. Her name could also be rendered Lady Lost in Broad Spaces, suggesting the experience of hunters and foragers on mountain slopes. She is more closely affiliated with her mother than her father. 12
- LADY HARD STONE (Kitashi-hime). The consort of Kinmei and mother of Yōmei and Suiko. Her name could be a contraction referring to a place called Kata-shiwa (Hard Stone) or Kata-shio (Salt Blocks). 184. *See also* HARD STONE *and* SALT BLOCKS *under* Place Names
- LADY JADE RIVER (Nuna-kawa-hime). A spirit of Yonder whose courtship by Great Land Master is also recounted in the gazetteer for Billowing Clouds. 32, 34. *See* JADE RIVER *under* Place Names

- LADY KNEADING CLAY (Hani-yasu-bime). A sister spirit born from the excrement of She Who Beckoned, she is a land spirit in one version of her story in the *Chronicles of Japan* and is named Lady Clay Mountain (Hani-yama-hime) in another. The prayer for a fire-pacifying rite claims she was born to She Who Beckoned after entering the underworld, and associates her with the quelling of fire and growth of plants (*Hymn* 12). Her shrine was in Foaming. 13
- LADY LASTING ROCK (Iwa-naga-hime). The elder daughter of Great Mountain Majesty. Her rejection by Ripening Rice Ears Lad condemns his royal descendants to mortality. 52
- LADY LIVELY SOUL LUCK GEM (Iku-tama-saki-tama-hime). Daughter of the spirit Rarely Blooming Holly, she is the mother of the spirit Might of Miro. 39
- LADY LOFTY (Taka-hime). Also called Lady Downward Shining (Shita-deru-hime) in the *Kojiki*, she is a younger sister of Lofty Little Lad of Fine Plows, and possibly a thunder spirit as well. 38, 44
- LADY LOFTY BROW (Taka-nuka-bime). A mighty one and descendant of the Sillan prince Sunspear of Heaven. Her own daughter Lady Perfect of Long Breath conquers her ancestor's land in turn as Jingū. 82, 130
- LADY LONG SPIRIT (Hi-naga-hime). The first in a long line of lustful serpentine females that appear in later Japanese literature, she is named for her shape and place of origin in the Spirit River of Billowing Clouds. 94
- LADY LOVELY (E-hime). The spirit of the land of Groves; she now names a prefecture on Shikoku. 10
- LADY LUCK GEM (Saki-tama-hime). The daughter of one thunder spirit and wife of another; her name might represent a jewel of good fortune. 38
- LADY LUSTROUS (Akaru-hime). Also called Lady Downward Shining (Shita-teru-hime) in the *Kojiki*. The story of her birth from a red gem resembles that of the mythic ancestor of the rulers of the Korean kingdom of Koguryo. The *Engi Rites* mentions a later shrine to her in Clear Coves that oversaw the rites for receiving foreign envoys. 129
- LADY METAL MOUNTAIN (Kana-yama-hime). The sister spirit in a pair born from the vomit of She Who Beckoned. A shrine to her in Riversides is mentioned in the *Engi Rites*. 13
- LADY MIGHTY HALL MISTRESS (Mi-ya-zu-hime). This consort of Yamato Brave is not included among his official wives, perhaps because she bore him no children. Her name suggests she was a priestess. 102, 104-5
- LADY MILK-MOTHER CLAM (Umu-gai-hime). One of two spirits who revives Great Land Master. Her name refers to the *Meretrix lusoria* clam, known as *hama-guri* in modern Japanese and as the common orient clam in English. 30
- LADY MIST (Ta-kiri-bime). Also called Lady Offshore Isles (Oki-tsu-shima-hime) in the *Kojiki*, this mighty spirit of Sea Way possessed a large network of branch shrines. The *Revised Genealogies* describes her as a spirit of the land and lists numerous clans as her descendants. 20-21, 38
- LADY MYRIAD ROBES OF YAMATO (Yamato-to-momo-so-bime). A daughter of Kōrei and diviner under Sujin, she has been identified with the mysterious queen Himiko mentioned in the *Wei Account*. 76

- LADY PERFECT OF LONG BREATH (Oki-naga-tarashi-hime). Known to posterity as the sovereign Jingū (Spirit Feats, r. 200–269 C.E.), this legendary warrior queen is identified in the *Chronicles of Japan* with the same Himiko who rules over Wa in the *Wei Account*. The *Gazetteers* associates her with multiple places in Plowed Plots. 82, 111–12, 114–16, 130. *See also* LONG BREATH *under* Place Names
- LADY RUSHING RIVER MOUTH (Haya-aki-tsu-hime). Brinier sister to the male spirit of the estuary, she is also invoked in the prayer of Great Purification, which describes her gulping down defilements at the sea's cross-currents (*Hymn* 10). 11
- LADY SACRED GREAT MARKET (Kamu-ō-ichi-hime). A daughter of Great Mountain Majesty and consort of Raging Man, she is the mother of the spirits Great Harvest and Mighty Sacred Fare. Her ties to mountains, seas, and fields suggest the role of markets in bringing together their wealth. The *Engi Rites* mentions a shrine named Great Market in Sacred Streams. 27
- LADY SEETHING TORRENT (Taki-tsu-hime). A mighty one born when Heaven Shining chews up Raging Man's sword, she is the juniormost of three spirits enshrined at Sea Way. 20–21
- LADY SHIELDED SHRINE (Kamu-ya-tate-hime). Mother to the eldest son of Great Land Master, she wards the walls of his shrine. Her name could also be rendered Lady Sacred Arrow Shielded. 38
- LADY SPIRIT COURT HOME (Hi-ba-su-hime). Suinin's queen is the first consort whose barrow site is noted in the *Kojiki*, which also credits her with establishing the guilds of Tomb Masons and Pottery Makers. Her name is possibly linked to the Mount Spirit Court where She Who Beckoned is buried. 81, 88, 95–96
- LADY SPIRIT RIVER (Hi-kawa-hime). A daughter of Rain Serpent who marries into the line of water spirits descended from Raging Man. Her name could also be rendered Lady Sunny River. 28
- LADY SPIRIT SUBSIDING (Hi-narashi-hime). A water spirit who is a daughter of Rain Serpent and wife to Flagon Master Lad. Her name could also be rendered Lady Sea Calmer. 38
- LADY SUMMONED LIVELY SOUL (Iku-tama-yori-hime). The foremother of Great Paddies Lordling through her secret marriage to the spirit of Mount Three Loops. 84
- LADY SUMMONED SACRED WARD (Isuke-yori-hime). Also called Lady Panicked Privates Poked (Hoto-tatara-isusuki-hime) and Lady Panicked Lady Summoned Sacred Ward (Hime-tatara-isuke-yori-hime), Jinmu's queen is a daughter of the spirit of Mount Three Loops. There is no mention of the tale of her birth in the *Chronicles of Japan* or the courtship songs with which she is wooed in the *Kojiki*. 69–71
- LADY SUMMONED SOUL (Tama-yori-hime). Wet nurse, then wife to the son of her younger sister Lady Bountiful Soul. Her name is also a generic term for a woman spirit medium. In the *Gazetteers* she is the wife of a spirit in Mountain Back. 59
- LADY TREE BLOSSOMS SCATTERING (Ko-no-hana-chiru-hime). A daughter of Great Mountain Majesty and consort of Master Eightfold Isles. The blossoms in her name are likely to be those of the cherry tree, which was a harbinger of bountiful harvests. 27

- LADY WONDROUS RICE PADDIES (Kushi-nada-hime). Raging Man's primary wife. The comb he transforms her into appears in the *Chronicles of Japan* in an epithet prefacing her name. 25, 27. *See also* RICE PADDIES *under* Place Names
- LADY YAMATO (Yamato-hime). This daughter of Suinin and Lady Spirit Court Home becomes the second high priestess of Heaven Shining in the reign of her father, and goes on to lend the sacred sword Grass Scyther to her nephew Yamato Brave. In the *Chronicles of Japan* she is the first high priestess to worship Heaven Shining in Sacred Streams. 88, 89, 99, 101–2
- LADY YOUNGER SISTER ORANGE TREE (Oto-tachibana-hime). The consort of Yamato Brave who sacrifices herself to the spirit of Racing Waters is perhaps associated with a district of the same name in Shooting Sunrays, now in eastern Yokohama, that provided oranges to the court. 103, 109. *See also* ORANGE TREE *under* General Terms
- LAND MARKER PARENT (Sashi-kuni-ō). The maternal grandfather of Great Land Master. The element *sashi* could refer to a sliver of land or boundary markers. 28
- LAND SOUL OF HEAVEN (Ama-tsu-kuni-tama). The father of the spirit Young Lord of Heaven. His name suggests he represents the high fields of heaven. 42, 44
- LAND'S DIPPER HOLDER (Kuni-no-kuiza-mochi). One of eight children of the estuary spirits. Its name indicates a location somewhere lower in elevation than Heaven's Dipper Holder. 12
- LAND'S FIRST MIST (Kuni-no-sa-giri). One of eight spirits born to Great Mountain Majesty and Moorland Elder; its location suggests mist rising from the foot of a mountain. 12
- LAND'S FIRST SOIL (Kuni-no-sa-zuchi). One of eight spirits born to Great Mountain Majesty and Moorland Elder; its location on the lower side of a mountain suggests stronger ties to the latter. In the *Chronicles of Japan* this is the second spirit to come into existence. 12
- LAND'S GRAND BOUNTY (Kuni-oshi-tomi). A descendant of Great Land Master whose bounty comes from the Runoff Paddies of his mother, Vigorous Little Spirit. 38
- LAND'S STEEP GORGE (Kuni-no-kura-do). One of eight spirits born to Great Mountain Majesty and Moorland Elder. Its link to the land aligns it more closely with the latter. 12
- LAND'S WATERSHED (Kuni-no-mi-kumari). One of eight offspring of the estuary spirits. The name suggests a watershed below the mountaintop where streams flow down to form rivers. 11
- LEECH CHILD (Hiru-go). In the *Chronicles of Japan* this defective child of He and She Who Beckoned is sent away after failing to stand on his own after three years. In early modern Japan he became the god of wealth and prosperity known as Ebisu. 9, 13
- LITTLE BASKET (O-ke). Known to posterity as the sovereign Kenzō (Manifest Tenets, r. 484–487 C.E.). The *Kojiki* also gives this grandson of Richū the sobriquet Little Basket Lord of Boulder Home (O-ke-no-iwa-su-wake) and notes the brevity of his reign. 160, 175, 177, 179, 183
- LITTLE CLAM (Shijimu). A wealthy commoner from Plowed Plots who employs Great Basket and Little Basket when they are fugitives. In the *Chronicles of Japan* and *Gazetteers* he is identified as the headman of the granaries of a village named Shijimi (Little Clam).

- The manner in which the princes reveal their identities to him in both texts, along with the songs they sing, differ extensively from the version of this story in the *Kojiki*. 161, 173, 176
- LITTLE FLOATING MUD (U-hiji-ni). The older brother in the first of six sibling pairs of spirits created. His name could be a contraction of *ubi-hiji* (first mud) or *uki-hiji* (floating mud). 8
- LITTLE HERB (O-hodo). Known to posterity as the sovereign Keitai (Succeeding Descendant, r. 507–531 C.E.), this fifth-generation descendant of Ōjin was enthroned after Nin-toku's line ended. The name is perhaps derived from the *hodo-tsura* or stemona plant (*Stemona japonica*), an herb used in traditional Chinese medicine. 180
- LITTLE LAD (Suku-na-biko). A spirit of medicine and liquor from Everworld. The *Gleanings of Ancient Words* claims he and Great Land Master taught humans how to repel harmful creatures with medicinal tonics and spells. In the *Gazetteers*, he sows rice seeds with Great Land Master in Billowing Clouds. The *Engi Rites* mentions a shrine to a stone image of him in Headland. The name can also be rendered Little Land Lad or Little Name Lad. 39, 116
- LITTLE LAD GRAND JEWEL OF GREAT YAMATO (Ō-yamato-neko-hiko-futo-ni). Known to posterity as the sovereign Kōrei (Filial Ancestor, r. 290–214 B.C.E.), he was a younger son of Kōshō. 76
- LITTLE LAD LAND RULER OF GREAT YAMATO (Ō-yamato-neko-hiko-kuni-kuru). Known to posterity as the sovereign Kōgen (Filial Source, r. 214–158 B.C.E.), he was a son of Kōrei. 76–77
- LITTLE LAD OF HEAVEN (Ama-tsu-hiko-ne). A mighty one born from Heaven Shining's pendants, he is ancestor to additional clans and corporations in the *Chronicles of Japan* and *Revised Genealogies*. 21–22
- LITTLE LORD PLENTIFUL AUTUMNS FILLING HEAVEN'S MIGHTY FIRMAMENT (Ame-no-mi-sora-toyo-aki-tsu-ne-wake). The spirit of Yamato, last of the original eightfold isles. The element *aki* in his name can also refer to dragonflies, which were believed to herald bountiful harvests. 10
- LITTLE LORD WONDROUS WEALTHY SUNWARD BRAVE (Take-hi-mukai-toyo-kuji-hi-ne-wake). The third of four spirits representing Lands End, he is associated with the land of Firelight. 10
- LITTLE MORTAR (O-usu). The first name by which Yamato Brave is known marks him as the younger of two twin brothers born to Keikō. 96–99. *See also* GREAT MORTAR and YAMATO BRAVE
- LITTLE POLE LAD (Sao-ne-tsu-hiko). Also called Whirlpool Lad (Uzu-hiko) in the *Chronicles of Japan*, this spirit of the straits separating Kyushu from Honshu generates wind and waves by flapping his robes. 62
- LITTLE ROOF OF HEAVEN (Ame-no-ko-yane). An ancestor of the Intercessors who was worshiped at their clan shrine in Spring Haze. His name reflects the practice of housing oracular spirits in small buildings that forced those entering to stoop inside. In the *Chronicles of Japan*, his father is called Word Growth (Ko-goto-musu-hi). The *Revised Genealogies* list many clans as descendants. 23–24, 49–50

- LITTLE SILTED MUD (Su-hiji-ni). The sister of Floating Mud who represents the sedimentation of a delta, she is the first female spirit in a series of paired siblings. 8
- LITTLE YOUNG HEIR OF HEMP WEAVE (O-Asa-zuma-wakugo-no-sukune). Known to posterity as the sovereign Ingyō (Tolerated Longing, r. 412–453 C.E.), he was a son of Nintoku. The preface to the *Kojiki* associates him with the establishment of ranks and clan titles. 133–34, 150. *See also* HEMP WEAVE *under* Place Names
- LITTLE YOUNG WREN OF RISING RAPIDS (O-hatsu-se-no-waka-sazaki). Known to posterity as the sovereign Buretsu (Warring Ferocity, r. 499–506 C.E.), this son of Ninken was the last sovereign in Nintoku's line of descent, and consequently is represented in the *Chronicles of Japan* as a cruel and depraved tyrant in the manner of the last ruler of a Chinese dynasty. 180. *See also* WREN *under* General Terms
- LIVELY LITTLE LAD (Iku-tsu-hiko-ne). The name of this spirit born from the breath of Raging Man could also be rendered Lively Little Sun Child (Iku-tsu-hi-ko-ne). 21
- LOFTY GROWTH (Takami-musu-hi). The *Engi Rites* includes him among the eight tutelary deities of the royal clan invoked at winter solstice rites and the harvest festival. The *Revised Genealogies* makes him the ancestor of many clans. In Heian times he became associated with marriage. 7, 23, 42–43. *See also* LOFTY TREE
- LOFTY LITTLE LAD OF FINE PLOWS (Aji-suki-taka-hiko-ne). An agricultural spirit with shrines in Yamato and Billowing Clouds, he is a grandson of Raging Man and a sixth-generation descendant of Great Land Master. The first two elements in his name could also be rendered Massed Plows. In the *Gazetteers*, he suffers from the same muteness as Lord Plumed Noble until his father has a dream that leads him to revere a hilltop wellspring in Billowing Clouds. As the Great and Mighty Spirit of Wild Ducks (Kamono-ō-mi-kami), he also appears as a royal guardian in congratulatory words presented by the royal representatives of that land (*Hymn* 27). 38, 44–45
- LOFTY STOREHOUSE ELDER (Taka-kura-ji). Also referred to in the *Kojiki's* preface simply as Lofty Storehouse (Taka-kura); his name reflects the elevated architecture of such buildings. He is also the only mortal to bear the title of Elder, as is noted by the *Kojiki's* author. 2, 63–64
- LOFTY SUMMER SUN (Natsu-taka-tsu-hi). Also called Summer Woman (Natsu-no-me) in the *Kojiki*, she is an agricultural spirit born to Mountain Foot and Lady Great Bounty. 41
- LOFTY TREE (Taka-ki). The name of Lofty Growth after he becomes the consort of Heaven Shining and sends his arrow back down to strike Young Lad of Heaven. The name is also used by later princes and princesses to mark a hallowed tree through which spirits descended to earth. 43, 46, 48–49, 63–64
- LONG BLOWING LAD (Shi-na-tsu-hiko). The name of this spirit of the winds could also be rendered Windy Place (*shi-na-to*) to mark their point of origin. In the *Chronicles of Japan* he is born when He Who Beckoned expels his breath. In prayers he blows defilements into the underworld (*Hymn* 10) and is likened to a mighty pillar linking heaven to earth (*Hymn* 4). 12
- LONG-WINDING WAY STONES (Michi-no-naga-chi-ha). A travel spirit whose name represents both the spatial and temporal length of a journey. It was believed that the spirits dwelling in large way stones warded roads. 17

- LORD ABUNDANT SUN (Toyo-hi-wake). The spirit of the land of Abundance, he is the second of four spirits representing the island of Kyushu in the *Kojiki*. 10
- LORD BECKONED OVER (Iza-sa-wake). Also called Great Spirit Mighty Feast (Mi-ke-tsu-ō-kami) and Great Spirit Food Soul (Ke-i-no-ō-kami), in the *Kojiki*, he was worshiped under the last of these names at a shrine in Horns. 116
- LORD BECKONED PLUMES (Iza-ho-wake). Known to posterity as the sovereign Richū (Steady Center, r. 399–405 C.E.). The name of Nintoku's eldest son might allude to the fire set to his palace by his brother. 133–34, 146, 174, 176
- LORD BRIGHT SUN (Shira-hi-wake). The first of four spirits of Lands End, he is associated with the land of the same name in northwestern Kyushu. His shrine is now located in Fukuoka prefecture. 10
- LORD CAVERN MOUTH OF HEAVEN (Ame-no-iwa-to-wake). This spirit of the cave grotto in which Heaven Shining conceals herself is also called Wondrous Stone Gate (Kushi-iwa-mado) and Plentiful Stone Gate (Toyo-iwa-mado). The latter two names also appear in a prayer blessing the gates to the royal palace (*Hymn* 9). The first name could also be rendered Stone Door Youth of Heaven. 49–50
- LORD FIRST PLUMES OF FOAMWAY (Awa-ji-no-ho-no-sa-wake). The spirit of Foamway Isle is the first nondefective child born to He and She Who Beckoned. 10
- LORD FLEET FALCON (Haya-busa-wake). A junior half-brother of both Nintoku and Woman Bird, in the *Chronicles of Japan* he takes the latter to wife after Nintoku sends him to her as his go-between. 119, 142–43
- LORD GREAT ENTRY (Ō-to-hi-wake). A spirit charged with protecting the entrances to homes. 11
- LORD GREAT HARBOR (Ō-tamaru-wake). The spirit of Great Isle, he abides on the island of Yashiro-jima in the Inland Sea. 11
- LORD PLUMED NOBLE (Ho-muchi-wake). A son of Suinin by the Lady Fine Plumes. His name evokes both the rice sheaves of the fort where he was born and the flames that consumed it. They might also hint at an incestuous union between the lady and lad of Fine Plumes. 88, 92–95
- LORD SUMMONED BRAVE (Take-yori-wake). The spirit of Gateway is the last of the four faces of Groves created by He and She Who Beckoned. 10
- LORD SUN BRAVE (Take-hi-wake). The last of the four faces of Lands End, he represents the southernmost part of that island and is associated with the martial Bear Folk. 10
- LORD SUNWARD BRAVE (Take-hi-kata-wake). The spirit of the Little Isle of Broomcorn Millet is the first of six island spirits born to He and She Who Beckoned after the eight-fold isles. 11
- LORD YOUNG TEETH (Mizu-ha-wake). Known to posterity as the sovereign Hanzei (Recalled Rectitude, r. 406–410 C.E.), he was a son of Nintoku. 133–34, 147–49
- LUSHLY WATERED (Mizu-maki). This irrigation spirit is the fourth child born to Mountain Foot and Lady Great Sustenance. 41
- MAID OF STONE QUARRY (Izu-shi-otome). A descendant of the spirits of Stone Quarry. The *Kojiki's* tale of her courtship by rival brother spirits is not found in the *Chronicles of Japan*. 130–31

- MAJESTIC MIGHT OF KILNS (Sue-tsu-mi-mi). The name of Lady Summoned Lively Soul's father refers to clay vessels used in making offerings to spirits. 84. *See also* KILNS *under* Place Names
- MAJESTIC MIGHT OF KISU (Kisu-mi-mi). A son of Jinmu who plots against the latter's heir with his full brother Crooked Majestic Might. In the *Chronicles of Japan*, both brothers take part in the council that decides to journey east to Yamato. 69
- MAJESTIC RICE EARS OF HEAVEN (Ame-no-ho-hi). A son of Raging Man's breath who neglects his heaven-sent mission and allies with Great Land Master. Both the *Chronicles of Japan* and *Revised Genealogies* list many clans from Billowing Clouds descended from him. 21–22, 42
- MAJESTIC TREE (Mi-ma-ki). Known to posterity as the sovereign Sujin (Reverenced Spirits, r. 97–30 B.C.E.), this son of Kaika is given the additional title of Inie Inner Lad (*iribiko-imi-e*). Both the *Kojiki* and *Gazetteers* describe him as the first full-fledged ruler of Yamato. 79–80, 82, 85–87
- MANY MISHAPS BRINGER (Yaso-maga-tsu-hi). The first of two spirits born when He Who Beckoned dives midstream to cleanse himself of the underworld, it brings calamities, evil occurrences, curses, and defilements. The evil words of a Mishaps Bringer of Heaven (Ame-no-maga-tsu-hi) are warded off in a prayer to the palace gates (*Hymn* 9). 17–18
- MASTER BAMBOO-BRUSHING RUSHING FLAGON FATHER (Haya-mika-no-take-sawayajj-numi). The bamboo in this spirit's name indicates vigor. The word *mika* (flagon) can refer to thunder, perhaps through an association with the downpour of a storm. 38
- MASTER FILLED FULL (Aki-gui-no-ushi). A spirit born from the cap of He Who Beckoned after his return from the underworld. Clay figurines from Yayoi times sport headgear that feature wide mouths to accommodate the head. Perhaps this spirit swallowed mishaps associated with travel to the point where the excess spills out of his mouth. His name could also refer to the food offerings made to the spirits inhabiting roads or river crossings. 17
- MASTER GREAT ONE (Ō-mono-nushi). Also called the great spirit of Three Loops (Ō-Miwa-no-ō-kami); the *mono* in his name refers to a frightening supernatural force. In the *Chronicles of Japan*, he appears as a snake in the comb box of a woman he courts before leaving in shame at her subsequent shock. The *Revised Genealogies* lists several clans as descendants. 69, 83–84
- MASTER MIASMA (Wazurai-no-ushi). A spirit born to He Who Beckoned after he returns from the underworld, his name reflects the belief that spirits could form dense pestilential vapors that endangered travelers journeying through certain mountain passes. 17
- MASTER MIGHTY CENTER OF HEAVEN (Ame-no-mi-naka-nushi). The first spirit to come into being in the *Kojiki*. His name could evoke the Six Dynasties Daoist belief in a heavenly sovereign ruling over the world at its beginning. In the *Shoku nihongi* (*Continued Chronicles of Japan*), he is identified as the ancestor of the Intercessors. 5, 7
- MASTER MIGHTY OFFERINGS (Mi-ke-nu). An older brother of Jinmu. His name refers to the offerings of rice, salt, field greens, fish, fruit, seaweed, and saké made to shrines and sovereigns. 60

- MASTER ONE WORD (Hito-koto-nushi). An oracular spirit and tutelary deity of the rulers of Kudzu Hold. His shrine there is mentioned in the *Engi Rites*. 167–68
- MASTER OVERGROWN MOUNTAIN (Shiki-yama-nushi). This spirit is the father of Grand Lady of Fine Green Marshes, both of whose names suggest lush growth. 39
- MASTER SPEAKER FOR OTHERS (Koto-shiro-nushi). Also graced with the epithet *ya* (many times), the eldest son of Great Land Master acts as an oracular mouthpiece for other spirits. He possesses a shaman in Lofty Markets at the beginning of Tenmu's reign in the *Chronicles of Japan*, where he is also given the lengthy name of Sky Speaker for Other Souls Wondrous Inner Lad Sacred Speaker for Others (Sora-koto-shiro-tama-kushi-iri-biko-itsu-no-koto-shiro). 38, 46–47
- MASTER TWINED VINES (Funo-zuno). A descendant of Raging Man and ancestor of other spirits connected with robes. The vines of his name were woven into clothes after they had been bleached in limestone-rich waters. 28
- METAL MOUNTAIN LAD (Kana-yama-biko). A spirit born from the vomit of She Who Beckoned, in the *Chronicles of Japan* he has no sister. The *Engi Rites* lists shrines to him in Riversides and Fine Soil. 13
- METAL VILLAGE (Kana-mura). This elder of the Great Attendants who is sent to subdue Rock Well's rebellion in the reign of Keitai serves under five sovereigns in the *Chronicles of Japan*. 182
- MIDDLE BROTHER OF CLEAR COVES (Sumi-no-e-no-naka). A son of Nintoku and Lady Crag; according to the *Chronicles of Japan*, he sought to kill his brother Richū in order to possess Lady Dark. 133, 146–48
- MIGHT OF GREAT WINDS IN SUN-FILLED FIELDS OF HEAVEN (Ame-no-hi-hara-ō-shina-do-mi). This spirit is a sixteenth-generation descendant of Raging Man. 39
- MIGHT OF KIISA (Kiisa-tsu-mi). An ancestor of the royal representatives of Billowing Clouds whose offering leads Lord Plumed Noble to speak. The gazetteer for Billowing Clouds mentions a shrine bearing the same name. 94
- MIGHT OF MIRO (Miro-na-mi). A descendant of Great Land Master who inherits his title from his father. Norinaga suggested Miro might be a place name. 39
- MIGHT OF TAIRI AND KISHIMA (Tairi-kishima-ru-mi). A spirit born to Lady Sea Calmer and Flagon Master Lad. Although the meaning of the name is unclear, I have followed Norinaga's suggestion that it might refer to the guardian of two separate places. 38
- MIGHTY HARVEST (Mi-toshi). An agricultural spirit born to Great Harvest and Lady Glinting, he is mentioned in the *Gleanings of Ancient Words*, the *Engi Rites*, and a prayer for grain (*Hymn* 1). 40
- MIGHTY HAT MAJESTIC MIGHT OF KUGA (Kuga-mi-mi-no-mi-kasa). A ruler in Valley Edge who is conquered in Sujin's reign. Kuga is probably a place name. 85
- MIGHTY MASTER RULING EIGHTFOLD ISLES (Ya-shima-ji-nu-mi). The name of this spirit born to Raging Man and Lady Wondrous Rice Paddies suggests his rulership over the entirety of Japan. 27
- MIGHTY MOTHER PADDY SOIL (Tsuchi-no-mi-oya). Also called Great Paddy Soil (Ō-tsuchi). The *Engi Rites* mentions a shrine to this child of Great Harvest located within the greater shrine complex of Heaven Shining at Sacred Streams. 41

- MIGHTY SHADE OF HEAVEN (Ame-no-mi-kage). A spirit worshiped by the priests of Mighty Summit in Near Freshwater Sea. The name is also used as an epithet in the *Hymns* for shrines and palaces, and could also be rendered Mighty Spirit of Heaven. 80
- MIGHTY SOUL OF SUSTENANCE (Uka-no-mi-tama). A spirit born to Lady Sacred Great Market and Mighty Master Ruling Eightfold Isles who is identified as a rice spirit in a blessing of the palace (*Hymn* 8). 27
- MIGHTY STOREHOUSE SHELF (Mi-kura-tana). The pendants of this necklace given to Heaven Shining by He Who Beckoned represent rice grains on a granary shelf. It is given the name Mighty Soul of Sustenance (Uka-no-mi-tama) in the *Chronicles of Japan* and in a prayer blessing the palace (*Hymn* 8). 18
- MISTY SPRING MOUNTAIN MAN (Haru-yama-no-kasumi-otoko). The younger of two brothers personifying the initial arrival of the seasons from the mountains, he triumphs over his older sibling to wind the hand of the Maid of Stone Quarry. 130–31. *See also* RUSSET AUTUMN MOUNTAIN MAN
- MONKEY GUARD LAD (Saru-ta-biko). Also called Bottom Sinking Mighty Soul (Sokodoku-mi-tama), Bubbling up Mighty Soul (Tsubu-tatsu-mi-tama), and Bursting Foam Mighty Soul (Awa-saku-mi-tama) in the *Kojiki*, this spirit of the land serves as guard, guide, and herald to the spirits of heaven. In the *Gleanings of Ancient Words* he is a tall, long-nosed, and fiery-eyed guardian of the road with shining buttocks. The *Chronicles of Japan* turns him from border guard to guide and makes his nose seven hand spans long. Its shape evokes the phallic stones worshiped at roadsides. 49, 51
- MOON COUNTING (Tsuku-yomi). The spirit who presides over the night and lunar cycles of time is worshiped at a lesser shrine of Heaven Shining in Sacred Streams. In the *Chronicles of Japan*, which writes his name as Moon Bow or Moon Night, he is banished by Heaven Shining for slaying Lady Great Bounty, thereby dividing day from night. 18
- MOORLAND ELDER (No-zu-chi). Also called Lady Thatch (Kaya-no-hime) in the *Kojiki*, she represents the rugged terrain expanding from the feet of her mate, Great Mountain Majesty. 12
- MOUNTAIN FIELD MAJESTY (Hara-yama-tsu-mi). The seventh of eight mountain spirits born from the corpse of the fire spirit, this one represents the open fields on the skirt of a mountain. 14
- MOUNTAIN FOOT ENTRY (Ha-yama-to). A son of Great Harvest who fathers eight children with Lady Great Sustenance, he represents fertile agriculture sites at the base of mountains. 40–41
- MOUNTAIN FOOT MAJESTY (Ha-yama-tsu-mi). The sixth of eight mountain spirits born from the corpse of the fire spirit, this one represents the foot of the mountain as it descends into hills. 14
- MOUNTAIN FOREST MAJESTY (Shigi-yama-tsu-mi). The fifth of eight mountain spirits born from the corpse of the fire spirit, in the *Chronicles of Japan* he comes from the latter's feet rather than his hands. 14
- MOUNTAIN GORGE MAJESTY (Kura-yama-tsu-mi). This is the fourth of eight mountain spirits who come into being in the corpse of the fire spirit. 14

- MUCH FARE (Ii-toyo). Also called the maiden of Blue Seas (Ao-mi-no-ira-tsu-me) and the maiden of Grand Sea (Oshi-numi-no-ira-tsu-me), she was a daughter of Richū who reigned briefly in the interregnum after Yūryaku's death while her nephews Little Basket and Great Basket were still in hiding. 146, 173–74. *See also* GRAND SEA *under* Place Names
- MUCH WAILING WOMAN (Naki-sawa-me). The mourning spirit born from the tears of He Who Beckoned, in poem 2: 202 from the *Myriad Leaves Collection* she is worshiped with libations at a pond whose murmuring waters were said to echo her weeping. 13
- NINKEN. *See* GREAT BASKET
- NINTOKU. *See* GREAT WREN
- NURINOMI. An overseas immigrant in Mountain Back; according to the *Revised Genealogies*, he moved to Japan from Paekche in the reign of Ōjin. 138, 140
- OFFERINGS BEARER (Nie-motsu-no-ko). A spirit of the land who offers up its bounty to Jinmu. *Nie-motsu* are wrapped offerings of local foodstuffs other than grain. 64
- OFFSHORE SURF LAD (Oki-tsu-nagisa-biko). The middle of three spirits born from the left armband of He Who Beckoned, he represents the outermost boundary at which waves can be found rising against reefs in the offing. 17
- OFFSHORE TIDELAND (Oki-tsu-kai-bera). The last of three spirits born from the left armband of He Who Beckoned. Its name represents the outermost boundary at which tidal lands can be found around offshore reefs. 17
- ŌJIN. *See* BOW GUARD
- ŌKUNI-NUSHI. *See* GREAT LAND MASTER
- ONE EYE OF HEAVEN (Ama-tsu-mara). A smith of heaven whose name suggests he has sacrificed his vision for his craft, perhaps on account of the squinting involved in his labor. The name might also be an abbreviation of *ma-ura* (to divine by sight). A smith bearing this name appears in the *Chronicles of Japan* leading a secluded mountain life in the reign of Suizei. 23
- ORANGE TREES ABUNDANT SUN (Tachibana-no-toyo-hi). Known to posterity as the sovereign Yōmei (Employed Brilliance, r. 585–587 C.E.), he was a child of Kinmei. 184, 186
- OURS OF FEED-MILLET PADDIES (Hie-da-no-Are). The legendary reciter of the *Kojiki* was a low-ranking attendant of Tenmu whose clan seat was in Feed-Millet Paddies. xviii, xix, 4. *See also* FEED-MILLET PADDIES *under* Place Names
- OUTER MOUNTAIN MAJESTY (To-yama-tsu-mi). The last of eight mountain spirits born from the corpse of the fire spirit, it represents the outer range of mountains closest to villages, thus complementing the uninhabited mountainous interior represented by Inner Mountain Majesty. 14
- OVERSEAS (Kara). A spirit introduced to Japan by Korean immigrants. Its place in Great Harvest's line marks their contribution to agriculture. In the *Engi Rites* it is one of three spirits worshiped at the palace every winter and spring. According to the *Japanese Miracles*, commoners sacrificed cattle to this deity annually until 791, when the practice was banned. 40
- PADDED WINTER ROBE OF HEAVEN (Ame-no-fuyu-kinu). This land spirit is the father of Great Land Master and the last of three spirits in the line of Raging Man who represent woven clothing. The element *fuyu* can refer to winter or the thick robes worn in that season. 28

- PEAR TREE OF FEATHERLIGHT (Ki-nashi-no-karu). Although he was made crown prince (*ō-miko*), this son of Ingyō lost the throne to his brother Fine Iron Mines on account of his illicit relationship with his full sister. He is named after the *nashi* (*Pyrus pyrifolia*) or Asian pear. 150, 151–53. *See also* FEATHERLIGHT *under* Place Names
- PERFECT LAD GRAND LAND PERSON (Tarashi-hiko-kuni-oshi-bito). Known to posterity as the sovereign Kōan (Filial Peace, r. 392–291 B.C.E.), he was the youngest son of his predecessor, Kōshō. 75
- PERFECT MIDDLE BROTHER LAD (Tarashi-naka-tsu-hiko). Known to posterity as the sovereign Chūai (Following Sorrow, r. 192–200 C.E.), this son of Yamato Brave died early in his ill-fated reign. 109–11
- PLENTIFUL RUSHING SUN (Nigi-haya-hi). A mighty one sent from heaven to serve Jinmu, he is the ancestor of the heads of the guilds of the Swordsmen and the Gift Women. 68–69
- POST AT THE ROAD BEND (Tsuki-tatsu-funato). A travel spirit born from the staff of He Who Beckoned, in the *Chronicles of Japan* he is identified as the spirit of the crossroads and given the additional name of Not-Passing Traveler (Ku-na-to-no-sae). Such posts—along with wands, arrows, and spears—were thrust upright into the ground at road junctions to mark territory and ward off spirits. 17
- PURE PRIESTESS (Suga-shiro-ko). This daughter of Yōmei served as the high priestess of Heaven Shining under three sovereigns. 187
- RAGING MAN (Susa-no-o). The brother of Heaven Shining who rejects rulership over the seas granted by his father in favor of the underworld ruled by his mother. His name is prefaced with the epithet Reckless Rushing (*take-baya*) until he becomes ruler of Billowing Clouds. According to one tradition recorded in the *Chronicles of Japan*, he first settled in Silla after his banishment, then left its rule to his son and moved on to Billowing Clouds. xiv, xx, xxii, 18–22, 25–27, 30–32
- RAIN SERPENT (Okami). The father of Lady Spirit River and Lady Sea Calmer introduces a line of water spirits into the lineage of Raging Man. Early Japanese water spirits associated with wellsprings, rivers, rain, and snow were serpentine in shape, like the Chinese dragon and Indian naga. 28, 38
- RARELY BLOOMING HOLLY (Hihiragi-no-sono-hana-mazu-mi). Parent of the spirit Lady Lively Soul Luck Gem, the final two elements *mazu-mi* (rarely seen) could also be rendered as “wait and see.” 39
- RAVEN OF MANY FEET (Ya-ta-karasu). A herald of Jinmu. Ravens and crows were spirit messengers at shrines, oversaw sea journeys, and predicted harvests or catches. According to early commentaries to the *Chronicles of Japan*, this one is the Chinese sun crow (*yangwu*), a red bird with three feet said to inhabit the sun. The epithet *ya-ta* (literally “eight-hands”) could thus be rendered “many-clawed” in recognition of this association. It could also refer to the bird’s size, since *ta* is also a unit of measurement denoting the width between thumb and middle finger. The Japanese crow (*karasu*) resembles a raven in size and shape. The *Revised Genealogies* make it the ancestor of the district masters of Wild Ducks. 2, 64–65

- RAVINE RAIN SERPENT (Kura-okami). The first of two ravine spirits born from the fire spirit's blood, it summons snow down onto a hilltop where it is worshiped in poem 2: 104 from the *Myriad Leaves Collection*. The *Engi Rites* lists shrines to this spirit throughout the realm. 14
- RAVINE WATER GUSHING (Kura-mitsu-ha). The second of two ravine spirits born from the fire spirit's blood, its name could refer to the waters used to quench a newly forged blade. 14
- RED BOAR CHILD (Aka-i-ko). A woman from Lowland Paddies whose song exchange with Yūryaku reveals her to be a shaman. 163–64. *See also* BOAR *under* General Terms
- RICE SPIRIT (Ina-hi). An elder brother of Jinmu, he goes into the ocean to live with his mother. 60
- RICE STALKS (Kuku-toshi). The seventh of eight spirits born to Mountain Foot Entry and Lady Great Sustenance. His name represents the growth of rice plants. 41
- RICHŪ. *See* LORD BECKONED PLUMES
- RIPENING RICE EARS LAD (Hiko-ho-no-ninigi). A grandson of Heaven Shining who is sent down from heaven to rule the land. In the *Chronicles of Japan* he descends as a young child wrapped in a coverlet. The *ninigi* element in his name could also be derived from *nigi-nigi* (full of life). xiv, 2, 48–50, 52
- ROAD FORK (Chi-mata). This spirit is born from the breeches of He Who Beckoned, no doubt on account of their shared shape. 17
- ROAD GRANDEE (Michi-no-omi). According to the *Chronicles of Japan*, this captain of Jinmu's army was named after his position in the vanguard of the first sovereign's force. 65
- ROAD MASTER (Michi-no-ushi). This half-brother of Lady Fine Plumes is also given the lengthier title of Road-Raising Master Lad of Valley Edge (Taniwa-no-hiko-tatasu-michi-no-ushi) in the *Kojiki*. 81, 95
- ROADSIDE MAN OF SUN-SHINING RUNOFF PADDIES (Hi-na-teri-nuka-ta-bi-chi-o-iko-chini). The translation of this spirit's name is tentative. His daughter Vigorous Little Spirit is associated with the guild of royal wet nurses who come from the same place. 38. *See* RUNOFF PADDIES *under* Place Names
- ROBED MAJESTIC MIGHT (Fute-mi-mi). A daughter of the spirit Master Twined Vines and mother of Winter Robe of Heaven, all of whom represent clothing. 28
- ROOT SPLITTER (Ne-saku). Born from the fire spirit's blood, he represents either the power of a sword or lightning. One account in the *Chronicles of Japan* makes him the parent of Stone Mallet Man. 14
- ROYAL RICE LANDS LAD (Mi-ma-tsu-hiko-kaeshi-ne). Known to posterity as the sovereign Kōshō (Filial Enlightenment, r. 475–393 B.C.E.), he was a son of Itoku. The meanings of the elements *kaeshi* and *ne* are unclear. 74–75
- RUDDY RICE EARS OF HEAVEN (Ame-no-ho-akari). An elder brother of Ripening Rice Ears Lad, in the *Gazetteers* he is a violent son of Great Land Master who wrecks his father's boat in a storm. The *Revised Genealogies* list a large number of clans tracing descent from him. The name could also be rendered Gleaming Rice Ears of Heaven. 48

- RUSHING RIVER MOUTH LAD (Haya-aki-tsu-hiko). A spirit born to He and She Who Beckoned, he represents the freshwater end of an estuary. 11
- RUSSET AUTUMN MOUNTAIN MAN (Aki-yama-no-shitai-otoko). The elder of two spirit brothers who seeks the hand of the Maid of Stone Quarry. 130–32. *See also* MISTY SPRING MOUNTAIN MAN
- SACRED GROWTH (Kami-musu-hi). Also called Mighty Mother Sacred Growth (Kamumusubi-mi-oya) in the *Kojiki*, this spirit of fertility, motherhood, and healing was one of the eight tutelary spirits of the royal family. Numerous clans claimed descent from her in both the *Gleanings of Ancient Words* and *Revised Genealogies*, and the *Gazetteers* also mention several spirit offspring in Billowing Clouds. 7, 25, 30, 39, 47
- SACRED MAJESTIC MIGHT OF JADE RIVER (Kamu-nuna-kawa-mi-mi). Known to posterity as the sovereign Suizei (Calm Accord, r. 581–549 C.E.), this son of Jinmu by Lady Summoned Sacred Ward is also granted the title Brave Majestic Might of Jade River (Take-nuna-kawa-mi-mi) in the *Kojiki* after he slays his half-brother. 71–73
- SACRED MAJESTIC MIGHT OF MANY WELLS (Kamu-ya-i-mi-mi). This clan ancestor of the *Kojiki's* author is the second of three sons born to Jinmu and Lady Summoned Sacred Ward. Only the *Kojiki* portrays him deferring rulership in favor of his younger brother. 71–72
- SACRED REMEDY (Kamu-nao-bi). The first of three spirits born when He Who Beckoned washes himself after leaving the underworld. The element *nao* refers to straightening or rectifying something, and is associated with good fortune, purity, and propriety. This same spirit is invoked to correct miswording in a prayer blessing the palace (*Hymn* 8). 17
- SACRED THRIVING HOME (Kamu-iku-su-bi). The name of Lady Bedding's father could also be rendered Sacred Wonder Worker (Kamui-kusu-bi). 40
- SEASIDE BRAVE LAD OF UNFINISHED CORMORANT-FEATHER THATCHING (Ama-tsu-hiko-hiko-nagisa-take-u-ga-ya-fuki-aezu). Father of the first sovereign, Jinmu, he is named after the birthing hut where his own father, Flickering Flame, peeped in at his mother. 5, 59. *See also* CORMORANT *under* General Terms
- SEIMU. *See* YOUNG PERFECT LAD
- SEINEI. *See* WHITE HAIRS
- SENKA. *See* BROAD COURT'S GRAND VIEW OF HEAVEN AND EARTH
- SHE WHO BECKONED (Iza-nami). Also called the Great Spirit of the Underworld (Yomotsu-ō-kami) and Great Spirit Path of Pursuit (Chi-shiki-no-ō-kami) in the *Kojiki* after her death. In the *Chronicles of Japan*, the last of these names is given to the shoes of her brother, He Who Beckoned. According to one tradition recorded in the *Gleanings of Ancient Words*, she and her brother were the first spirits to appear. xiv, 8–10, 12–16. *See also* HE WHO BECKONED
- SHINING ANTIQUITY (Shōko). The thirteenth ruler of Paekche, Kūnch'ōgo (Ch'ōgo the Second, r. 346–375 C.E.), presided over a golden age that featured embassies to both Tang China and Yamato Japan; the establishment of a centralized administration relying on bureaucratic records; and the commissioning of an official history for his kingdom. 125

- SHORESIDE SURF LAD (He-tsu-nagisa-biko). This is the second of three spirits born from the right armband of He Who Beckoned after his journey back from the underworld. 17
- SHORESIDE TIDELAND (He-tsu-kai-bera). This is the last of three spirits born from the right armband of He Who Beckoned after his journey back from the underworld. 17
- SILLAN CAPITAL (So-hori). The younger sibling of the spirit of Overseas. This spirit's name is a Japanese transcription of Seorabeol, an ancient Korean word for the capital city that survives today in the name of Seoul. The name often referred to the land and people of Silla at large. 40
- SINGLE PILLAR OF HEAVEN (Ame-hito-tsu-bashira). The spirit of Onward Isle. Its name suggests the perspective of sailors for whom the island would have appeared to be brushing the skies on the horizon. A pillar might also have served as a medium through which the spirit could manifest itself. 10
- SINGLE ROOT OF HEAVEN (Ame-hito-tsu-ne). The spirit of Lady Isle, its name suggests the perspective of sailors, as with Single Pillar of Heaven above. 11
- SOLEMN SOUL (Futo-dama). In both the *Gleanings of Ancient Words* and *Chronicles of Japan*, this ancestor of the Taboo Handlers is charged by Heaven Shining with praying for the sovereign's well-being, serving him rice from the sacred royal paddies, and guarding the royal dwelling. The *Engi Rites* lists several shrines to this spirit in Wellsprings. 23-24, 49-50
- SPLITTING THUNDER (Saku-ikazuchi). The fourth of eight underworld thunder spirits that appear in the corpse of Izanami. 15. *See also* THUNDER *under* General Terms
- SPROUTING RICE EARS MIGHT (Hoho-de-mi). The last of the royal ancestors from the age of spirits. This is the name of Flickering Flame after he wrests rule from his older brother, Bright Flame. 53, 59. *See also* FLICKERING FLAME
- SPY WOMAN OF HEAVEN (Ama-no-sagu-me). A female spirit who advises Young Lad of Heaven to shoot Wailing Woman, perhaps through a divination of bird cries (*tori-ura*). The name could also be rendered Wise Woman or Perverse Trickster. One account in the *Chronicles of Japan* makes her a spirit of the land. In poem 3: 292 in the *Myriad Leaves Collection* she descends to earth in a stone boat. 43
- STEADY WATCH (Oki-me). An old woman who reveals the location of Grand Teeth's remains to his sons. In the *Chronicles of Japan* her older brother is the ancestor of the magnates of the same Mount Barrow where the sons of Grand Teeth reinterred their father's remains. 178
- STERN STORMER (Mika-haya-hi). One of three lightning spirits born from the fire spirit's blood. The element *hi* (spirit) can also refer to flames or the sun. The name could also be rendered Flagon Rushing, in reference to the water used to quench a newly forged blade. 14
- STERN SWEEPING BLADE (Itsu-no-o-ha-bari). Also called Sweeping Blade of Heaven (Ame-no-o-ha-bari) in the *Kojiki*, the elements *o-ha-bari* could also be rendered more literally as Tail Feathers Spread, suggesting the sword might have been fan-shaped. The name could also be rendered Stern Serpent Sword, with *bahari* as an abbreviation of *baha ari* (there is a giant serpent). 14, 45

- STONE MALLET MAN (Iwa-tsutsu-no-o). The third spirit born from the corpse of the fire spirit, his name refers to the mallet-shaped pommels of early Japanese swords. One account in the *Chronicles of Japan* pairs him with a sister spirit, Stone Mallet Woman (Iwa-tsutsu-no-me). The act of smiting something with a mallet was believed to subdue earth spirits. 14
- STONE MOLD CRONE (Ishi-kori-dome). Ancestress of the Mirror Casters; her name refers to the stone molds they used. In the *Chronicles of Japan* she is the daughter of their ancestor. The *Engi Rites* lists three shrines to her in Yamato. According to the *Gleanings of Ancient Words*, the first mirror she made was defective and became the spirit of Cypress Corner (see Place Names). 23, 49–50
- STONEHOLD LAD MIGHT OF JEWEL HAND (Shiki-tsu-hiko-tama-de-mi). Known to posterity as the sovereign Annei (Peaceful Calm, r. 549–511 B.C.E.), he was the sole offspring of Suizei. 73. See also JEWEL HAND under Place Names
- STRONG-ARMED MAN OF HEAVEN (Ame-no-ta-jikara-o). The spirit who pulls Heaven Shining out of Heaven's Boulder Cavern. His shrine in Woods is mentioned in the *Engi Rites*. 24, 49–50
- SUIKO. See LADY ABUNDANT OFFERINGS KITCHEN
- SUININ. See KEEN-EYED INNER LAD HOWLER
- SUIZEI. See SACRED MAJESTIC MIGHT OF JADE RIVER
- SUJIN. See MAJESTIC TREE
- SUN HAMLET (Hi-fure). A grandee of Clay whose daughter Lady Ever More Thriving marries Ōjin. 118, 120
- SUNSPEAR OF HEAVEN (Ame-no-hi-hoko). A Sillan prince whose name evokes that land's mastery of metalwork. The *Chronicles of Japan* claims he came over in the reign of Suinin rather than Ōjin. In the *Gazetteers* he competes with Great Land Master for control of Plowed Plots. 128–30
- SUSHUN. See YOUNG WREN OF RISING RAPIDS GUILD
- SWELLING TIP (Tsuno-gui). The male sibling in the second pair created at the beginning of the *Kojiki*. The *tsuno* in his name usually means “horn,” but it can also have phallic connotations or refer to the growth of buds. The element *gui* can refer to the stakes used to mark the boundary of a village or home to ward off harmful invaders, or to an incipient stage of vegetative growth. 8
- SWIFT BURNING FLAME MAN (Hi-no-yagi-haya-o). Also called Blazing Flame Lad (Hi-no-kaga-biko), Flickering Flame Elder (Hi-no-kagu-tsu-chi), and Flickering Elder (Kagutsu-chi) in the *Kojiki*, he is given the additional name of Plume Growth (Ho-musu-hi) in the *Chronicles of Japan* and the *Hymns*. This spirit has been associated with both volcanoes and the practice of slash-and-burn agriculture on mountain slopes. 12
- TANGLED LAD (Kue-biko). The name of this omniscient spirit could refer to the twisted shape of a scarecrow, or to the physically disabled, who were believed to be gifted with special powers of observation. The name could also be rendered Weathered Lad. 39
- TAUT BOUNDARY (Ha-hiki). The guardian of the land around a home marked off by a boundary rope stretched taut from end to end. Both this spirit and Firm Foundation protect the palace in poem 20: 4350 from the *Myriad Leaves Collection* and in a prayer for grain (*Hymn* 1). 40

- THOUGHT OVER (Omoi-kane). Also called Evermore Thought Over (Tokoyo-no-omoi-kane) in the *Kojiki*. The name of this advisor to the spirits of heaven refers to the ability to hold many thoughts at the same time. 23, 42, 45, 49
- THRIVING TIP (Iku-gui). The female sibling of Swelling Tip (see above). 8
- TIME KEEPER LOOSED (Toki-hakashi). This spirit's name is written Time Reckoner, perhaps in reference to the time He Who Beckoned bought by delaying his pursuers from the underworld, or more generally to the time taken up by a journey. The element *toki* in this name is also homophonous with the word for loosening something, such as the string tying shut the mouth of a satchel. 17
- TREE FORK (Ki-no-mata). Also called Mighty Wellspring (Mi-i). The tree fork in which this child of Great Land Master is abandoned by his mother was a favored abode of spirits. 32
- TREE TRUNK ELDER (Kuku-no-chi). This elemental spirit of the trees also appears in a prayer blessing the palace (*Hymn* 8). 12
- TRUE ELDER ROOT OF FARAWAY BAY (Tō-tsu-ma-chi-ne). A spirit who marries into the line of Great Land Master. 39
- TRUE MOUNTAIN MAJESTY (Masa-ka-yama-tsu-mi). The first mountain spirit born from the corpse of the fire spirit. Its name could also be rendered True Pass Mountain Majesty (Ma-saka-yama-tsu-mi). 14
- TRULY WINNING HAVE I WON WITH RUSHING MIGHT RULING GRAND RICE EARS OF HEAVEN (Masa-katsu-a-katsu-kachi-haya-hi-ame-no-oshi-ho-mi-mi). Also abbreviated to Ruling Rice Ears of Heaven (Ame-no-oshi-ho-mi-mi) in the *Kojiki*. This son of Heaven Shining is born from the pendants strung through her left looped lock of hair and is charged by his mother with ruling Yamato. 21, 41, 48
- TWIN HUTS OF HEAVEN (Ame-futa-ya). The spirit of Twin Isles and the last of the islands born to He and She Who Beckoned. The huts in its name suggest a male-female pair of stones. Their association with heaven might reflect the appearance the islands gave from the sea of merging with the sky on the horizon. 11
- TWINED STALKS BINDING NEW HOUSE BEAMS (Kuku-ki-waka-muro-tsunane). The last of eight spirits born to Mountain Foot Entry and Lady Great Bounty, it represents stalks of rice being put to use after the harvest. The ropes binding house beams together also appear in a blessing of the palace (*Hymn* 8). 41
- VIGOROUS LITTLE SPIRIT (Iko-chi-ni). This spirit is a wife of Great Land Master and daughter of Roadside Man in Sun-Shining Runoff Paddies. 38
- WAILING WOMAN (Naki-me). The spirit killed by Young Lad of Heaven, she is called Nameless Pheasant (*Na-naki-kigishi*) in the *Chronicles of Japan*. Her wailing is a reference both to the bird's cry and to her role as a mourner. 42-43
- WANI (Wang In). A scholar of Paekche, perhaps of Chinese descent, he is associated with the introduction of writing to Japan in both the *Kojiki* and *Chronicles of Japan*. 125
- WATER GUSHING WOMAN (Mizu-ha-no-me). A water spirit associated with irrigation and quenching fires who is born from the urine of She Who Beckoned. Her name could also be rendered Water Greens Woman. The *Engi Rites* lists shrines to her in Foxtail Millet and Good Moors. 13

- WAVE FOAM WOMAN (*Awa-nami*). A daughter of the estuary spirits who is associated with their seaward side. The element *nami* in her name can indicate her gender or the action of rising waves. 11
- WAVE SURFACE WOMAN (*Tsura-nami*). The younger sister of Wave Foam Woman (see above).
- WEAK EYES (*Ma-yowa*). The acute hearing that leads this tragic prince to kill his stepfather, Ankō, is no doubt compensation for his weak vision. 158–59
- WEAVER WOMAN OF HEAVEN (*Ame-no-hatori-me*). A spirit of heaven who dies after inadvertently stabbing herself in her genitals. It is Heaven Shining who suffers this fate in some of the accounts found in the *Chronicles of Japan*. 23
- WELL GLIMMER (*I-hika*). The spirit of a rich deposit of mercury in Good Moors. Its tail could refer to the pelts lining miners' breeches. 64
- WHITE HAIRS (*Shira-ga*). Known to posterity as the sovereign Seinei (Pure Calm, r. 480–484 C.E.), he was a son of Yūryaku. According to the *Chronicles of Japan*, he was white-haired from birth. 161, 173
- WITHERED MOOR (*Kara-no*). The *Chronicles of Japan* attributes the construction of this ship to Ōjin rather than Nintoku. 145
- WOMAN BIRD (*Me-dori*). A daughter of Ōjin who elopes with her full brother Lord Fleet Falcon after her husband and half-brother Nintoku sleeps with her elder full sister Young Maiden of Many Paddies. In the *Chronicles of Japan* it is her women attendants who alert Nintoku to her betrayal. 118, 142–43
- WONDER WORKER OF BEAR MOORS (*Kuma-no-kusu-bi*). One of five males born in the contest between Heaven Shining and Raging Man. The *Gazetteers* mention a shrine to him in Billowing Clouds, and he also appears in a blessing uttered at court by its royal representatives (*Hymn* 27). 21
- WONDROUS EIGHTFOLD OFFERINGS (*Kushi-ya-tama*). An estuary spirit who makes offerings to heaven's spirits in the form of a cormorant. Its name could also be rendered Wondrous Eightfold Souls. 47
- WONDROUS FLAGON PADDY (*Kushi-mika-ta*). The name of Lady Summoned Lively Soul's son refers both to the jars used for ritual libations of saké and the paddies whose rice was reserved for this purpose. 84
- WORD OF MANY MISHAPS (*Koto-yaso-maga-tsu-hi*). A spirit who presides over oaths by ordeal in which, according to the *Chronicles of Japan*, those speaking the truth would not be harmed after dipping their hands in boiling water. The name would seem to confirm that this was a rare outcome. 151
- WREATHED WOMAN OF HEAVEN (*Ame-no-uzu-me*). Ancestor of the Mummer Women, she is named after the evergreen wreaths (*uzu*) worn by shamans in order to summon spirits, ensure long life, and bring bounteous harvests. The word could also refer to a mortar, headdress, crown, or hairpin, and is described as a variant of *ozushi* (formidable) in the *Gleanings of Ancient Words*. xviii, 24, 49–51
- YAMATO BRAVE (*Yamato-takeru*). Whereas the *Kojiki* portrays this younger son of Keikō as a co-ruler with his father and a tragic hero in his own right, he appears as the epitome of

- a loyal general in the *Chronicles of Japan*. His conquest and naming of several places in Firelight is recounted in the *Gazetteers*. xv, 89, 97, 100–9
- YAMATO LAD (Yamato-hiko). A younger brother of Sunin ` who, according to the *Kojiki*, was the first prince to be interred in a tomb ringed with people who had been buried up to the neck and left to die. In the *Chronicles of Japan*, their weeping leads Sunin to replace such human sacrifices with clay figurines. 83
- YELLOW EMPEROR (Kōtei). The mythical Chinese emperor from the second millennium B.C.E. known as Huangdi, he was a patron of civilization who was credited with inventing agriculture, animal husbandry, clothing, writing, astronomy, the sixty-year cyclical calendar, and medicine, among other things. 3
- YŌMEI. See ORANGE TREES ABUNDANT SUN
- YOUNG HARVEST (Waka-toshi). A spirit of young rice plants that appears after his elder brother Young Mountain Tip comes down from the mountains. His name echoes that of his paternal grandfather, Great Harvest. 41
- YOUNG LAD OF HEAVEN (Ame-no-waka-hiko). The morning bed this spirit dies on was used in the annual Festival of First Fruits (Nii-name-sai) presided over by the sovereign. Two shrines to him in Billowing Clouds are listed in the *Engi Rites*. 42–44
- YOUNG LADY LAND MARKER (Sashi-kuni-waka-hime). Daughter of the spirit Land Marker Parent and mother of Great Land Master. Her name possibly suggests she is a spirit medium. 28
- YOUNG LITTLE LAD GRAND MAJESTIC MIGHT OF YAMATO (Waka-yamato-ne-ko-hiko-ō-bibi). Known to posterity as the sovereign Kaika (Opening Transformation, r. 157–98 B.C.E.), he was a son of Kōgen. 78–79
- YOUNG MAIDEN OF MANY PADDIES (Ya-ta-no-waki-ira-tsu-me). One of Ōjin's twenty-six children. Her half-brother Nintoku secretly weds her when his chief wife, Lady Crag, is away gathering food. 118, 133, 137, 141–42
- YOUNG MOUNTAIN TIP (Waka-yama-gui). The name of the first-born child of Mountain Foot and Lady Great Sustenance, like that of his uncle Great Mountain Tip, refers to the belief that the spirits of rice paddies descended to them from the mountains. 41
- YOUNG PERFECT LAD (Waka-tarashi-hiko). Known to posterity as the sovereign Seimu (Completed Governance, r. 131–190 C.E.). The *Kojiki's* preface associates this son of Keikō with the establishment of administrative boundaries. His conquests in Plowed Plots are detailed in the *Gazetteers*. 96–97, 110
- YOUNG RICE SHOOT WOMAN (Waka-sana-me). The third of eight children born to Mountain Foot and Lady Great Sustenance. Her name could also be rendered Young Fruit Woman. 41
- YOUNG SUN WOMAN (Waka-hiru-me). In some manuscripts this spirit is named Waka-tsu-kushi-me, which can be rendered Young Lands End Woman or Youth's End Woman. 39
- YOUNG SUNLIT SWARDS GUILD (Waka-kusa-ka-be). Also called Young Maiden of Banner Sun (Hata-bi-no-waka-ira-tsu-me) and Lady Long Gaze (Naga-me-hime), this daughter of Nintoku becomes the senior consort of Yūryaku. 133–34, 161–62. See also SUNLIT SWARDS *under* Place Names

- YOUNG THUNDER (Waka-ikazuchi). In the *Chronicles of Japan* this underworld thunder spirit is born from the back of She Who Beckoned rather than from her left hand. 15. *See also* THUNDER *under* General Terms
- YOUNG WREN OF RISING RAPIDS GUILD (Hatsu-se-be-no-waka-sazaki). Known to posterity as the sovereign Sushun (Tenets Soaring, r. 587–592 C.E.), he was a son of Kinmei who was infamously assassinated in 592 by the powerful Soga clan leader Umako (Horseman, d. 626). 185, 187. *See also* WREN *under* General Terms
- YOUNG YOUTH OF SHOALBOUND (Uji-no-waki-ira-tsu-ko). The youngest son of Ōjin, he is chosen by his father as his successor but dies shortly after assuming the throne. 118–20, 122, 126, 128. *See also* SHOALBOUND *under* Place Names
- YOUNGER BROTHER OF DECEIT (Oto-Ukashi). In the *Chronicles of Japan*, he goes on to serve as Jinmu's guide and scout after he betrays his senior sibling. *See also* ELDER BROTHER OF DECEIT
- YOUNGER MOUNTAIN MAJESTY (Odo-yama-tsu-mi). The second of eight mountain spirits born from the corpse of the fire spirit. The name could also be rendered Lower Mountain Majesty. 14
- YŪRYAKU. *See* GREAT RISING RAPIDS
- ZHOU LORD (Shū-no-kimi). The legendary first sovereign of the Zhou dynasty (1046–256 B.C.E.), he was known to posterity as King Wu (Warrior) on account of his martial prowess. 3

GLOSSARY OF PLACE NAMES

- ABUNDANCE** (Toyo). An ancient land in northwestern Kyushu and one of the four faces of Lands End, it now occupies the prefectures of Fukuoka and Oita. According to the *Gazetteers*, Keikō gave it this name after seeing a miraculous abundance of yams growing there. 10, 61, 77, Map 1
- ABUNDANT ISLES** (Te-shima). Now located in the district of Toyono in greater Osaka. Its name might refer to the islets found around the Yodo delta as it empties into Osaka Bay. 72
- ALDER FIELDS** (Hari-hara). A place in Suruga (Swift River), it now forms the district of Haibara in Shizuoka prefecture. 128. *See also* ALDER *under* General Terms
- AMPLE** (Tara). A place in Firelight in the south of Lands End, it is now located in the district of Fujitsu in Saga prefecture. According to the *Gazetteers*, Keikō named it for its rich fishing grounds. 186
- ATTENDANT CAPE** (Keta-no-saki). The point of land where Great Land Master encounters the hare of Rice Plots, it is now in the district of Inaba in Tottori prefecture. The spirit of its shrine claimed descent from Great Iron Mines Noble. The name could also be rendered Paddy Fields. 28
- BACK HANDS** (Saka-te). A pond in Yamato, it is now in the Shiki district of Nara prefecture. The name refers to a backhanded or underhanded grip, both gestures designed to ward off misfortune. 98
- BAMBOO BOX** (Sasa-ge). A place in the eastern portion of Freshwater Sea, in what is now the Gamō district of Shiga prefecture. Its name refers to a food container made out of woven bamboo. 181–182
- BARLEY FIELDS** (Muge or Mugi). An ancient part of Fine Soil that formed open fields at the confluence of two rivers, it now lies between the cities of Seki and Mino in Gifu prefecture. 98. *See also* BARLEY *under* General Terms
- BARREN DELL** (Manago-dani). The site of Itoku's barrow by Mount Ridge-Ringed in Yamato, it is now in the city of Kashihara in central Nara prefecture. 74

- BEAR MOORS** (Kuma-no). A region at the southern end of Woods, it is now the eastern and western districts of Muro in Wakayama prefecture. Several places in Billowing Clouds bore this name as well. It could also be rendered Hidden Hallows, because the element *kuma*, written “bear,” can also refer to a position deep in mountain recesses, or to food offered up to spirits at shrines there. 21, 63
- BETEL PALM ISLE** (Ajimasa-no-shima). An otherwise unknown island in the Inland Sea that Nintoku mentions in his song seeing off Lady Dark. 136. *See also* BETEL PALM *under* General Terms
- BILLOWING CLOUDS** (Izu-mo). An ancient iron-rich land on the southwestern coast of Honshu facing Korea that now occupies eastern Shimane prefecture. Its shrine to Great Land Master is one of the two most ancient in Japan. In song it was prefaced by the auspicious epithet *ya-kumo tatsu* (eightfold clouds are rising). xiv, xxiii, 13, 16, 22, 25, 27, 35, 39, 45, 47, 93–94, 100–101, 181, Map 1.
- BIRD CATCHER** (To-tori). The site of the palace of Ini Inner Lad of Stonehold in Well-springs, it is now in the Sennan district of metropolitan Osaka. 89
- BIRD HEAD** (Tori-kami). The name of a mountain that formed the upper reaches of the Spirit River on the border between Billowing Clouds and Mother Oaks. It is now in the Nita district of Shimane prefecture. The *Gazetteers* describe it as a lush region filled with mountain grapes. 25
- BIRD NETS** (To-nami). A part of Yonder that is now two districts in Toyama prefecture. The name could also be rendered Flanking Valleys in reference to two river valleys there. 77
- BIRD TRACKERS** (To-mi). A place in northern Yamato that is now in the city of Nara. The name suggests the people of this region were expert bird hunters. 62, 67, 69
- BIRTHING** (Umi). The village in northern Lands End where Jingū gave birth to Ōjin, it is now in the Kasuya district of Fukuoka prefecture. 114
- BLOODY BAY** (Chi-ura). A bay in Yonder where dead dolphins appear as the gift of Lord Beckoned Over, it is now part of the city of Tsuruga in Fukui prefecture. 116
- BLOODY LAGOON** (Chi-nu). Named for the wounded hand of Stern Spirit that he washes there, it is now on the border between Osaka and Wakayama prefecture. 62, 74, 186
- BLOOMING TREE** (Saki). The site of the mighty barrows of Lady Spirit Court Home, Seimu and Jingū, it is now in the city of Nara. 96, 111
- BORDER FIELDS** (Sakai-bara). Also called Borders (Sakai), it is the site of Kōgen’s palace in Featherlight, and is now in the city of Kashihara in Nara prefecture. 77
- BORDER HILLOCK** (Sakai-oka). The site of Itoku’s palace in Featherlight, it is now in the city of Kashihara in central Nara prefecture. 74
- BOULDER HAMLET** (Iwa-re). The site of the palaces of Richū, Seinei, Keitai, and Yōmei in central Yamato, it now stretches across the cities of Sakurai and Kashihara in Nara prefecture. The element *re* in its name is a contraction of *fure* (hamlet). 146, 149, 173, 181, 187
- BOULDER ISLE** (Iwa-shima). A place in Plowed Plots, it is now in the Shisō district of Hyōgo prefecture. 132. *See also* ISLE *under* General Terms
- BOULDER TOP** (Iso-no-kami). Also known as Furu (Old), it is the site of the palaces of Richū, Ankō, and Ninken in what is now the city of Tenri at the eastern end of the Nara

- Basin. Its shrine to the spirit of Three Loops was a repository for sacred swords gifted by rulers from the third century onward. 63, 89, 147, 149, 157, 179, 184, Map 2
- BOULDERLESS** (Iwa-nashi). A place in Broomcorn Millet, it is now in the city of Okayama in the prefecture of the same name. 89
- BOUNTIFUL BAY** (Toyo-ra). The site of Chūai's palace in Tunnel Passage on the southern tip of the main island facing Lands End, it is now in the city of Shimonoseki in Yamaguchi prefecture. 111
- BOW GUARD** (Homuda). A place name associated with Ōjin that is possibly Korean in origin. It is now in the Minami-Kawachi district of Osaka. 5, 118, 124, 132, 180. *See also* **BOW GUARD** *under* Personal Names
- BOWING HILL** (Fushimi-no-oka). The site of Ankō's barrow, it is now in the city of Nara. 158
- BOWING SKIRT HILLOCK** (Mo-fushi-no-oka). The site of Ōjin's barrow at Feed Place in Riversides in what is now southern Osaka. The remains of his tomb are second in size only to that of Nintoku. 132
- BOXWOOD TREES** (Tsuke). A place in northeastern Yamato named after the Japanese boxwood (*Buxus microphylla*), or *tsuge* in modern Japanese, it is now in the Yamabe district of Nara prefecture. 72
- BREWERS PADDY** (Saka-ta). A part of Freshwater Sea, it is now in the city of Maibara in Shiga prefecture. The name refers to a paddy whose rice was reserved for brewing saké. 132, 181
- BROAD HEIGHTS** (Hiro-taka). The site of Ninken's palace at Boulder Top, it is now in the city of Tenri in Nara prefecture. 179
- BROOMCORN MILLET** (Kibi). A rich and ancient land in western Honshu strategically located on the Inland Sea trade routes, it now straddles the prefectures of Okayama and Hiroshima. It is named after the *Panicum miliaceum* species of millet, known in English as common millet or broomcorn on account of its broomlike shape. 61, 76–77, 82, 89, 96–97, 101, 109, 135, 136–37, Map 1
- BRUSHWOOD FENCE** (Shiba-kaki). Two separate places bear this name in the *Kojiki*. The first is the site of Hanzei's palace at Viperweed, now in Osaka. The second is the site of Sushun's palace in Ravine Bridge, now in the city of Sakurai in Nara prefecture. 149, 187
- BUDDING PADDIES** (Me-ta). Located in the northwestern portion of Lands End, it is now in the district of Miyaki in Saga prefecture. The name could refer to a type of seaweed mentioned in the *Gazetteers*, or to the thriving paddies that surrounded its many barrows. 132
- BULKING CAPE** (Kasasa-ga-saki). A promontory on the southern coast of Kyushu, it is now known as Cape Noma in Kagoshima prefecture. 50, 52
- BURNING FORD** (Yaki-zu). Named for Yamato Brave's cremation of the corpses of the treacherous grandee of Slopeward and his clan, it is now the city of Yaizu in Shizuoka prefecture. 102
- CANOPY STITCHERS** (Kasa-nui). A common place name used to indicate an area occupied by the guild of needleworkers (*kasanui-be*). 184, 186
- CARPENTERS** (Ina). A place in the land of Second Harbor, it is now in Hyōgo prefecture. The name probably refers to a guild of immigrant carpenters who settled there. 183

- CATTAILS (Kamō). This part of Freshwater Sea is now the Gamō district of Shiga prefecture. 22
- CENTRAL REALM OF REED PLAINS (Ashi-hara-no-naka-tsu-kuni). A term for Yamato that claims its status as a central kingdom in the manner of China, it also refers to the numerous marshy estuaries opening onto Osaka Bay that lay at its heart. 16, 23–24, 42–43, 46–49, 63. *See also* REED *under* General Terms
- CHALLENGES (Idomi). A place in Mountain Back that is now in the Sōraku district south-east of Kyoto. 86
- CHERRY-TREE SAPLING (Waka-sakura). The site of Richū's palace in Boulder Hamlet, it is now in the city of Sakurai in Nara prefecture. 146
- CHERRY-TREE WELL (Sakura-i). A common place name; two appear in the *Kojiki*. The first is in Riversides in modern Osaka. The second is now a city in southeastern Nara prefecture. 78, 119, 184–85
- CHESTNUT VERGE (He-guri). An area by the foot of the Ikoma mountain range on the western border of the Nara Basin, named after the chestnut groves that were cultivated there. In song, the place was celebrated as a source of medicinal herbs, and was prefaced by the epithet *tatami-komo* (rush-matted). Another etymology takes the element *he* to mean swift. 79, 107, 162, 174, Map 2
- CHINQUAPIN PADDIES (Shii-da). A place just west of Mountain Back, it is now in the Kawabe district of eastern Hyōgo prefecture. 183. *See also* CHINQUAPIN *under* General Terms
- CINNABAR GROUNDS (Ni-wa). A region of Little Plots, it is now a district in Aichi prefecture. The name could be derived from *ni-fu* (cinnabar earth) or *niwa* (courtyard). 72. *See also* CINNABAR *under* General Terms
- CLAY (Wani). An area of Yamato north of Boulder Top that now extends from Tenri to the southern end of the city of Nara; its pond was dug in the reign of Nintoku. 79, 86, 118, 120, 139, 150, 168, 179
- CLAY CALMED (Hani-yasu). Now in the city of Kashihara in central Nara prefecture. According to the *Chronicles of Japan*, it received this name from Jinmu after he made offertory vessels there to placate the spirits of the realm. 78, 86
- CLEAR COVES (Sumi-no-e). Also known as Sumi-yoshi (Live Well) in later times, this was the chief harbor of the early Yamato rulers. The spirits of its famous shrine protected sailors who established branch shrines at their regular ports of call. Now a landlocked section of the city of Osaka, it was home to a navigation beacon up until Meiji times. 18, 113–14, 133–34, 146–48, Map 2
- CLIMBED MOOR (Nobo-no). The place in Sacred Streams where Yamato Brave expires, it is now in the city of Kameyama in Mie prefecture. In the *Chronicles of Japan* he sacrifices captive Whiskered Folk atop a hill there. 106, 108
- COPPICE (Hayashi). A place in Riversides, it is now in the Minami-Kawachi district of Osaka. 78
- CORMORANT RIVER (U-kawa). This is perhaps a no-longer extant branch of the Pooling River (Yodo-gawa) somewhere in Riversides. 87. *See also* CORMORANT *under* General Terms

- CORNER PASS (Sumi-saka). A mountain pass in Floating Paddies, now in the Uda district of Nara prefecture, it is also mentioned in poem 4: 504 from the *Myriad Leaves Collection*. 84
- CRAG FASTNESS (Iwa-shiro). A region on the western shores of Woods, it is now in the Hidaka district of Wakayama prefecture. 110
- CRAG SEA (Iwa-mi). An ancient land in western Honshu just west of Billowing Clouds on the coast facing the continent, it is now centered around western Shimane prefecture. Map 1
- CRAG STRONGHOLD (Iwa-ki). A common place name in northern Honshu, it marked forts whose garrisons fought with the local Whiskered Folk. 177
- CROOKED ROAD (Tagi-ma). Located in northern Kudzu Hold, it is now in the Kita-Katsuragi district of Nara prefecture. A road bearing the same name ran to Riversides across the Takenouchi-tōge mountain range. The name can also be rendered Rugged Land. 81, 130, 147, 187
- CROSSING (Kose). A village in southern Yamato that is also mentioned in poems from the *Myriad Leaves Collection*, it is now in the Takaichi district of Nara prefecture. 78
- CRUMBLING CLIFFS (A-zaka). A place in Sacred Streams, now in the city of Matsuzaka in Mie prefecture. Its name could be a variant of *azu-ka* (broken rocks) in reference to the rockslides scattered across its coastal cliffs. 51
- CRUMBLING COAST (A-so). A place in Firelight, it is now a district in Kumamoto prefecture. 72
- CRUMBLING COASTLINE (A-so). A place in Plowed Plots, it is now in the Ibo district of Hyōgo prefecture. 82
- CRUMBLING SHORE (Ha-kui). A place on the Noto Peninsula in Ishikawa prefecture. The name refers to the eroded terrain of its shoreline. 89
- CURVING HILLOCK (Magari-no-oka). The site of Sujin's barrow in Boulder Top, it is now in the city of Tenri in eastern Nara prefecture. 87
- CYPRESS CORNER (Hi-no-kuma). The site of the palaces of Senka and Kinmei, it is now in the Takaichi district of Nara prefecture. 183–84
- DARK PADDIES (Kuro-da). The site of Kōrei's palace in Stonehold, it is now in the Shiki district of Nara prefecture. 76
- DECEIT (Ukashi). A place in Floating Paddies in what is now the Uda district of Nara prefecture. Its name is written with the character for “deceit” in the *Chronicles of Japan*. 65–66
- DIRECT PASSAGE (Tada-goe). The shortest route between Yamato and Wavecrest, it now passes through the district of Ikoma in Nara Prefecture and the city of Hiraoka in greater Osaka. 162
- DOG KEEPER (Inu-kami). A district at the eastern end of Freshwater Sea and the site of a shrine to He Who Beckoned, it is now in Shiga prefecture. The name could also be rendered Dog Head. 110. *See also* DOG *under* General Terms
- DRAGONFLY ISLES (Akizu-shima). The site of the palaces of Kōshō and Kōan in Kudzu Hold, it is now in the city of Gose in Nara prefecture. In the preface to the *Kojiki*, this name also refers to the home provinces, and the entire Yamato realm by extension.

- According to the *Chronicles of Japan*, it was named by Jinmu, who likened the hills encircling the vale of Yamato to a dragonfly licking its hindquarters. The name could also be rendered Autumn Isles or Bright Isles. 2, 75, 166. *See also* DRAGONFLY *under* General Terms
- DRAGONFLY MOOR (Akizu-no). A part of Good Moors named after a song by Yūryaku, it is now in the Yoshino district of Nara prefecture. 165, 166. *See also* DRAGONFLY *under* General Terms
- DRIPPING WATERS (Taru-mi). A place in the land of Second Harbor that became the site of a public travel lodge later in the eighth century, it is now in the city of Kobe. 79
- DWARF BAMBOO (Sasa). Located on the western border of Sacred Streams, it is now in the city of Iga in Mie prefecture. 81. *See also* DWARF BAMBOO *under* General Terms
- EAR FIELD (Mimi-hara). The site of Nintoku's barrow, the *Chronicles of Japan* claims the name originated when a shrike ate its way out of the ear of a deer that had been disrupting the barrow's construction. The keyhole-shaped edifice, now in the city of Sakai, occupies roughly eighty acres and is the largest grave mound in Japan. 145
- EARLY RICE PADDIES (O-sa-da). The site of Bidatsu's palace in Yamato, it has been identified with several modern locations. The name is derived from Waseta, a common place name used to indicate paddies whose rice grew quickly. 185
- EASTLANDS (Azuma). An expansive portion of the realm comprising twelve administrative circuits, it was lauded in song with the epithet *tori ga naku* (of birds crying) because it was the first part of Yamato to hear cocks crow. The *Kojiki* claims it was named My Wife (*a-tsuma*) after the words Yamato Brave cried out in longing for his deceased consort, Lady Younger Sister Orange Tree. 85, 98, 101–4, 169
- EFFIGY PASS (Hanifu-zaka). Sometimes abbreviated to Habu, this mountain pass separating Yamato from Riversides is now in the Minami-Kawachi district of Osaka. 147
- EIGHTFOLD HEADWATERS (Ya-kami). The location of many rivers in Far Freshwater Sea in what is now the eastern part of Tottori prefecture. Its name can also be rendered Eightfold Spirits. 28–29, 32. *See also* LADY EIGHTFOLD HEADWATERS *under* Personal Names
- EIGHTFOLD SLOPES (Ya-saka). A place in Mountain Back, it is now a shrine in Kyoto. Several members of the royal family are named after it. 83, 96
- EMBRACED (Ina-sa). The shoreside in Billowing Clouds where Great Land Master cedes his realm to heaven's spirits. Its name is derived from *ida* (embrace), perhaps because it was surrounded by sandbars. 45, 47
- EVERGREEN OAKS (Kashii). The site of Chūai's palace in northern Lands End, in what is now the city of Fukuoka, it held a shrine dedicated to him and his consort Jingū. 111, 112
- EVERGREENS (Awa-ki). A place in Sunward, now somewhere in Miyazaki prefecture; the location of its Orange Tree River is not known. 17
- EVERWORLD (Toko-yo). A mythical island paradise far across the sea that was inhabited by beautiful immortals and orchards of golden oranges. Nativist scholars read the name as Evernight. 23, 39, 60, 95–96, 116, 165
- FALLEN (Ochi). A land that now lies southwest of Kyoto, it was later known as Oto. 88, 95
- FALLS (Taki). A place in Valley Edge, it is now a district of Hyōgo prefecture. 75

- FAR COVE (Tō-tsu). A common place name; the one mentioned in the *Kojiki* has been variously identified as being in Woods, Freshwater Sea, and Riversides. 82
- FAR FRESHWATER SEA (Tō-tsu-Ōmi or Tōtōmi). An ancient eastern land now in Shizuoka prefecture. Its name referred to Lake Hamana, which was farther away from the court than Lake Biwa. 22, Map 1
- FAR MARKET (Tō-chi). A place in eastern Yamato, it is now in the city of Sakurai in Nara prefecture. 76, 83
- FARTHEST ROAD (Michi-no-ku). The vast northern frontier of the Yamato realm, it extended over the northern end of Honshu and now encompasses the prefectures of Fukushima, Miyagi, Iwate, and Aomori. 72, Map 1
- FEASTERS (Abe). A place in Kudzu Hold, it is now in the Kita-Katsuragi district of Nara prefecture. Its ancient noble family originally provided food for royal feasts (*abe*). 78, 118, 181
- FEATHERLIGHT (Karu). A place in central Yamato south of Mount Ridge-Ringed, it was the site of the palaces of Itoku, Kōgen, and Ōjin. My rendering draws on its association with birds in the tale of its prince's ill-fated affair with his sister. 74, 77–78, 87, 92, 118, 150–54. *See also* PEAR TREE OF FEATHERLIGHT *under* Personal Names
- FEED PLACE (E-ga). The site of the barrows of Chūai, Ōjin, and Ingyō in Riversides, it is now in the district of Minami-Kawachi in Osaka. It was a famous marketplace dealing in livestock feed and fishing bait that is mentioned several times in the *Chronicles of Japan*. 117, 132
- FEED-MILLET PADDIES (Hie-da). A place in Yamato that is now a part of the city of Yamato-kōri-yama in Nara prefecture, it is named after the Japanese barnyard millet (*Echinochloa esculenta*) grown as food or fodder for horses. xviii, 3–4
- FIGHTERS (Kume). A place in central Yamato, now in the city of Kashihara in Nara prefecture, it is named after a branch of the clan of Fighters who settled there. 79, 186
- FINE IRON MINES (Ana-ho). The site of Ankō's palace at Boulder Top, it is now in the city of Tenri in Nara prefecture. A second place by this name is located in Fine Plumes (see below). 89, 157, 184, 186. *See also* FINE IRON MINES *under* Personal Names
- FINE PLUMES (Sa-ho). A region at the northeastern end of the Nara Basin centered around a mountain and river of the same name. Its eastern location associated it geomantically with spring. The fertility represented by plumes of rice ears in the name is juxtaposed with the destructive plumes of fire that appear in the story of its lady and her brother who rebel against Suinin. 80–81, 88–92, Map 2
- FINE SOIL (Mi-no). An ancient land in central Honshu just east of Lake Biwa, it now occupies southern Gifu prefecture. I have rendered the name Fine Soil, in accordance with one etymology, in order to distinguish it from two other such places whose names were written Three Moors. 44, 81, 93, 98, Map 1
- FINISHED MIGHTY HALLS OF STONE OVERHANG (Iwa-kuma-no-so-no-miya). The name of a shrine in Billowing Clouds, it was probably near the shrine of Izumo Taisha. 94
- FIRELIGHT (Hi). An ancient land on the southwestern coast of Kyushu and one of the four faces of Lands End, it now includes the prefectures of Saga, Nagasaki, and Kumamoto

- in southwestern Kyushu. The *Gazetteers* ascribe its name to the occurrence of mysterious supernatural fires there. 10, 72, Map 1
- FIRST HOME (Moto-su). A place in Fine Soil, it is now a district in Gifu prefecture. The name might also be rendered Mountain-Base Sandbars in reference to the sandbars of a river in the area. 81
- FIVE HUNDRED TREES (I-o-ki). A part of Little Plots, it is now in the Ama district of Aichi prefecture. 96–97, 118
- FLANK TOP (Waki-gami). The site of Kōshō's palace and barrow in Kudzu Hold, it is now in the city of Gose in Nara prefecture. 75
- FLIGHT (Asuka). Also called Far Flight (Tō-tsu-Asuka) in the *Kojiki* to mark its distance from Wavecrest, this site for the palaces of Ingyō and Tenmu is now in the Takaichi district of Nara Prefecture. In song it was preceded by the epithet *tobu tori no* (of soaring birds). 2, 89, 150, 178, Map 2
- FLOATING PADDIES (U-da). A damp and marshy mountainous vale in eastern Yamato, it is now a district of Nara prefecture. 65–66, 84, 97, 143, 174, Map 2
- FOAMING (Awa). An ancient eastern peninsular land and major sea route from ancient times, it is now at the southeastern end of Chiba prefecture, where it forms the entrance to Tokyo Bay. 98, Map 1
- FOAMWAY ISLE (Awa-ji-shima). An ancient land and the first of the eightfold isles, it lies between northeastern Shikoku and Honshu at the eastern terminus of the Inland Sea. The name could also be rendered Foxtail Millet Way because it is adjacent to that land. The *Chronicles of Japan* portrays it as a rugged landscape teeming with animal and plant life. Poems in the *Myriad Leaves Collection* mention its ferries. 10, 74, 112, 118, 135, 145, Map 1
- FOOD FIELDS (Ii-no). A place in Sacred Streams, it is now in the city of Matsuzaka in Mie prefecture. 110
- FOOD HEIGHTS (Ii-taka). A place in Sacred Streams, it is now located in the city of Matsuzaka in Mie prefecture. 75
- FORDING (Watarai). A shrine in Sacred Streams dedicated to Lady Bounty, it became the renowned Outer Shrine (*gekū*) bordering that of Heaven Shining, and is now a city in Mie prefecture. 50
- FOREST MOOR (Ke-no). A large mountainous land in the interior of northeastern Honshu, in the eighth century it was divided into an Upper portion (Kami-tsu-ke-no or Kōzuke), now in Gumma prefecture, and a Lower portion (Shimo-tsu-ke-no or Shimotsuke) to its north in what are now the prefectures of Tochigi and Ibaraki. 83, Map 1
- FORESTS (Mori). A place in Fine Soil, it now forms the Motosu district of Gifu prefecture. 97
- FOXTAIL MILLET (Awa). The easternmost of the four faces making up Shikoku, it is now the prefecture of Tokushima. Presumably named after its abundance of this grain, it was preceded in song by the epithet *shi-naga-dori* (gulping birds), referring to its grebes. 10, Map 1. *See also under* General Terms
- FOXTAIL MILLET FIELDS (Awa-ta). A place in Mountain Back, it is now in the eastern hills of the modern city of Kyoto. 75

- FRESHWATER SEA (Ō-mi). An ancient land surrounding the large inland body of fresh water now known as Lake Biwa in central Honshu. 2, 19, 40, 75, 78, 80, 81, 93, 109–10, 115–16, 120, 160, 177, 180, Maps 1 and 2. *See also* NEAR FRESHWATER SEA
- FROTH ISLE (Awa-shima). One of the first two children rejected by He and She Who Beckoned, it is described as afterbirth in the *Chronicles of Japan*. Its foamy nature suggests it is insubstantial and thus, like the leech child, unable to stand on its own. The name could also be rendered Our Shame Isle or Unmet Isle. It has been identified with several places in the Inland Sea. 9, 13, 136
- GATEWAY (To-sa). An ancient land on the southern face of Shikoku that is now Kōchi prefecture. The name refers to the narrow passage between its chief sheltered harbor and the open Pacific. 10, Map 1
- GATHERING (Mure). A generic place name indicating a relatively dense population in the manner of a village (*mura*). Several places bearing this name occupy a wide area stretching from the western end of Honshu to the eastern end of Shikoku. 89
- GENTLE DECLINE (Hira-saka). The gradually downward-sloping entryway to the underworld. One account in the *Chronicles of Japan* claims the name refers rather to the period of time between a person's final breath and their death. 16, 32. *See also* IFUYA PASS
- GLISTENING FENCE (Mizu-gaki). The site of Sujin's palace at the southwestern foot of Mount Three Loops, it is now in the Shiki district of Nara prefecture. 82
- GOOD MOORS (Yoshi-no). Located in the mountains south of the Nara Basin. Its natives presented tribute to the court in annual rituals. In the preface to the *Kojiki* it is the "southern hills" to which Tenmu flees. 2, 64–65, 124–25, 165, Map 2
- GRANARY (Kura). A place in Yamato, it is now in the Kita-Katsuragi district of Nara prefecture. 183
- GRAND SEA (Oshi-numi). The place in Kudzu Hold where Much Fare reigned in the interregnum after Seinei's death, it is now in the Kita-Katsuragi district of Nara prefecture. The name might refer to views of the sea afforded from its heights. 82, 173
- GREAT DEER (Ō-ka). Located in Sacred Streams, in what is now the Taki district of Mie prefecture, it was named after a powerful family descended from the Intercessors. 185
- GREAT FIELDS (Ō-hara). A common place name; nothing is known about this location. 118
- GREAT FORK (Ō-mata). A generic name. The one in the *Kojiki* is likely to have been in Fine Soil, now somewhere in Gifu prefecture. 80, 181, 186
- GREAT GRANARY (Ō-yake). Located in northern Yamato, it is now in the city of Nara. 75, 184
- GREAT ISLE (Ō-shima). Often identified as Yashiro-jima in Yamaguchi prefecture. Its tidal pools appear in poems from the *Myriad Leaves Collection*. 11
- GREAT LAND (Ō-kuni). A common place name; the one in Mountain Back mentioned in the *Kojiki* now belongs to the city of Uji south of Kyoto. 88
- GREAT LAND OF EIGHTFOLD ISLES (Ō-ya-shima-no-kuni). Initially referring to the first group of islands born to He and She Who Beckoned, it also became a general term for Japan. 2, 10, 33, 100
- GREAT MOOR (Ō-no). The site of Suiko's temporary tomb on the rugged eastern border of Yamato, it is now in the Uda district of Nara prefecture. 187

- GREAT PADDIES (Ō-ta). A place in Fine Soil, it is now somewhere in Gifu prefecture. 97
- GREAT PASS (Ō-saka). Also called Grand Pass (Oshi-saka), this strategic mountain pass on the main route between Yamato and Riversides is now in the Kita-Katsuragi district of Nara prefecture. The mountain of the same name is now known as Nijō-san. 66–67, 75, 84, 94, 119, 126, 132, 147–48, 150–51, 185, Map 2
- GREEN-WINGED TEALS (Takabe). An otherwise unknown location on Marsh Paddy Isle. 150
- GROVES (Iyo). One of the original eightfold isles, now Shikoku, it also refers to that island's elevated southwestern face in what is now the prefecture of Ehime. The name suggests its heights were heavily forested in ancient times. 10, 72, 154, Map 1
- HACKBERRY MANTLE (Maki-muku). The site of the palaces of Keikō and Suinin in Stonehold, it was bordered to the east by a mountain of the same name and to the south by Mount Three Loops. The area features some of the earliest grave mounds from the fourth century. 96, 100, 169, Map 2
- HALF HILLOCK (Kata-oka). The site of the barrows of Kōrei, Kenzō, and Buretsu in Kudzu Hold, it now includes parts of the Kita-Katsuragi district and the city of Yamato Takada in Nara prefecture. 77, 179–80
- HANGING TREE (Sagari-ki). A place in Mountain Back that is now in the Sōraku district southeast of the city of Kyoto, it was later named Sagaraka. 95
- HARD STONE (Kata-shiwa). A place in Riversides, it is now in Osaka. The same name is also given to a confluence of the Yamato-kawa and Ishi-kawa in poems from the *Myriad Leaves Collection*. 132, 183–84, 186
- HEADLAND (No-to). Derived from the Ainu word for peninsula (*not*), this large headland jutting out from the northwest coast of Honshu is now in Ishikawa prefecture. 83, Map 1
- HEAVEN'S BOULDER CAVERN (Ame-no-iwa-ya). The cave into which Heaven Shining retreats, it represents her death and resurrection in winter solstices and solar eclipses. 23–24, 45, 49
- HEAVEN'S TRANQUIL STREAM (Ame-no-yasu-no-kawa). The Milky Way. Its name can also be rendered Heaven's Eightfold Sandbars Stream. 20, 23, 42–43, 45
- HEIGHTS (Taga). An elevation in southern Freshwater Sea where He Who Beckoned was worshiped; its current location is not known. Another long-standing tradition places the shrine on Foamway Isle. 19
- HEMLOCK MOOR (Toga-no). A place in Second Harbor that is now a part of the city of Kobe, it is named after the *Tsuga sieboldii* conifer, native to Japan, that is known as the *tsuga* in modern Japanese and the Southern Japanese Hemlock in English. 114
- HEMP WEAVE (Asa-zuma). A place on the western end of the Nara Basin, it is now in the city of Gose in Nara prefecture. 133–34, 150. *See also* HEMP *under* General Terms *and* LITTLE YOUNG HEIR OF HEMP WEAVE *under* Personal Names
- HER MAJESTY'S THREE-TIPS POINT (Mi-tsu-no-saki). This place name refers both to a mooring in Wavecrest used by royal barges and to the three-tip leaves cast into its waters by Lady Crag. 137. *See also* THREE-TIP LEAVES *under* General Terms
- HERON ROOST (Sagi-su). A pond in Riversides, it is now in the city of Kashihara in Nara prefecture. 93

- HIDDEN (Nabari). Located in Splendid Land northeast of Yamato, it is now a city in Mie prefecture. The name could suggest a location tucked away in the mountains. 74
- HIDDEN FOLDS (Hida). An ancient land in the rugged mountainous interior of northern Honshu. The word *bida* refers to pleats or folds in a skirt. Map 1
- HIGH FINE IRON MINES (Taka-ana-ho). The site of Seimu's palace at Stone Place in Freshwater Sea, it is now in the Shiga district of Shiga prefecture. 110, 186
- HIGH HARBOR (Taka-tsu). The site of Nintoku's palace in Wavecrest, it is now by Osaka Castle. 133
- HIGH HOLLY MOOR (Taka-saji-no). This moor is named after the *saji* species of holly known in modern Japanese as *mochinoki* (*Ilex integra*). Its location has not been identified. 69–70
- HIGH HUTS (Taka-ya). The site of Ankan's barrow by a village in Riversides, it is now in the Minami-Kawachi district of greater Osaka. 183
- HIGH PLAINS OF HEAVEN (Taka-ma-ga-hara). The land in the sky where the Yamato dynasty's ancestral spirits resided. Its vast open spaces possibly harken back to the Turkic cultures of Central Asia. 7, 18, 23–24, 32, 47, 49, 51
- HIGH STOCKADE (Taka-ki). The name of this place in Grand Sea could also be rendered Tall Trees, Lofty Perch, or Hill Fort. 173
- HILLOCK FOOT (Oka-moto). The site of the palace of Jomei (Broad Brilliance, r. 629–641 C.E.), a son of Bidatsu who succeeded his great aunt Suiko and fathered Tenmu in turn, it is now in the Takaichi district of Nara prefecture. 186
- HILLOCK PADDIES (Oka-da). The site of Jinmu's palace in northern Lands End, it is now in the Onga district of Fukuoka prefecture. 61
- HORN (Tsunu). An ancient land in western Honshu facing Kyushu, it is now a district in Yamaguchi prefecture. A second place in Woods bearing this name appears in the title of a descendant of Kōgen. 79, 150
- HORNS (Tsunu-ga). A region in southern Yonder that is now the city of Tsuruga in Fukui prefecture. The *Chronicles of Japan* relates how it was visited by horned immortals from over the sea. 77, 116, 121
- HORN-PIERCED (Tsuno-sashi). The site of Much Fare's palace during her regency, it is now in the Kita-Katsuragi district of western Nara prefecture. 173
- HORSE PADDOCKS (Uma-kuda). An ancient eastern land on the Chiba Peninsula, it is now near the city of Kisarazu in Chiba prefecture. 22, 181
- HORSE PASS (Uma-saka). The site of Kōrei's barrow in Yamato, it is now in the Kita-Katsuragi district of Nara prefecture. 77
- HUMMING BULB POINT (Kabura-zaki). An otherwise unknown promontory in Floating Paddies named after the arrow Elder Brother of Deceit shoots at Jinmu's herald. 65
- HUT DOORS (Io-do). The site of Kōrei's palace, it is now in the Shiki district of Nara prefecture. 76
- HUT FIELDS (Io-bara). An ancient eastern land facing the Pacific, it is now in the Haibara district of Shizuoka prefecture. 77
- HUTS MOOR (Iori-no). The site of Senka's palace at Cypress Corner in Yamato, it is now in the Takaichi district of Nara prefecture. 183

- ICE RIVER (Hi-no-kawa). Located in Plowed Plots, it is now the Kako-gawa river running through Hyōgo prefecture. My rendering is derived from the characters its name is written with. 77
- IFUYA PASS (Ifuya-zaka). A mountain pass entering the underworld in Billowing Clouds, it is now a part of the city of Matsue in Shimane prefecture. Both the *Engi Rites* and the *Gazetteers* mention a shrine named after it. 16. *See also* GENTLE DECLINE
- IMMORTALS PASSAGE (Waka-sa). An ancient land of central Honshu on the coast facing the continent, it now comprises three districts in Fukui prefecture. It was the source of many maritime products sent to the court. According to the *Gazetteers*, it was named after two immortal youths from Korea who landed there. The name is also possibly derived from an early Korean word for sea route. 81, 116, Map 1
- INCOMING WAVES (I-nabi). A large region in Plowed Plots, it is now in the Kako district of Hyōgo prefecture. According to the gazetteer for Plowed Plots, the name is a corruption of Iri-nami (Entering Waves), marking the strong tidal pull at the Ice River's mouth. 96–97
- INDIGO (Ai). The site of Sovereign Keitai's barrow, it is probably now in the city of Ibaragi in Osaka. 182
- INDIGO WATERS (Ai-mi). A river in Fine Soil, it is now known as the Itadori-gawa. 44
- INUNDATED (I-jimu or I-shimi). Located on the Chiba Peninsula, it is now in the Isumi district of Chiba prefecture. The place is perhaps named after the powerful waves found there. 22
- ISLE PADDY (Shima-da). A common place name in early Japan. The first one to appear in the *Kojiki* is in Little Plots, in what is now the city of Nagoya. The second one is an otherwise unknown location ruled by descendants of Great Mortar. 72, 97
- ISLES (Shima). The easternmost portion of Sacred Streams, it now consists of the cities of Shima and Toba in Mie prefecture. 52
- ISLES IN THE OFFING (Oki-ga-shima). An ancient land and one of the original eightfold isles, this small archipelago off the coast of Honshu facing the continent in what is now Shimane prefecture played a central role in trade between Billowing Clouds and the Korean Peninsula. 10, 28, Map 1
- JADE RIVER (Nuna-kawa). Now the Hime-kawa in Niigata prefecture, it was a rich source of nephrite from prehistoric times, and is praised for its jade in poem 13: 32.47 from the *Myriad Leaves Collection*. 32, 34, 71–73, 78, 85, 87
- JEWEL HAND (Tama-de). The site of Kōan's barrow in western Yamato, it is now in the city of Gose in Nara prefecture. 73, 76, 79
- JEWEL HOARD GUILD (Tama-kura-be). A spot at the southern foot of Mount Ill Blowing whose spring waters are named Rested Wake Wellspring (I-same-no-shimizuru) after Yamato Brave recovers from his swoon there. Its precise location is unknown. 105
- JEWEL ISLAND (Tama-shima). A village and river where Jingū angles for sweetfish on the northern coast of Lands End, it is now in the Higashi-Matsuura district of Saga prefecture. 114
- JEWEL FENCE (Tama-gaki). The site of Suinin's palace in Yamato, it is now in the Shiki district of Nara prefecture. The name could also be rendered Soul Fence. 87
- KILNS (Sue). A place in Riversides named for its potters, it is now in the Senboku district of Osaka. 84

- KUDZU HOLD (Kazura-ki). The region around a mountain shrine in the southwestern Nara Basin that was the home of Master One Word, it was also the site of the palaces of Suizei, Kōshō, and Kōan. The *Chronicles of Japan* names it after kudzu-vine nets that Jinmu's force cast over a band of pygmy Burrowers there. The name of its mountain was preceded in song by numerous epithets. 73, 75, 78–79, 82, 119, 130, 133–34, 138, 146, 159, 166–67, 173, 184–85, Map 2
- KUDZU MOOR (Kazu-no). A large level area in Mountain Back, it now lies west of Kyoto. 40, 81, 120
- LADY GOSO SHRINE (Hime-goso-no-yashiro). The shrine to Lady Lustrous in Wavecrest. The *Gazetteers* mention a grove with the same name in Firelight. The element *goso* could be a transliteration of a Korean word. 129
- LADY ISLE (Hime-jima). Two islands bear this name, which can also be read Damsel Isle (Omina-shima). The first is on the northern face of Lands End in what is now the Higashi-Kunisaki district of Ōita prefecture. The second one visited by Nintoku was somewhere near Wavecrest. 11, 144
- LADY PADDIES (Hime-da). A place in Freshwater Sea mentioned in the *Engi Rites*, it now names a shrine in the city of Nagahama in Shiga prefecture. 81, 149
- LAND POINT (Kuni-saki). Originally referring to a cape in Abundance that jutted out into the sea at the northern end of Lands End, it is now two districts in Ōita prefecture. 77
- LANDS END (Tsukushi). Now called Kyushu, this large island at the southwestern end of the Japanese archipelago is one of the original eightfold isles. In the *Kojiki* the name is also used for the northernmost face of the same land in what is now Fukuoka Prefecture. The name could also be rendered Stone Carvers (Tsuku-shi) to mark the large stone effigies of people, animals, and shields that ring many of its ancient barrows. In song its name was prefaced by the epithet *shiranu-hi* (of ungoverned spirits). 10, 17, 50, 61, 72, 111–12, 114, 132, 182, Map 1
- LARGE PADDIES (Ōki-da). This place in northeastern Lands End now includes the city of Ōita and the prefecture of the same name. 72
- LEAFY CHESTNUTS (Ha-guri). This place was either located in Little Plots, in what is now the city of Ichinomiya in Aichi prefecture, or in Mountain Back, in what is now the district of Kuse south of metropolitan Kyoto. 75
- LEANING STAFF PASS (Tsue-tsuki-saka). Named for the staff Yamato Brave leaned on as he staggered home across this mountain pass, it is now in the city of Yokkaichi in Mie prefecture. 106
- LEVEL LAND (Nara). Named after its even terrain, this area included the hills to the north and northwest of the present-day city of the same name. In song it was prefaced by the epithet *ao-ni yoshi* (of fine green earth). 94, 128, 138, Map 2
- LEVEL PASS (Hera-zaka). Located in the southeastern portion of Mountain Back, it is now in the Sōraku district of Kyoto. 85
- LILY RIVER (Sai-gawa). A stream in Yamato, it is likely to have been an old course of the Asuka-gawa that has long since dried up. 70–71. *See also* LILY *under* General Terms
- LITTLE BRIDGE (O-bashi). Two places bear this name. The first was located in Net Hands at the southern tip of Lands End, and is identified with a consort of Jinmu. The second was a canal at Wavecrest dug in the reign of Nintoku. 69, 134

- LITTLE ELMS (O-tsuki). A place in the southern portion of Freshwater Sea, it is now in the city of Rittō in Shiga prefecture. 89. *See also* ELM *under* General Terms
- LITTLE ISLE OF BROOMCORN MILLET (Kibi-no-ko-jima). Now a peninsula in a district with the same name belonging to Okayama prefecture, it was a major port on the Inland Sea at the time when the *Kojiki* was written. It also appears as the name of a district in the *Kojiki's* account of Nintoku's reign. 11, 137
- LITTLE MOOR (O-no). A place in the western portion of Freshwater Sea, it is now in the district of Shiga in the prefecture of the same name. 75
- LITTLE PADDY PLOTS (O-hari-da). The site of the palaces of Suiko and Jomei in Yamato, it is now in the Takaichi district of Nara prefecture. 5, 159, 185, 187
- LITTLE PLOTS (O-wari). An ancient and powerful land on the Pacific coast of eastern Honshu, it now comprises western Aichi prefecture. 72, 75, 78, 83, 89, 92–93, 102, 104, 106, 118, 181, 185, Map 1
- LOFTY COVE (Taka-tsu). The location of a pond in Sunlit Swords built by Ini Inner Lad of Stonehold in the reign of Suinin, it is now in the Senboku district of Osaka. 89
- LOFTY EAGLE (Taka-washi). The site of Yūryaku's barrow in Riversides, it is now in the Minami-Kawachi district of Osaka. 172
- LOFTY MARKET (Take-chi). A central gathering place in Yamato, it is now in the city of Kashihara in central Nara prefecture. 22
- LONG BREATH (Oki-naga). Located on the eastern shores of Freshwater Sea, it is now in the Sakata district of Shiga prefecture. The name could refer to divers, or the lake's many grebes; or it could be a variant of Far Along (Iki-naga), marking its position on a road from the capital. 80, 82, 109–12, 114–16, 118, 130, 132, 181, 185
- LONG INLET (Naga-e). The site of Chūai's and Ingyō's barrows at Feed Place in Riversides, it now belongs to the Minami-Kawachi district of Osaka. 79, 117, 152
- LORDLY TREES RIVER (Tono-ki-gawa). Located somewhere in Riversides, in what is now metropolitan Osaka, this name can also been read as Uki or Tsuki. 145
- LOW HILLS (Sa-yama). The site of a large pond in Riversides, it is now in metropolitan Osaka. 89
- LOWLAND PADDIES (Hike-ta). A rugged portion of Rising Rapids that is now part of the city of Sakurai in Nara prefecture. Its environs are still home to wild boars. 163–64
- LUSTRATION (I-suzu). The name of the grand shrine in Sacred Streams and of the river running by it whose waters were used for purification rites. It is now within the city of Ise in Mie prefecture. Its name is prefaced by the epithet *saku-shiro no* (of splendid armbands) and is written Fifty Bells to mark the regalia used in its rites. 49
- MAJESTIC CONCEALMENT (Mi-kakuri). The site of Seinei's palace in Boulder Hamlet, it is now in the city of Sakurai in Nara prefecture. The name can also been rendered Flagon Chestnut (*mika-kuri*). 173
- MAJESTIC MIGHT (Mi-mi). A place in Immortals Passage, it is now in the Mikata district of Fukui prefecture. 81
- MANLY RIVER MOUTH (O-no-minato). The mouth of a river in Woods where Hallowed Harvest dies, it is now the mouth of either the Kino-kawa in Wakayama prefecture or the Onosato-kawa in Osaka. 62–63

- MANY DISTRICTS (Moro-gata). A large region in Sunward, it now encompasses three districts bearing the same name in Miyazaki prefecture. 122, 133
- MANY MELONS (Ya-tsuri). A place in Yamato named for its produce, it is now located in the Takaichi district of Nara prefecture. 80, 151
- MANY PADDIES (Ya-ta). A place in the northern half of the Nara Basin that the Sao-gawa runs through, it is now in the city of Yamato-Kōriyama in Nara prefecture. 118, 133, 137, 141-42, 184, Map 2
- MANY SHOALS (Ya-su). A place in on the southeastern shores of Freshwater Sea, it is now a district of Shiga prefecture. 81
- MARSH PADDY ISLE (Sa-do-shima). An ancient land consisting of a large island between the continent and northwestern Honshu in what is now Niigata prefecture, it is one of the original eightfold isles. It later became renowned for its gold mines and as a place of distant exile. 10, Map 1
- MARSHY RIVER MOUTH (E-no-ma). This place in southern Yonder is now a part of the city of Kaga in Ishikawa prefecture. 79
- MEETING COVE (Ai-zu). A generic place name; two such appear in the *Kojiki*. The first is in northern Honshu, and names three districts and a city in Fukushima prefecture. The second is located in an otherwise unknown part of Little Plots. 87, 92
- MEETING PASS (Au-saka). A staple of later love poetry, this strategic mountain pass between Mountain Back and Freshwater Sea is now in the city of Ōtsu in Shiga prefecture. 115
- METAL BRIDGE (Kana-hashī). The site of Ankan's palace at Riverbend in Yamato, it is now by the Magari-gawa in Nara prefecture. The name can also be rendered Metal Chopsticks. 182
- METAL HOE HILLOCK (Kana-suki-no-oka). An otherwise unknown hill at the northeastern end of the Nara Basin, it gets its name from a song by Yūryaku. 168
- MIDWARD (Uchi). A small level area by the Winding Riverbed River, it is now in the Tsuzuki district of greater Kyoto. 78
- MIDWAY (Naka). An old region of Straight Road, it now gives its name to a town and district in Ibaraki prefecture. 72
- MIGHTY HORSES (Mi-ma). A streamlet now bears this name in the Yoshino district of Nara prefecture. 146
- MIGHTY LAND (Mi-kuni). An ancient land on the northwestern shores of Honshu, it now occupies the city of Fukui in the prefecture of the same name. 132
- MIGHTY PLUMING CAPE (Mi-ho-no-misaki). Located on the coast of Billowing Clouds at the eastern tip of the Shimane Peninsula in the Yatsuka district of Shimane prefecture, it is now called Jizō-no-misaki. The name evokes its outward-thrusting shape and the waves that crash against it. According to the *Gazetteers*, it was made when a spirit pulled land over from Yonder to add to Billowing Clouds. 39, 46
- MIGHTY STANDING MOOR (Mi-tachi-no). The site of Suinin's barrow in Sedge Fields, it is now located on the outskirts of the city of Nara. 96
- MIGHTY SUMMIT (Mi-kami). A sacred place in Many Shoals located on the southeastern shores of Freshwater Sea, it is now in the Yasu district of Shiga prefecture. 80
- MIGHTY WELLSPRING (Mi-i). A generic place name describing a sacred enclosure for the spirit of a source of spring waters. 74, 80

- MORNING STOREHOUSE (Asa-kura). The site of Yūryaku's palace in Rising Rapids, it is now in the Shiki district of Nara prefecture. The name might also refer to a log-cabin style of building known as *aze-kura*. 94, 161
- MORTARS (Usa). A place in Abundance whose name refers to the mortars (*usu*) used for brewing saké, it is now a city in Ōita prefecture. According to the *Chronicles of Japan*, its lady married an ancestor of the Intercissors. 61
- MOSQUITO MOOR (Ka-no). A place in eastern Freshwater Sea, it is now in the town of Aishō in Shiga prefecture. 81
- MOTHER OAKS (Haha-ki). Named for a species of oak known as the *haha-so* (*Quercus serrata*), this ancient land in western Honshu on the coast facing the continent now occupies the western portion of Tottori prefecture. 13, 29, Map 1
- MOUNT BARROW (Sasaki-no-yama). A mountain to the east of Freshwater Sea, it is now in the Gamō district of Shiga prefecture. In the *Chronicles of Japan*, the ancestor of its magnates is ordered by Kenzō to guard the mountainside barrow of Grand Teeth as punishment for having been complicit in the latter's death. 160
- MOUNT CREVICE (Hasa-yama). A purely poetic mountain. Its crevices would offer concealment to the song's many doves. 154
- MOUNT EMBRACE (Ina-sa-yama). Perhaps referring to its position embraced by low-lying moors, this mountain in Yamato has been identified as the modern Sumisaka-yama, which is located at the southeastern end of the Nara Basin. 68
- MOUNT FURNACE (Kama-yama). The mountain in Woods where Hallowed Harvest is buried, it is now in the city of Wakayama in the prefecture of the same name. 63
- MOUNT GEMS (Tema-yama). Located in the land of Mother Oaks, it is now in the Saihaku district of Tottori prefecture. 29
- MOUNT GLEAMING (Kagu-yama). The name of this sacred mountain, which was believed to have descended from heaven to earth in ancient times, could also be rendered Mount Hanging. It is now east of Kashihara city in Nara prefecture. 13, 23, 24, 104, Map 2
- MOUNT HIGH EASE (Taka-yasu-yama). A mountain on the western border of Yamato, it is now located between the city of Osaka and the Ikoma mountain range. 145
- MOUNT ILL BLOWING (I-buki-yama). A large mountain at the northeastern end of Freshwater Sea bordering Fine Soil, it now straddles Shiga and Gifu prefectures. 105
- MOUNT LEVEL LAND (Nara-no-yama). Located on the northern hills of Yamato bordering Mountain Back. According to the *Chronicles of Japan*, it received its name when Sujin's forces leveled its plants and trees with their encampment. 128, 138
- MOUNT MIGHTY SANCTUM (Mi-moro-no-yama). 40, 84. *See also* MOUNT THREE LOOPS
- MOUNT MOURNING (Mo-yama). Now called Tennō-yama, this mountain is part of the city of Mino in Gifu prefecture. 44
- MOUNT PLAINS EDGE (Ha-kata-yama). The site of Kōshō's barrow in the southwestern portion of the Nara Basin, it is now in the city of Gose in Nara prefecture. 75
- MOUNT RIDGE-RINGED (Une-bi-yama). A sacred mountain in Yamato, it is now in the city of Kashihara in Nara prefecture. The site of the first sovereign's palace and grave, it also

- held the barrows of Iroku and Annei. In song it is often prefaced by the epithet *tama-dasuki* (jewel-sashed). 69, 71, 73–74, Map 2
- MOUNT SPIRIT COURT** (Hi-ba-yama). The site of the burial mound of She Who Beckoned; its present location is not known. The name is either a contraction of *hi-niwa* (spirit court), referring to a courtyard where ancestors were worshiped, or a reference to the leaves of the *hinoki* cypress. 13
- MOUNT SPUR PEAKS** (Tsuku-ba-yama). A holy mountain in Straight Road, now a city in Ibaraki prefecture, it is named for the twinned spurs on its summit. The *Gazetteers* and *Myriad Leaves Collection* describe it as a popular site for song fences. The name could also be rendered Stuck Leaf. 103
- MOUNT SUNLIT** (Hi-e-no-yama). A tall mountain towering over Lake Biwa and northeastern Kyoto. The name could also be derived from *hi-yoshi* (good sunlight). 40
- MOUNT SUNLIT SWARDS** (Kusa-ka-yama). A mountain ridge in the eastern portion of Sunlit Swards, it is now part of the Ikoma mountain range between Osaka and Nara. 162
- MOUNT SUSTENANCE** (Uka-yama). The initial site of Great Land Master's palace in Billowing Clouds northeast of the Grand Shrine of Izumo in Shimane prefecture, it is now called Misaki-yama. 32
- MOUNT THOUSAND RICE EARS TALL** (Taka-chi-ho-yama). The mountain in Sunward where Ripening Rice Ears Lad first descends from heaven. It is now in the Nishi-Usuki district of Miyazaki prefecture. 2, 50, 59
- MOUNT THREE LOOPS** (Mi-wa-yama). A mountain at the eastern end of the Nara Basin, it is now in the city of Sakurai in Nara prefecture. Also called Mount Mighty Sanctum to mark the presence of its shrine to Master Great One, it represented a powerful region as far back as the fourth century. The river of the same name where Yūryaku encounters Red Boar Child flows through Rising Rapids. In song its name was prefaced by the epithet *uma-sake no* (of fine rice wine). 85, Map 2. *See also* MOUNT MIGHTY SANCTUM
- MOUNTAIN BACK** (Yama-shiro). An ancient land at the northern end of the Yodo Basin in central Honshu that is now occupied by Kyoto. It was named for its location behind the northern hills of the Nara Basin. In song the name was prefaced by the epithet *tsuginefu* (lined with seedlings). 22, 78, 80, 82, 85–86, 88, 95, 109, 115, 137–40, 161, 184–86, Maps 1 and 2
- MOUNTAIN GORGES** (Ka-i). A rugged land in the eastern interior of Honshu, it now occupies Yamanashi prefecture. The name could also be derived from the word for a river confluence (*kawa-bi*). In song it was prefaced by the epithet *nama-yomi no* (of grim shadows). 81, 103, 150, Map 1
- MOUNTAIN PATH** (Yama-ji). A place in Yonder, in what is now Fukui prefecture, its precise location is unknown. 132
- MOUNTAIN-EDGE ISLETS** (Su-wa). A lake in Sloping Moors, it now names a district and city in Nagano prefecture. In addition to describing the triangular islets found in the lake's waters, the name could also be rendered Mountainside or Cliff Face. The place where Brave Southward Smelter submitted to Brave Mighty Thunderbolt Man is now the site of a shrine to the former. 46

- MOUNTAINSIDE (Yama-no-be). The site of the barrows of Sujin and Keikō in Stonehold, it is now in the city of Tenri in eastern Nara prefecture. 87, 89, 93, 110
- MUCH LOWING (Ta-mu). A mountain at the southeastern end of the Nara Basin, it is now in the city of Sakurai in Nara prefecture. 82, 109
- MUCH RICE (Ta-me). A place in Little Plots, it is now in the city of Toyohashi in Aichi prefecture. 185, 186
- MUDDY LAGOON (Hiji-kata). Once part of Near Freshwater Sea, it is now in the city of Kakegawa in Shizuoka prefecture. 128
- MULBERRY PADDIES (Kuwa-ta). A generic name for any area planted with mulberry trees. The one mentioned in the *Kojiki* is now two districts in greater Kyoto. Leaves from the white mulberry (*Morus alba*) fed silkworms, and its fruits were used in medicine. 186
- NARROW FIELDS (Sa-wara). A place in Riversides, it is now in the Kita-Kawachi district of Osaka. 79
- NEAR FRESHWATER SEA (Chika-tsu-Ōmi). An alternate name for Freshwater Sea used to distinguish this lake from Far Freshwater Sea. The *Kojiki* preface associates it with Seimu's reign. 2, 40, 75, 81, 93, 109–10, 120, 180. *See also* FRESHWATER SEA
- NEAR ISLES (Chika-no-shima). Among the first islands created by He and She Who Beckoned, it now forms the Gotō archipelago west of Nagasaki. The islands were a popular stopping-off point on the sea route to China, and were often the first part of Japan sighted by foreigners. According to the *Gazetteers*, they were named by Great Perfect Lad for their proximity to the land of Firelight. 11
- NEAR TOMORROW (Chika-tsu-Asuka). An otherwise unknown place in Riversides closer to Wavecrest than Yamato. The name's origin in a tale of treachery is unique to the *Kojiki*. 149, 177
- NET HANDS (A-ta). The rich fishing grounds of this area at the southern end of Lands End in what is now the Hioki district of Kagoshima prefecture lay at the heart of the Fierce Southern Folk's territory. 52–53, 69
- NET HAULERS (A-ki). This ancient land in western Honshu facing Shikoku on the Inland Sea is now in Hiroshima prefecture. Its name could be a contraction of *a-biki* (net pullers), reflecting the rich fishing grounds it possessed. 61, Map 1
- NETTERS (A-da). A village of cormorant keepers in western Yamato, it is now in the city of Gojō in Nara prefecture. 64, 89
- NEW PLOTS (Nii-bari). A generic term for eastern lands recently converted into rice paddies by settlers. In the *Kojiki* it refers to a particular place in Straight Road that is now part of the city of Tsuchiura in Ibaraki prefecture. 103
- NORTH FIELDS (Kuta-wata). Located in eastern Freshwater Sea, it is now in the Gamō district of Shiga prefecture. 160
- OAK WAY ISLE (Ichi-ji-shima). This island mentioned by Ōjin in a song appears nowhere else. The name could be connected to the trees and roads that feature prominently later in the song. 121. *See also* RED OAK *under* General Terms
- OAK WELL (Ichii-i). A place in Clay, it is now in the city of Tenri in eastern Nara prefecture. 75, 121. *See also* RED OAK *under* General Terms

- OFFERINGS PADDY HILLOCK (Tsuki-da-oka). The otherwise unknown site of Seimu's barrow in Yamato, it is said to have been close to Jinmu's resting place. 73
- OLD MARKET (Furu-chi). The site of Ankan's barrow in Riversides, it is now in the Minami-Kawachi district of Osaka. 182
- ONWARD ISLE (Iki-no-shima). An ancient land and one of the original eightfold isles, it is a large island lying off the northwest coast of Kyushu in what is now Nagasaki prefecture. Its ancient harborage is mentioned in the *Wei Account*. The element *iki* is derived from *yuki* (to go), referring to its location on the route between Yamato and the Korean Peninsula. 10, Map 1
- ORANGE TREES (Tachibana). A place in Yamato, it is now part of the Takaichi district in Nara prefecture. 151, 183. *See* ORANGE TREE *under* General Terms
- OUR HORSEWHIPS (A-muchi). A place in Yamato, it is now in the city of Tenri in Nara prefecture. My rendering is intended to associate it with the martial might of the nearby shrine of Boulder Top. 22
- OUT-THRUST (Izu). An ancient land comprising a peninsula of the same name on the Pacific coast of eastern Honshu in what is now Shizuoka prefecture. Map 1
- OVERSEAS (Kara). Originally referring to the small kingdom of Kaya on the southern tip of the Korean Peninsula, this word subsequently became a general term for continental East Asia. 40, 50, 125, 138, 159–61, 177
- OX PASTURES (Ushi-ka). An area in Plowed Plots that was rich in cattle, it is now in the city of Himeji in Hyōgo prefecture. 77
- PADDY SHRINE (Ta-miya). This place is either in the land of Second Harbor, in what is now the city of Hirakata in northeastern Osaka, or in Yonder, in what is now the city of Sakai in Fukui prefecture. 132
- PADDY VILLAGE (Ta-mura). A place in Yamato, it is now a part of the city of Nara. 186
- PADDY WELL (Ta-i). A generic place name; many are found in the lands of Billowing Clouds (now Shimane prefecture) and Woods (now Wakayama prefecture). 132, 151
- PADDYBOUND (Ta-naka). A common place name. The one mentioned here is believed to be in the Takaichi district of Nara prefecture. 22, 78
- PAEKCHE (18 B.C.E.–660 C.E.). Known as Kudara in Japanese, it was a traditional ally of Yamato on the southwestern end of the Korean Peninsula. Many of its elite settled in the Japanese archipelago after their kingdom fell to the combined forces of Silla and Tang China in 660. In the *Kojiki*, one of its kings presents Confucian scholars and texts to Ōjin. In the *Chronicles of Japan*, another king offers a Buddha image to Kinmei, thereby marking the official introduction of that religion to Japan. In song it was prefaced by the epithet *koto-saeku* (of broken speech). xv, xxiv, 110, 114, 125, 146, 185
- PAEKCHE PLACE (Aya). A part of Sandy Hollows in what is now the Ayauta district of Kagawa prefecture; as the name indicates, it was inhabited by immigrants from Paekche. 110, 146, 186. *See also* PAEKCHE FOLK *under* General Terms
- PAEKCHE POND (Kudara-no-ike). A pond in Kudzu Hold built by immigrants from Korea under Ōjin, it is now in the Kita-Katsuragi district of Nara prefecture. 125
- PAMPAS MOOR (Kaya-no). This place in North Fields is now in the Echi district of Shiga prefecture. 160, 177

- PERSIMMON PLACE (Kaki-no-moto). Now in the city of Tenri in eastern Nara prefecture, this place also gave its name to the clan of the famous seventh-century poet Hitomaro. The persimmon (*kaki*, *Diospyros kaki*) was highly valued in Japan from Yayoi times for its fruit, leaves, and wood. 75
- PILED RICE EARS (Ho-zumi). An area in the northeastern end of Yamato, it is now the Yamabe district of Nara prefecture. 69, 77, 111
- PINE BAY (Matsu-ra). An important pasturage and port in northwestern Lands End; two coastal districts named Matsuura are now found in the prefectures of Nagasaki and Saga. The *Wei Account* describes its people fishing and harvesting abalone. The *Gazetteers* and the *Chronicles of Japan* claim it was originally named Mezura (Remarkable) by Jingū when she caught sweetfish there. The yearly rite held by local women there commemorating this act is portrayed in several poems from the *Myriad Leaves Collection*. 114
- PINE SPUR (Matsu-no-o). A shrine in Kudzu Moor, now near Arashi-yama in Kyoto. The element *o* (tail) refers to a narrow ridge at the base of a mountain. 40
- PLOWED PLOTS (Hari-ma). An ancient land on the Inland Sea coast of western Honshu that is now a part of Hyōgo prefecture, it was an important overland route between Billowing Clouds and Yamato. 77–78, 82, 93, 96–97, 161, 173, 176, Map 1
- PLUMED NOBLE (Ho-muchi). Two places with this name appear in the *Kojiki*. The first is a guild in Sacred Streams, in what is now Mie prefecture. The second is in Broomcorn Millet, now in the district of Ashina in Hiroshima prefecture. 81–82
- PLUMEGRASS PADDIES (Chi-ta). A peninsula in Little Plots, it is now a district of Aichi prefecture. The place is named after the plumed *chigaya* reed (*Imperata cylindrica*) called bladygrass, bloodgrass, and cogon in English. 75
- PLUMES (Ho). An ancient land in Three Rivers, it now belongs to the city of Toyokawa in Aichi prefecture. 81
- POND (Ike). A shallow lake in Yonder, it is now in the city of Nagaoka in Niigata prefecture. 89
- PONDSIDE (Ike-no-be). The site of Yōmei's palace by the pond of Boulder Hamlet, it is now in the city of Sakurai in Nara prefecture. 186
- POOLING RIVER (Yodo-gawa). The main artery connecting Mountain Back to Riversides and the sea. Its name describes the pockets of calm water that form in its flow. Map 2
- PORT ISLE (Tsu-shima). An ancient land and one of the original eightfold isles; its location midway between northwestern Kyushu and Korea made it an important harborage. It is described in the *Wei Account* as a rugged, heavily forested island whose people relied entirely on the sea for their livelihood. 10, 22, Map 1
- POST FORK (Kui-mata). A generic place name; the one mentioned in the *Kojiki* has been linked to Kumata in the eastern ward of metropolitan Osaka. 110, 118
- PRECIOUS PLUMES (Tama-ho). The site of Keitai's palace in Boulder Hamlet, it is now in the city of Sakurai in Nara prefecture. 181
- PROMONTORY (Oshi-ka). A district in the northernmost province of Farthest Road that thrust out onto the Pacific coastline, it is now in Miyagi prefecture southeast of the city of Sendai. 76

- PURE FIELD (Kiyomi-hara). The site of Tenmu's palace at the southern end of the Nara Basin, it is now in the Takaichi district of Nara prefecture. 2–3
- PURPLE PAVILION (Ô-miya). A formal Chinese term for the royal palace. Purple was associated with the northern Pole Star, which was a celestial symbol of royal authority throughout East Asia. 4
- PUSH OF FLOATING PADDIES (Uda-no-ukachi). A mountain pass in eastern Yamato, it is now in the Uda district of Nara prefecture. 65
- RACING WATERS (Hashiri-mizu). Now known as the Uruga Straits, it is a sea channel between the Miura and Bôsô peninsulas in Kanagawa prefecture. 102
- RAVINE BRIDGE (Kura-hashî). The site of Sushun's palace in Yamato, it is now in the city of Sakurai in Nara prefecture. The mountain of the same name is now called Otowa-yama. 187
- REAP BANNER (Kari-hata). A place in Mountain Back, it now in the Sôraku district south-east of metropolitan Kyoto. 80, 88
- REAP FEATHER WELL (Kari-ha-i). A place in Mountain Back, it is now in the Tsuzuki district south of the modern city of Kyoto. 161
- REAPED REEDS (Ashi-gara). Perhaps named after a nearby reed-filled lake, this strategic pass between Yamato and the eastlands is now a part of the city of Hakone in Kanagawa prefecture. 103
- RED BEAN ISLE (Azuki-shima). One of the islands made by He and She Who Beckoned, it now lies between Shikoku and the western end of Honshu. 11. *See also* RED BEAN *under* General Terms
- REED PADDIES (Ashi-da). A place in Kudzu Hold, it is now in the Kita-Katsuragi district of Nara prefecture. 146
- REFRESHED (Suga). A place in Billowing Clouds, it is now in the Ôhara district of Shimane prefecture. In the *Gazetteers* Raging Man also names a nearby place Calmed (Yasuki) in similar fashion. 27, 130
- REST HOUSE (Fuse). A common place name; it marks the presence of a public travel lodge (*fuse-ya*). 132
- RICE HOLD (Ina-ki). A place in Little Plots, now in the Niwa district of Aichi prefecture. Its name could refer to a granary or a stockade made from bundled sheaves of rice ears. 89
- RICE PADDIES (Ina-da). A place in eastern Billowing Clouds that is given to Foot-Stroking Elder by Raging Man, it is now in the town of Oku-izumo in Shimane prefecture. 25, 27. *See also* LADY WONDROUS RICE PADDIES *under* Personal Names
- RICE PLOTS (Ina-ba). An ancient land to the east of Billowing Clouds on the coast of central Honshû facing the continent, it now occupies the eastern half of Tottori prefecture. 28–29, 82, 93, Map 1. *See also* FOOT-STROKING ELDER *under* Personal Names
- RICH SOIL (Mi-no). A village in Riversides where Great Paddies Lordling is discovered by Sujin's messengers, it is now in the city of Yao in greater Osaka. My rendition here is intended to distinguish it from the similarly named Fine Soil. 84
- RISING RAPIDS (Hatsu-se). The region around a river that rises in the mountains southeast of Three Loops, it is now in the Shiki district of Nara prefecture. The rugged terrain

- where the river first descends into the Nara Basin is evoked in its poetic epithet *komoriku no* (hidden by hills). It was the site of the palaces of Yūryaku and Buretsu, both of whom bore it in their names, and is associated with burial grounds in Pear Tree of Featherlight's song to his sister. 72, 78, 151, 155–62, 168, 179–80, 184, 187, Map 2
- RIVER FORK (Kawa-mata). A generic place name. This one in Riversides is now a part of the city of Kashihara in Nara prefecture. 73, 82
- RIVER HEAD (Kawa-kami). The site of Suinin's palace at the southern end of Riversides, it is now in the Sennan district of metropolitan Osaka. 81, 89
- RIVERBANK (Kawa-be or Kawa-no-be). A place west of Wavecrest, now a district in Hyōgo prefecture, it was associated with the Soga clan. 78
- RIVERBEND (Magari). A generic place name; this one is the site of Ankan's palace in Yamato, in what is now the city of Kashihara in Nara prefecture. 182
- RIVERBOUND (Uchi). Located just southwest of the Yamato vale in what is now the city of Gojō in Nara prefecture. The word *uchi* literally means "middle" or "within," suggesting an area surrounded by river waters. In song it was prefaced by the epithet *tama-kiwaru* (gem-cutting). 78, 111–13, 116–17, 122, 125, 144, Map 2
- RIVERSIDES (Kawa-chi or Kōchi). An ancient land in the Yodo Basin south of Mountain Back, it is named after the Pooling River (Yodo-gawa) running through it. 22, 78, 84, 109, 117, 132, 152, 162, 172, 182–83, 186, Maps 1 and 2
- ROADS END (Michi-no-shiri). A generic place name, it describes the portion of an administrative circuit farthest from the capital. 22
- ROADWAY (Su-chi). A place in Splendid Land, it is now a part of Mie prefecture. 74
- ROBES (Koromo). A place in Three Rivers, it is now a city in Aichi prefecture. The name suggests it was a wealthy regional center for weaving textiles. 89
- ROLLING STRAITS (Yura-no-to). A sea channel between Woods and Foamway Isle in what is now Hyōgo prefecture. Its name refers to its powerful waves. 145
- ROUGH RIVER (Ara-kawa). A place in Woods, it is now in the city of Iwade in Wakayama prefecture. 82
- ROUGHSPUN (Shiritsu-ki). Named after a reddish roughspun cloth called *shitsu* or *shitsu-ori*, this place in Broomcorn Millet is now in the city of Ibara in Okayama prefecture. 118
- ROUND HOLD (Tsutsu-ki). A place in southern Mountain Back, it is now part of the city of Kyōtanabe in greater Kyoto. The name could also be rendered Enwrapped Fort in reference to its protected position between mountains and a river. 80, 82, 88, 138, 140, Map 2
- RUNOFF PADDIES (Nuka-ta). Located in the northern end of the Nara Basin in what is now the Yamato-Kōriyama district of Nara prefecture. Its name is derived from *nuki-ta*, meaning paddies filled with the excess floodwaters of a river. The name could also be rendered Square Paddies. According to the *Revised Genealogies*, the element *nuka* refers to a horse's forehead. 22, 38, 118
- RUSHING WAVES (Nami-haya). The ford at the mouth of a delta tributary by Wavecrest, it is now a landlocked part of metropolitan Osaka. 62
- SACRED STREAMS (I-se). An ancient holy land on the Pacific coast of central Honshu that is now part of Mie prefecture, its name refers to the many streams that run through its

- famous network of shrines. One alternate etymology makes the name a variant of Sea Cliffs (*Iso*). In song it was prefaced by the epithet *kami-kaze no* (of spirit winds). xxiii, 68, 72, 75, 81, 83, 89, 101, 110, 125, 168, 182, 185, Maps 1 and 2
- SAKÉ SIGHT (Saka-mi). A place in Plowed Plots, it is now in the city of Kasai in Hyōgo prefecture. 151
- SALT BLOCKS (Kata-shio or Kitashi). A place in Riversides, perhaps at its eastern end in what is now the city of Kashiwara in greater Osaka. 73
- SANCTUM (Muro). The site of Kōan's palace at the western end of the Nara Basin, it is now in the city of Gose in Nara prefecture. 75
- SANDY HOLLOWES (Sa-nuki). The northernmost of the four faces of Shikoku, it is now the prefecture of Kagawa. The name could be derived from *isa-nuki* (sand piercing) in reference to the many basins and hollows formed by the sudden rains that washed sandy soil down from its mountains. In song it was prefaced by the epithet *tama-mo yoshi* (of fine gem seaweed). 10, 80, 110, Map 1
- SANDY RIVER (Iza-kawa). The site of Kaika's palace and barrow in Spring Haze, it now flows from Mount Kasuga west to join the Sao-gawa. 79, 82
- SAPPAN WOOD (Suō). An ancient land at the western end of Honshu in what is now Yamaguchi prefecture, it is named after the flowering tree *Caesalpinia sappan*, whose wood was a source of dark pink dye. 22, Map 1
- SCARLET LILY (Ichishi). A part of Sacred Streams that is now in the city of Tsu in Mie prefecture, it is named after the brilliant-hued poisonous red spider lily (*Flycoris radiata*). 75, 92
- SCATTERED GARDENS (Hafuri-sono). A place in Mountain Back by the Winding Riverbed River, it is now in the Sōraku district southeast of Kyoto. 87
- SEA SLOPE (Una-saka). The vanishing point on the ocean horizon, it separated the worlds of the living and the dead. When the daughter of Great Ocean Majesty shuts it, she ensures that humans will be unable to survive underwater. 58
- SEA WAY (Muna-kata). Now in Fukuoka prefecture, this archipelago just off of the northern coast of Lands End was a major trade center with the Korean Peninsula from the fourth century onward. Many of its rocks were worshiped with offerings of swords, mirrors, jewels, metal hair ornaments, and glass. The name could also be rendered Bodily Form or Dry Lagoon. 21–22, 38
- SEATOP (Una-kami). An area occupying the Chiba Peninsula and its environs, it was divided into Upper (*kami*) and Lower (*shimo*) portions corresponding respectively to the districts of Ichihara and Kaijō in modern Chiba prefecture. 22, 80–81, 94–95
- SECOND HARBOR (Settsu). An ancient land just west of Riversides in central Honshu, it now includes southeastern Hyōgo prefecture and the northern half of greater Osaka. Maps 1 and 2
- SEDGE FIELDS (Suga-wara). A place in northern Yamato, it is now in the city of Nara. 96, 158. *See also* SEDGE *under* General Terms
- SEDGE HAT (Kasa). A place in Broomcorn Millet, it is now in the city of Kasaoka in Okayama prefecture. Conical hats woven from this material were often likened to mountains. 77. *See also* SEDGE *under* General Terms

- SELF-SHAPED ISLE (Ono-goro-shima). The first island created in the *Kojiki*. Its current location in the Inland Sea is not known. 9, 13, 136
- SERRIED SHIELDS (Tata-nami). The site of the barrows of Seimu and Jingū at Blooming Tree in Yamato, it is now in the city of Nara. 111, 118
- SHEER GULLIES (Taji-ma). An ancient land on the coast of central Honshu facing the continent, it is now part of northern Hyōgo prefecture. The name could refer to the bare-sloped ravines separating its dells. 74, 82, 93, 95–96, 130, Map 1
- SHIELD COVE (Tate-tsu). A small bay on the coast of Sunlit Swords that was later called Water Pepper Cove (Tade-tsu) after the *Persicaria hydropiper*, or *yama-kitade* in modern Japanese, which grows in damp places and shallow water, and whose seeds are added to wasabi to increase its pungency. Centuries of change to the coastline make it impossible to determine this place's present location. 62
- SHIP TIMBER (Funa-ki). A generic place name in early Japan, it refers to timber-rich locations settled by branches of the guild of shipwrights. 72
- SHOALBOUND (Uji). A region in Mountain Back, it is now a city south of Kyoto. The name is derived from *uchi* (within), evoking its sandbar-strewn waters. Songs described the strength of its violent rapids with the epithet *chihayaburu* (a fearsome force). 118–20, 122, 126–28, 133, 185, Map 2
- SHOOTING SUNRAYS (Mu-sashi). This ancient eastern land now includes portions of Tokyo and the adjoining prefectures of Saitama and Kanagawa. Its name might reflect how it would have been perceived from the gloomier land of Billowing Clouds to its west. 22
- SHORE PADDIES (Kishi-da). A village at the northeastern end of the Nara Basin in Yamato, it is now in the Yamabe district at the northeastern corner of Nara prefecture. 78
- SHRIKE (Mozu). Located in the city of Sakai in greater Osaka, it is the site of several barrows, including those of Nintoku, Richū, and Hanzei. According to the *Chronicles of Japan*, it was named Shrike Ear (Mozu-no-mimi) after a bird appeared out of the ear of a dead deer at the place. The *mozu* (*Lanius bucephalus*) is known as the bull-headed shrike in English. 145, 149–50
- SHRINE WAY (Miya-ji). A place in Three Rivers, it is now the city of Toyokawa in Aichi prefecture. 110
- SICKLE STORE (Kama-kura). A place in Slopeward that became the second capital of Japan in the thirteenth century, it is now a city in Kagawa prefecture. 110
- SILKEN FOLK (Hata). A common place name in early Japan, referring to settlements of immigrant silk weavers from Korea. The one in the *Kojiki* was located in Lofty Market in central Yamato, and is now a part of the Takaichi district of Nara prefecture. 78, 132. *See also* SILKEN FOLK *under* General Terms
- SILLA (57 B.C.E.–935 C.E.). Known as Shiragi in Japanese, this familiar foe of Yamato Japan was once limited to the southeastern portion of the Korean Peninsula. In the time the *Kojiki* was being written, it had conquered the entire peninsula and was perceived as a very real military threat. In song it was prefaced by the epithet *taku-zuno no* (of corded mulberry bark), perhaps because the first two syllables of its name were homophones for *shira* (white). xv, xxiv, 40, 113–14, 125, 128, 151

- SILVER (Shiro-kane). Named for its wealth in the precious metal, this part of Fine Soil is now in the city of Seki in Gifu prefecture. 110
- SLEPT TOGETHER (Ai-ne). This otherwise unknown beach only appears in a song, where it is prefaced by the epithet *natsu-kusa no* (of summer grass). 155
- SLOPE BEND (Saka-ori). The site of Yamato Brave's camp in River Gorges, it is now in the city of Kōfu in Yamanashi prefecture. The name denotes a path that winds down a hill. 103
- SLOPE BEND POND (Saka-ori-no-ike). The location of this pond in Featherlight that was dug under Sujin is currently unknown. 87
- SLOPE FOOT (Saka-moto). A place in Wellsprings, it is now in the city of Izumi in Osaka. 79, 157
- SLOPEWARD (Saga-mu). An ancient land in eastern Honshu that became a province in the seventh century, it now occupies central and western Kanagawa prefecture to the south of Tokyo. Various etymologies for the name include: Slope Sight (Saka-mi), describing the view from Ashigara Pass; Steep Tops (Saka-gami), because of its rugged terrain; and Cold River (Saga), from an early Korean word. 102–3, Map 1
- SLOPING MOORS (Shina-no). Now the prefecture of Nagano, it is a landlocked mountainous region in the interior of northern Honshu that was bordered by ten other lands. One etymology takes *shina* to be the Japanese lime (*Tilia japonica*), a mountainside species of linden or basswood tree. The mountain pass Yamato Brave travels through is now called Misaka Pass. 46, 72, 93, 104, Map 1
- SMALL STREAM (O-gawa). The river where Jingū fishes on the northern shore of Lands End now runs through Saga prefecture. 114
- SMITHY (Sana). An ancient district of Sacred Streams holding a shrine to the spirit Strong Man of Heaven, it is now in the Taki district of Mie prefecture. 50, 81
- SOGA. The Yamato seat of a powerful clan of the same name whose members bore close ties to Korean nobility, it is now in the city of Kashihara in central Nara prefecture. The name could be an early Korean word for a large settlement, or a reference to sedge grass (*suga*), or the princely khan of the Korean Sor clan. 78, 183, 186
- SOILED BREECHES (Kuso-bakama). A ford across the Pooling River in Riversides, it is now a part of the city of Hirakata in greater Osaka. Many commentators reject the *Kojiki*'s claim that this was the original name of the ford across the northern end of the Pooling River, more commonly known as Camphor Leaves (Kusu-ba). 87, 161
- SOUR SIGHT (Shibu-mi). A place in Three Folds, it is now in the city of Tsu in Mie prefecture. My rendering of this name follows the characters used to write it out, although its etymology remains uncertain. The element *shibu* refers to something astringent in general and the inner skin of a chestnut in particular. Perhaps the name indicated a place where such trees were cultivated. 80–81
- SPIRIT RIVER (Hi-no-kawa). The principal river of Billowing Clouds and its myths, now known as the Hii-kawa, it is described in the *Gazetteers* as being rich in sweetfish and trout. One etymology takes *hi* to refer to wooden gutters that carried water from the river to its well-irrigated fields. 25–26, 28, 94, 100

- SPLENDID LAND** (Iga). An ancient land in the interior of central Honshu, it now names a city in Mie prefecture. The name is derived from the word *ika* (splendid, sacred, or dread). 74, 83, Maps 1 and 2
- SPREAD ISLES** (Shiki-shima). The site of Kinmei's palace, it is now in the Shiki district of Nara prefecture. The name eventually came to refer to the entire Japanese archipelago. 183
- SPRING HAZE** (Kasu-ga). The site of Kaika's palace and a central shrine of the Intercessors, it is now a mountain and park at the northeastern edge of the Nara Basin. The name could also be rendered Spring Sun, Hazy Place, or Spirit Dwelling. 75–76, 79–80, 89, 168, 171, 179, 183, 185, Map 2
- STARRY RIVER** (Hoshi-kawa). A river in the northeastern corner of the Nara Basin, it is now in the Yamabe district of Nara prefecture. 78
- STOCKADES** (Ki-e). An ancient northern land, it is now in the Futaba district of Fukushima prefecture. 22
- STONE PLACE** (Shi-ga). Originally located at the southern end of Freshwater Sea, it now names a prefecture and district. Its stone-strewn shores provided the material for Tenchi's fortified palace. 110, Map 2
- STONE QUARRY** (Izu-shi). A place in Sheer Gullies whose shrine housed treasures that had allegedly been brought from Silla by Sunspear of Heaven, now a district in Hyōgo prefecture. 130–31
- STONE SAKÉ CUP** (Iwa-tsuki). The hillside site of the barrows of Kenzō and Buretsu at Half-Hillock in Yamato, it is now in the city of Yamato-takada in Nara prefecture. 179–80
- STONE STEPS** (Shina-ga). A place in Riversides that holds the barrows of Bidatsu, Yōmei, and Suiko, it is now in the Minami-Kawachi district of Osaka. The name refers to the land's broad ascent into the Takenouchi-tōge mountain range. 187
- STONEHOLD** (Shi-ki). Two places in the *Kojiki* bear this name. The first, now a district in central Nara prefecture, was the site of the palaces of Sujin, Suinin, and Kinmei. The second was located in Riversides and is now a part of metropolitan Osaka. 68, 72–74, 82, 87–89, 94, 109, 162, Map 2
- STONY BARRENS** (Soni). A portion of Floating Paddies whose barren ground was filled with stones, it is now in the Uda district of Nara prefecture. 143
- STRAIGHT ROAD** (Hita-chi). An ancient land on the Pacific coast of eastern Honshu that is now Ibaraki prefecture, it was possibly named after the straight route its main road took into the north. The *Gazetteers* describe it as a paradise blessed with rich soil and bountiful seas, and also offers two etymologies for the name. One attributes it to the lack of heights impeding its road, while another renders it Soaked (Hitachi) after a story in which Yamato Brave wets his sleeves there while drinking water from a well. 72, Map 1
- STRAND** (Nagasa). A variant on *nagisa* (beach), it was in the ancient eastern land of Foaming on the southern tip of the Chiba Peninsula, and is now a town in the Awa district of Chiba prefecture. 72
- SUN RECKONING** (Heki). A contraction of *hi-oki* (sun placed), this name was often used for sites of heavy maritime traffic, perhaps reflecting the importance of reckoning time or navigation by the sun. The location of the one mentioned in the *Kojiki* is not known. 128

- SUN SURROGATE (Hi-shiro). The site of Keikō's palace in Hackberry Mantle, it is now in the Shiki district of Nara prefecture. Its name could refer to the sacred mirror of Heaven Shining, which reflected her solar image. 96, 100, 169
- SUNLIT SWARDS (Kusa-ka). A large flat area in eastern Riversides, it now lies between Osaka Bay and the Ikoma mountain range. My rendering seeks to convey the phonetic meaning of this name as a grassy place and the logographic meaning suggested by the characters "Under Sun" with which it is written. 5, 62, 81, 89, 133–34, 157, 162, 165, Map 2
- SUNWARD (Hi-muka). An ancient land forming the southeastern face of Kyushu, it was the point of departure for Jinmu's eastern trek to the vale of Yamato. In the eighth century it was the province of Hyūga, and in modern times it is known as Miyazaki prefecture. The word can also refer generically to any sunny place. 50–51, 61, 69, 97–98, 119, 122, 133, Map 1
- SWEET WHITE OAK (Ama-kashi). The site of two oath swearings in the *Kojiki*, this hill in Yamato is now in the Takaichi district of Nara prefecture. The *Engi Rites* mentions an ancient shrine to Word of Many Mishaps on its summit. 93, 151. *See also* WHITE OAK *under* General Terms
- SWIFT RIVER (Suru-ga). An ancient land on the Pacific coast of eastern Honshu. Map 1
- SWIFT-SUCKING STRAITS (Haya-sui-no-to). The sea channel separating Kyushu from Shikoku that is now known as the Hōyo Straits. The name describes its powerful tidal currents. 61
- SWORD POND (Tsurugi-no-ike). The site of Kōgen's barrow by a pond built under Ōjin, it is now in the city of Kashihara in central Nara prefecture. 79, 125
- TAIL COVE (O-tsu). A cove on the coast of Sacred Streams, now in Mie prefecture, it is named for a trailing hill spur that juts out into the water. 106, 110
- TALL HACKBERRIES (Taka-muku or Taka-muko). A common place name. 78, 118. *See also* HACKBERRY *under* General Terms
- TARGET MAKERS (Iku-ha). A place in northern Lands End associated with a clan and guild of the same name, it is now in the city of Ukiha in Fukuoka prefecture. 79
- TEMPLE WARD (Tera-ma). The site of Lady Spirit Court Home's barrow, now located in the modern city of Nara. Its name is the only reference to Buddhism that appears in the entire *Kojiki*. 96
- THISTLES (Azami). A portion of the land of Abundance on northern Lands End, it is now in the Miyako district of Fukuoka prefecture. 88–89
- THORN HOLD (Ubara-ki). A region in the eastern land of Straight Road; it is now two districts in Ibaraki prefecture. 22
- THORNY PADDIES (Umara-ta). These rice paddies in Riversides are named after thorny hedges that covered the banks of the Pooling River. 72, 97, 134, 181, 186
- THREAD WELL (Ito-i). A place in central Yamato; now a shrine in the Shiki district of Nara prefecture. 119
- THREADS (Ito). The village in northern Lands End named after the threads from her robe that Jingū fished with there, it is now in the city of Itoshima in Fukuoka prefecture. In the *Chronicles of Japan* this is also where she discarded the stones she had previously used to prevent the birth of her son. 114

- THREE FOLDS (Mi-e). Now the name of a prefecture, it was originally the part of Sacred Streams that adjoined the land of Freshwater Sea. 106, 168, 170–72
- THREE ISLES (Mi-shima). This place just west of Wavecrest now gives its name to a district of greater Osaka. 69, 121, 182. *See also* DITCH TIP *under* Personal Names
- THREE MOORS (Mi-no). Two places in the *Kojiki* bear this name. The first is in Splendid Land to the north of Sacred Streams, now somewhere in Mie prefecture. The second is a place in Little Plots, and is now in the city of Inazawa in Aichi prefecture. 74, 89, 118
- THREE RIVERS (Mi-kawa). An ancient land on the Pacific coast of eastern Honshu, it now occupies eastern Aichi prefecture. 81, 89, Map 1
- THRIVING INLET (Iku-e). A place in the southernmost portion of Yonder, it is now in the city of Fukui in the prefecture of the same name. 79
- TREE BANNER (Ko-hata). A place in Mountain Back that is now in the city of Uji south of Kyoto. In song it was often prefaced by the epithet *ao-hata no* (of green banners). 120–21
- TREE ROW (Nami-ki). The site of Buretsu's palace in Rising Rapids, it is now in the Shiki district of Nara prefecture. 180
- TRUE MOORS (Ma-no). A common place name appearing in several poems from the *Myriad Leaves Collection*. The one mentioned here is now a part of the city of Kobe. 184
- TUNNEL PASSAGE (Ana-to). An ancient land at the western end of Honshu straight across from Kyushu that is now Yamaguchi prefecture. The site of Chūai's palace at Evergreen Oaks there is now in the city of Nagato. 111, Map 1
- TWIN ISLES (Futago-no-shima). This pair of small islands south of the Gotō Peninsula that is created by He and She Who Beckoned is now a part of Nagasaki prefecture. 11
- UNDERWORLD (Yomi or Yomo). Also called “the land that lies beneath the hard earth's roots” (*ne-no-kata-su-kuni*), its name has been derived from the word *yami* (gloom). In song it was prefaced by the epithet *shishi-kuro no* (of spitted game flesh). 1, 14–16, 32
- VALE (Ahira). Named for the space between two mountainous areas, this ancient portion of Firelight is now located in the central part of the Ōsumi Peninsula in Kagoshima prefecture. 69
- VALIANT (Takeri). The first palace occupied by Jinmu and his older brother on the Inland Sea coast of western Honshu while on in their eastward expedition to Yamato. Its precise location is not known. 61
- VALLEY EDGE (Tani-wa). An ancient land in central Honshu facing the continent that became the provinces of Tanba and Tango in later centuries, it now straddles greater Kyoto and Hyōgo prefecture. The name could refer to a sudden opening onto level land at the upper reaches of the Takeno-gawa. 79–82, 85, 88, 92–93, Maps 1 and 2
- VAST (Ō). A wealthy district of Yamato adjoining Far Market, it is now in the Shiki district of Nara prefecture. The clan ruling it was headed by the author of the *Kojiki*. xvii, 5, 72
- VIPERWEED (Tajihī). The site of Hanzei's palace and Yūryaku's barrow, it was a large elevated region in Riversides that is now in the Minami-Kawachi district of Osaka. In the *Chronicles of Japan*, the word refers to the Japanese knotweed (*Reynoutria japonica*), called *itadori* in modern Japanese. The word was also used for a deadly species of pit viper now known as the *mamushi* (*Gloydius blomhoffii*), perhaps due to some perceived similarity in their shapes. 133–34, 146, 149, 172, 183, Map 2

- WANDERERS' CAVES IN SALT BLOCKS (Kata-shio-no-uki-ana). The site of Annei's palace on the border between Yamato and Riversides is now believed to be located in the city of Yamato Takada in Nara prefecture. The elements *uki-ana* (floating holes) refer to caves temporarily inhabited by nomads. 73
- WAR BOW (Mu-za). An ancient land on the Pacific coast of eastern Honshu that is now in the Sanbu district of Chiba prefecture. Its name marks conflicts with the region's indigenous peoples. 75, Map 1
- WATERWAYS (Mi-o). Located on the northern shores of Freshwater Sea, it is now the city of Takashima in Shiga prefecture. The name could refer to the underground streams found in the area. 89, 181
- WAVECREST (Nani-wa). The maritime port made by early Yamato rulers at the mouth of the Pooling River. According to the *Chronicles of Japan*, the name is a corruption of Nami-haya (Waves Rushing) or Nami-hana (Wave Blossoms), both of which describe the swift currents of its estuary. In song it was prefaced by the epithet *oshi-teru ya* (relentlessly sparkles). 115, 122, 129, 133–35, 137, 146–48, 177, 185, Map 2
- WAVELETS (Sasa-nami). Located on the southern shore of Freshwater Sea, this place is now the city of Ōtsu in Shiga prefecture. In song it was prefaced by the epithet *shinadayū* (shimmering). 115, 121
- WAVESEEN (Ha-mi). Located on the northernmost shores of Freshwater Sea, this place now occupies the city of Nagahama in Shiga prefecture. 78
- WAY WARDEN (Chi-mori). A place in Yonder, it is now located at the confluence of the Asuwa-gawa and Hino-kawa in northern Fukui prefecture. 82
- WELCOMING FIGURE (Ko-hada). An otherwise unknown place. My rendering follows an etymology offered by Norinaga. 123–24
- WELLSPRING (Izumi). A generic place name; two such appear in the *Kojiki*. The first is in Mountain Back, in what is now the Sōraku district southeast of Kyoto. The second is in Sunward and is now a district of Kagoshima prefecture. 86, 119. *See also* WELL *under* General Terms
- WELLSPRINGS (Izumi). An ancient land in central Honshu just south of Riversides in what is now greater Osaka, it was named for its many mountain springs. Maps 1 and 2
- WHITE OAK FIELDS (Kashi-hara). The site of Jinmu's palace in Yamato, it now names a city in Nara prefecture. 69, 164. *See also* WHITE OAK *under* General Terms
- WHITE PASS (Shira-saka). An otherwise unknown location associated with a daughter of Keitai, the name could also be rendered Silla Pass. 181
- WHITE SHOULDER COVER (Shira-kata-no-tsu). A coastal inlet of Sunlit Swards, it is prefaced in the *Kojiki* by the auspicious epithet *ao-kumo no* (of blue clouds). Due to changes in the configuration of the coastline, its present location is not known. 62
- WILD DUCKS (Kamo). Two places bear this name. The older one in Kudzu Hold houses the shrine of Lofty Little Lord of Fine Plows. Member of the same clan later established a branch in the upper reaches of the Kamo River in northeastern Mountain Back. The name could also be derived from *kami* (spirit). 38, 85. *See also* WILD DUCK *under* General Terms
- WINDING RIVERBED RIVER (Wa-kara-gawa). A river in southern Mountain Back that is now known as the Kizu-gawa, it was a well-traveled route into Yamato. 86, Map 2

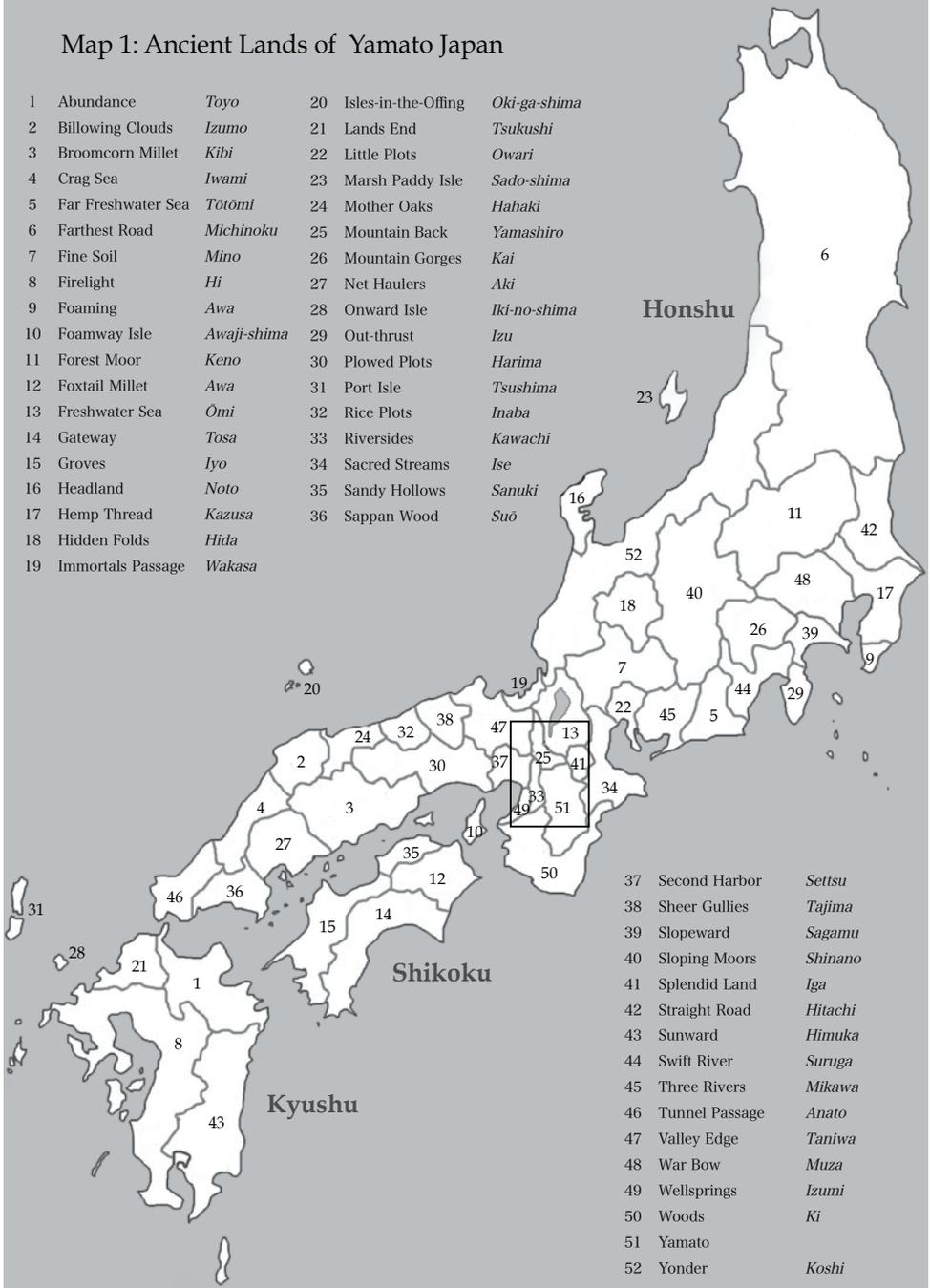
- WISTERIA FIELDS (Fuji-wara). A place in central Yamato, it is now somewhere in the Takaichi district of Nara prefecture. 132
- WOBBLING (Tagi). A place in Fine Soil, it is now in the district of Yōrō in Gifu prefecture. 106
- WOODS (Ki). An ancient peninsular land on the Pacific coast of central Honshu just south of Yamato that is now the prefecture of Wakayama, it was named for its extensive forests. 30, 62–63, 78–79, 83, 93–94, 97, 118, 137, Maps 1 and 2
- WU (Kure). A blanket term for immigrants who came to Japan from places other than the Korean Peninsula, it originally referred to an ancient kingdom on the eastern seaboard of China ruled by a dynasty of the same name from 229 to 280 C.E. People of the same region traded extensively with the Japanese archipelago for centuries. xxiv, 125, 161
- WU PLAIN (Kure-hara). A large, flat region in Yamato, now in the Takaichi district of Nara prefecture. Its name refers to its immigrant settlers, who wove Chinese-style textiles. 161
- YONDER (Koshi). A large and ancient land in northern Honshu facing the continent, it was broken up into the three provinces of Etchū, Echigo, and Echizen in the eighth century. In song it was prefaced by the epithet *mi-yuki furu* (majestic snow falls). The name is also used for a town in Billowing Clouds that, according to the *Gazetteers*, was settled by builders of a reservoir who had come to there from Yonder. 26, 32–33, 77, 85, 87, 89, 93, 116, Map 1

MAPS



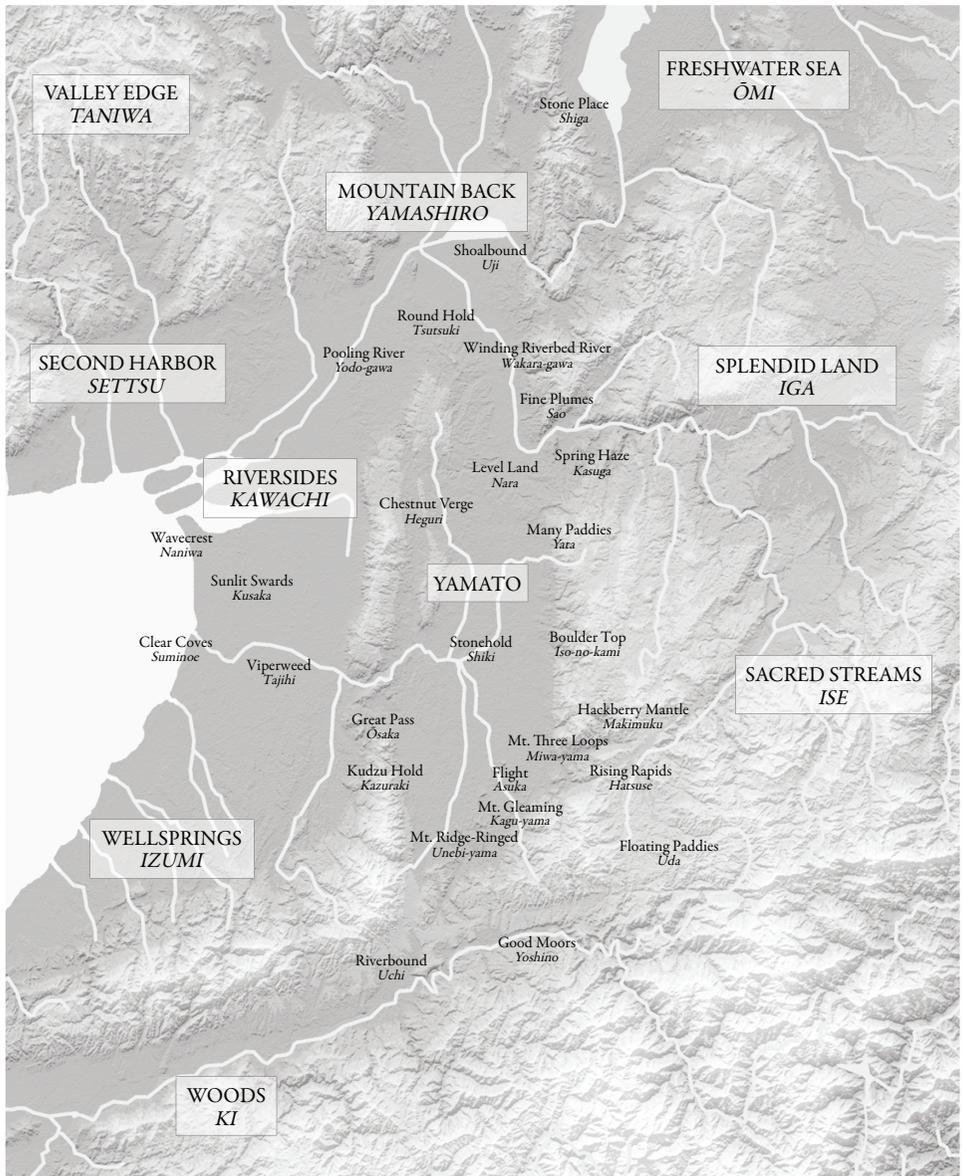
Map 1: Ancient Lands of Yamato Japan

- | | | | | | |
|----|--------------------|--------------------|----|---------------------|---------------------|
| 1 | Abundance | <i>Toyo</i> | 20 | Isles-in-the-Offing | <i>Okī-ga-shima</i> |
| 2 | Billowing Clouds | <i>Izumo</i> | 21 | Lands End | <i>Tsukushi</i> |
| 3 | Broomcorn Millet | <i>Kibi</i> | 22 | Little Plots | <i>Owari</i> |
| 4 | Crag Sea | <i>Iwami</i> | 23 | Marsh Paddy Isle | <i>Sado-shima</i> |
| 5 | Far Freshwater Sea | <i>Tōtōmi</i> | 24 | Mother Oaks | <i>Hahaki</i> |
| 6 | Farthest Road | <i>Michinoku</i> | 25 | Mountain Back | <i>Yamashiro</i> |
| 7 | Fine Soil | <i>Mino</i> | 26 | Mountain Gorges | <i>Kai</i> |
| 8 | Firelight | <i>Hi</i> | 27 | Net Haulers | <i>Aki</i> |
| 9 | Foaming | <i>Awa</i> | 28 | Onward Isle | <i>Iki-no-shima</i> |
| 10 | Foamway Isle | <i>Awaji-shima</i> | 29 | Out-thrust | <i>Izu</i> |
| 11 | Forest Moor | <i>Keno</i> | 30 | Plowed Plots | <i>Harima</i> |
| 12 | Foxtail Millet | <i>Awa</i> | 31 | Port Isle | <i>Tsushima</i> |
| 13 | Freshwater Sea | <i>Omi</i> | 32 | Rice Plots | <i>Inaba</i> |
| 14 | Gateway | <i>Tosa</i> | 33 | Riversides | <i>Kawachi</i> |
| 15 | Groves | <i>Iyo</i> | 34 | Sacred Streams | <i>Ise</i> |
| 16 | Headland | <i>Noto</i> | 35 | Sandy Hollows | <i>Sanuki</i> |
| 17 | Hemp Thread | <i>Kazusa</i> | 36 | Sappan Wood | <i>Suō</i> |
| 18 | Hidden Folds | <i>Hida</i> | | | |
| 19 | Immortals Passage | <i>Wakasa</i> | | | |



- | | | |
|----|----------------|----------------|
| 37 | Second Harbor | <i>Settsu</i> |
| 38 | Sheer Gullies | <i>Tajima</i> |
| 39 | Slopeward | <i>Sagamu</i> |
| 40 | Sloping Moors | <i>Shinano</i> |
| 41 | Splendid Land | <i>Iga</i> |
| 42 | Straight Road | <i>Hitachi</i> |
| 43 | Sunward | <i>Himuka</i> |
| 44 | Swift River | <i>Suruga</i> |
| 45 | Three Rivers | <i>Mikawa</i> |
| 46 | Tunnel Passage | <i>Anato</i> |
| 47 | Valley Edge | <i>Taniwa</i> |
| 48 | War Bow | <i>Muza</i> |
| 49 | Wellsprings | <i>Izumi</i> |
| 50 | Woods | <i>Ki</i> |
| 51 | Yamato | |
| 52 | Yonder | <i>Koshi</i> |

Map 2: Central Yamato



BIBLIOGRAPHY

IMPORTANT PRIMARY SOURCES FOR EARLY JAPANESE HISTORY

- Chronicles of Japan* (*Nihon shoki*, 720). The official historical chronicle of Japan's first years, it was extensively annotated by later generations of court scholars. For a complete translation in English, see W. G. Aston, *Nihongi: Chronicles of Japan from the Earliest Times to A.D. 697* (Rutland, Vt.: Tuttle Publishing, 1972).
- Engi Rites* (*Engi shiki*, c. 905–967). A compendium of court rituals, procedures, and offices that was compiled during the Engi era (901–923) and shortly thereafter. For an extensively annotated translation of the first ten books into English, see Felicia Bock, *Engi-shiki: Procedures of the Engi Era*, 2 vols. (Tokyo: Sophia University, 1970 and 1972).
- Gazetteers* (*Fudoki*, 713–733). Compendia of topography, tales, and natural resources compiled by provincial officials for the central administration, they have only survived in fragmentary form. For a complete annotated translation, see Michiko Y. Aoki, *Records of Wind and Earth: A Translation of Fudoki with Introduction and Commentaries* (Ann Arbor, Mich.: Association for Asian Studies, 1997).
- Gleanings of Ancient Words* (*Kogo shūi*, 807). A ninth-century compilation of myths and ritual procedures of the Taboo Handlers (see General Terms) compiled by a member of that clan named Imibe no Hironari. For a complete annotated translation into English, see Hoshino Hikoshirō and Genchi Katō, *Kogoshūi: Gleanings from Ancient Stories* (London: Curzon Press, 1926).
- Hymns* (*Norito*). Prayers recited for court rituals, their language infused both prose and poetry in early Japan. For an annotated translation into English, see Donald Phillippi, *Norito: A Translation of the Ancient Japanese Ritual Prayers* (Princeton: Princeton University Press, 1990).
- Japanese Miracles* (*Nihon koku genpō zen'aku ryōiki*, c. 787–824). More literally “Japanese Accounts of Good and Bad Karma in This Life Involving Spirits and Anomalies,” it is a collection of tales illustrating the workings of karma in Japan. For an annotated

- translation in English, see Kyōko Nakamura, *Miraculous Tales from the Japanese Buddhist Tradition: The Nihon ryōiki of the Monk Kyōkai* (Cambridge, Mass.: Harvard University Press, 1973).
- Myriad Leaves Collection (Man'yōshū)*. A voluminous late eighth-century poetry anthology. There are two complete translations in English: Jan L. Pierson, *The Manyōsū*, 17 vols. (Leiden: E. J. Brill, 1929–1963); and H. H. Honda, *The Manyōshū: A New and Complete Translation* (Tokyo: Hokuseidō Press, 1967).
- Revised Genealogies (Shinsen shōjiroku, 814–815)*. A compilation of genealogies, divided by category into spirits, royalty, and nobility. The last of these includes over a thousand clans inhabiting the central provinces of the capital region. Only portions of the original thirty chapters survive.
- Wei Account (Wei zhi, 297)*. A section of the third-century Chinese historical chronicle *Sanguo zhi (Records of Three Kingdoms)* that gives the earliest description of Japan. For a complete translation and detailed study, see Edward J. Kidder, *Himiko and Japan's Elusive Chieftdom of Yamatai: Archaeology, History, and Mythology* (Honolulu: University of Hawai'i Press, 2007).

ENGLISH-LANGUAGE TRANSLATIONS OF THE KOJIKI

- Chamberlain, Basil Hall. *The Kojiki: Records of Ancient Matters*. Originally translated in 1882 and reissued by Tuttle Publishing from 1972 onward.
- Danno, Yoko. *Songs and Stories of the Kojiki*. Toronto: Ahadada Books, 2008.
- Inoue, Shunji. *Kojiki*. Tokyo: English Translation of the Kojiki Preparatory Association, 1965.
- Isobe, Yaichiro. *The Story of Ancient Japan or Tales from the Kojiki*. Tokyo: San Kaku Sha, 1929.
- Philippi, Donald. *Kojiki*. Tokyo: University of Tokyo Press, 1968.

JAPANESE MYTHOLOGY

- Akima, Toshio. "The Myth of the Goddess of the Undersea World and the Tale of Empress Jingū's Subjugation of Korea." *Japanese Journal of Religious Studies* 20, nos. 2–3 (1993): 95–185.
- Aoki, Michiko Y. *Ancient Myths and Early History of Japan: A Cultural Foundation*. New York: Exposition Press, 1974.
- Carlqvist, Anders. "The Land-Pulling Myth and Some Aspects of Historical Reality." *Japanese Journal of Religious Studies* 37, no. 2 (2010): 185–222.
- deVeer, Henrietta. "Myth Sequences from the Kojiki: A Structural Study." *Japanese Journal of Religious Studies* 3, nos. 2–3 (1976): 175–214.
- Ellwood, Robert S. "A Japanese Mythic Trickster Figure: Susa-no-o." In *Mythical Trickster Figures: Contours, Contexts, and Criticism*, ed. William J. Hynes and William G. Doty, 141–58. Tuscaloosa: University of Alabama Press, 1993.

- . “The Sujin Religious Revolution.” *Japanese Journal of Religious Studies* 17, nos. 2–3 (1990): 200–17.
- Fairchild, William P. “Mika’-Jar Deities in Japanese Mythology.” *Asian Folklore Studies* 24, no. 1 (1965): 81–101.
- Fuminobu, Murakami. “Incest and Rebirth in *Kojiki*.” *Monumenta Nipponica* 43, no. 4 (1988): 455–63.
- Grayson, James H. “Susa-no-o: A Culture Hero from Korea.” *Japan Forum* 14, no. 3 (2002): 465–88.
- Isomae Jun’ichi. *Japanese Mythology: Hermeneutics on Scripture*. London: Equinox Publishing, 2010.
- . “Myth in Metamorphosis: Ancient and Medieval Versions of the Yamatotakeru Legend.” *Monumenta Nipponica* 54, no. 3 (1999): 361–85.
- Kawai, Hayao. “The Hollow Center in the Mythology of *Kojiki*.” *Review of Japanese Culture and Society* 1, no. 1 (1986): 72–77.
- Keene, Donald. “The *Kojiki* as Literature.” *Transactions of the Asiatic Society of Japan*, 47 (1983): 99–132.
- Kelsey, W. Michael. “The Raging Deity in Japanese Mythology.” *Asian Folklore Studies* 40, no. 2 (1981): 213–36.
- Kōnoshi, Takamitsu. “Constructing Imperial Mythology: *Kojiki* and *Nihon shoki*.” In *Inventing the Classics: Modernity, National Identity, and Japanese Literature*, ed. Haruo Shirane and Tomi Suzuki, 51–67. Stanford: Stanford University Press, 2000.
- . “The Land of Yomi: On the Mythical World of the *Kojiki*.” *Japanese Journal of Religious Studies* 11, no. 1 (1984): 57–76.
- Kurosawa, Kōzō. “Myths and Tale Literature.” *Japanese Journal of Religious Studies* 9, nos. 2–3 (1982): 115–25.
- Littleton, C. Scott. “Yamato-takeru: An ‘Arthurian’ Hero in Japanese Tradition.” *Asian Folklore Studies* 54, no. 2 (1995): 259–74.
- Matsumae, Takeshi. “The Heavenly Rock-Grotto Myth and the *Chinkon* Ceremony.” *Asian Folklore Studies* 39, no. 2 (1980): 9–22.
- . “The Myth of the Descent of the Heavenly Grandson.” *Asian Folklore Studies* 42, no. 2 (1983): 159–79.
- . “Origin and Growth of the Worship of Amaterasu.” *Asian Folklore Studies* 37, no. 1 (1978): 1–11.
- Nakanishi, Susumu. “The Spatial Structure of Japanese Myth: The Contact Point Between Life and Death.” In *Principles of Classical Japanese Literature*, ed. Earl Miner, 106–29. Princeton: Princeton University Press.
- Naumann, Nelly. “Sakahagi: The ‘Reverse Flaying’ of the Heavenly Piebald Horse.” *Asian Folklore Studies* 41, no. 1 (1982): 7–38.
- Nishimura, Sey. “Retrospective Comprehension: Japanese Foretelling Songs.” *Asian Folklore Studies* 45, no. 1 (1986): 45–66.
- Ōbayashi Taryō. “Japanese Myths of Descent from Heaven and Their Korean Parallels.” *Asian Folklore Studies* 32, no. 2 (1984): 171–84.

- Ouwehand, Cornelius. "Some Notes on the God Susa-no-o." *Monumenta Nipponica* 14, nos. 3-4 (1958-59): 384-407.
- . "The Origins of Japanese Mythology." *Acta Asiatica* 31 (1977): 1-23.
- Pelzel, John C. "Human Nature in the Japanese Myths." In *Personality in Japanese History*, ed. Albert M. Craig and Donald H. Shively, 29-56. Berkeley: University of California Press, 1970.
- Philippi, Donald L. "Ancient Tales of Supernatural Marriage." *Journal of the Association of Teachers of Japanese* 5 (1960): 19-23.
- . "Four Song-Dramas from the *Kojiki*." *Journal of the Association of Teachers of Japanese* 5 (1960): 81-88.

EARLY JAPANESE HISTORY

- Barnes, Gina. *Protohistorical Yamato: Archaeology of the First Japanese State*. Ann Arbor, Mich.: Center for Japanese Studies, 1988.
- Batten, Bruce. *Sacred Texts and Buried Treasures: Issues in the Historical Archaeology of Ancient Japan*. Honolulu: University of Hawai'i Press, 1998.
- Brown, Delmer M., ed. *The Cambridge History of Japan, Volume One: Ancient Japan*. Cambridge: Cambridge University Press, 1993.
- Carlqvist, Anders. "A Natural Treasury: Plants and Animals in *Izumo fudoki*." *Japan Review* 19 (2007): 77-105.
- Como, Michael. *Weaving and Binding: Immigrant Gods and Female Immortals in Ancient Japan*. Honolulu: University of Hawai'i Press, 2009.
- Duthie, Torquil. *Man'yōshū and the Imperial Imagination in Early Japan*. Leiden: Brill, 2014.
- Ebersole, Gary L. *Ritual Poetry and the Politics of Death in Early Japan*. Princeton: Princeton University Press, 1992.
- Farris, William Wayne. *Population, Disease, and Land in Early Japan, 645-900*. Cambridge, Mass.: Harvard University Press, 1985.
- Hong, Wontack. *Paekche of Korea and the Origin of Yamato Japan*. Seoul: Kudara International, 1994.
- Horton, Mack H. *Traversing the Frontier: The Man'yōshū Account of a Japanese Mission to Silla in 736-737*. Cambridge, Mass.: Harvard University Asia Center, 2012.
- Keily, Cornelius J. "A Note on the Surnames of Immigrant Officials in Nara Japan." *Harvard Journal of Asiatic Studies* 29 (1969): 177-89.
- Kidder, J. Edward. *Japan Before Buddhism*. New York: Frederick A. Praeger, 1959.
- Lurie, David B. *Realms of Literacy: Early Japan and the History of Writing*. Cambridge, Mass.: Harvard University Asia Center, 2011.
- Metevellis, Peter. "The Lapidary Sky Over Japan." *Asian Folklore Studies* 59, no. 1 (2000): 79-88.
- Miller, Richard J. *Ancient Japanese Nobility: The Kabane Ranking System*. Berkeley: University of California Press, 1974.

- Ooms, Herman. *Imperial Politics and Symbolics in Ancient Japan: The Tenmu Dynasty, 650–800*. Honolulu: University of Hawai'i Press, 2009.
- Palmer, Edwina B. "Land of the Rising Sun: The Predominant East-West Axis Among the Early Japanese." *Monumenta Nipponica* 46, no. 1 (1991): 69–90.
- Pearson, Richard. *Ancient Japan*. New York: Braziller, 1992.
- Piggott, Joan. *The Emergence of Japanese Kingship*. Stanford: Stanford University Press, 1997.
- Reischauer, Robert K. *Early Japanese History*. Princeton: Princeton University Press, 1937.
- Wang, Zhenping. *Ambassadors from the Island of Immortals: China-Japan Relations in the Han-Tang Period*. Honolulu: University of Hawai'i Press, 2005.
- Williams, Yoko. *Tsumi: Offence and Retribution in Early Japan*. London: Routledge Curzon, 2003.

NATIVISM AND MODERN NATIONALISM

- Antoni, Klaus. "Karagokoro: Opposing the 'Chinese Spirit': On the Nativistic Roots of Japanese Fascism." In *Japan in the Fascist Era*, ed. E. Bruce Reynolds, 49–72. New York: Palgrave MacMillan, 2004.
- Burns, Susan. *Before the Nation: Kokugaku and the Imagining of Community in Early Modern Japan*. Durham, N.C.: Duke University Press, 2003.
- Edwards, Walter. "Forging Tradition for a Holy War: The 'Hakkō Ichiū' Tower in Miyazaki and Japanese Wartime Ideology." *Journal of Japanese Studies* 29, no. 2 (2003): 289–324.
- Flueckiger, Peter. *Imagining Harmony: Poetry, Empathy, and Community in Mid-Tokugawa Confucianism and Nativism*. Stanford: Stanford University Press, 2011.
- Harootunian, Harry D. *Things Seen and Unseen: Discourse and Ideology in Tokugawa Nativism*. Chicago: University of Chicago Press, 1988.
- McNally, Mark. "Who Speaks for Norinaga? Kokugaku Leadership in Nineteenth-Century Japan." *Japanese Journal of Religious Studies* 38, no. 1 (2011): 129–59.
- Nosco, Peter. *Remembering Paradise: Nativism and Nostalgia in Eighteenth-Century Japan*. Cambridge, Mass.: Harvard Council on East Asian Studies, 1990.
- Ruoff, Kenneth. *Imperial Japan at Its Zenith: The Wartime Celebration of the Empire's 2,600th Anniversary*. Ithaca: Cornell University Press, 2010.
- Starrs, Roy. "The *Kojiki* as Japan's National Narrative." In *Asian Futures, Asian Traditions*, ed. Edwina Palmer. Folkestone, Kent: Global Oriental, 2005.
- Wehmeyer, Ann. *Kojiki-Den, Book 1*. Ithaca: Cornell East Asia Series, 1997.
- Yaku, Masao. *The Kojiki in the Life of Japan*. Trans. G. W. Robinson. Tokyo: Centre for East Asian Cultural Studies, 1969.

- Major Plays of Chikamatsu*, tr. Donald Keene
1961
- Four Major Plays of Chikamatsu*, tr. Donald Keene. Paperback ed. only. 1961; rev. ed. 1997
- Records of the Grand Historian of China, translated from the Shih chi of Ssu-ma Ch'ien*, tr. Burton Watson, 2 vols. 1961
- Instructions for Practical Living and Other Neo-Confucian Writings by Wang Yang-ming*, tr. Wing-tsit Chan 1963
- Hsün Tzu: Basic Writings*, tr. Burton Watson, paperback ed. only. 1963; rev. ed. 1996
- Chuang Tzu: Basic Writings*, tr. Burton Watson, paperback ed. only. 1964; rev. ed. 1996
- The Mahābhārata*, tr. Chakravarthi V. Narasimhan. Also in paperback ed. 1965; rev. ed. 1997
- The Manyōshū*, Nippon Gakujutsu Shinkōkai edition 1965
- Su Tung-p'ō: Selections from a Sung Dynasty Poet*, tr. Burton Watson. Also in paperback ed. 1965
- Bhartrihari: Poems*, tr. Barbara Stoler Miller. Also in paperback ed. 1967
- Basic Writings of Mo Tzu, Hsün Tzu, and Han Fei Tzu*, tr. Burton Watson. Also in separate paperback eds. 1967
- The Awakening of Faith, Attributed to Āśvaghosha*, tr. Yoshito S. Hakeda. Also in paperback ed. 1967
- Reflections on Things at Hand: The Neo-Confucian Anthology*, comp. Chu Hsi and Lü Tsu-ch'ien, tr. Wing-tsit Chan 1967
- The Platform Sutra of the Sixth Patriarch*, tr. Philip B. Yampolsky. Also in paperback ed. 1967
- Essays in Idleness: The Tsurezuregusa of Kenkō*, tr. Donald Keene. Also in paperback ed. 1967
- The Pillow Book of Sei Shōnagon*, tr. Ivan Morris, 2 vols. 1967
- Two Plays of Ancient India: The Little Clay Cart and the Minister's Seal*, tr. J. A. B. van Buitenen 1968
- The Complete Works of Chuang Tzu*, tr. Burton Watson 1968
- The Romance of the Western Chamber (Hsi Hsiang chi)*, tr. S. I. Hsiung. Also in paperback ed. 1968
- The Manyōshū*, Nippon Gakujutsu Shinkōkai edition. Paperback ed. only. 1969
- Records of the Historian: Chapters from the Shih chi of Ssu-ma Ch'ien*, tr. Burton Watson. Paperback ed. only. 1969
- Cold Mountain: 100 Poems by the T'ang Poet Han-shan*, tr. Burton Watson. Also in paperback ed. 1970
- Twenty Plays of the Nō Theatre*, ed. Donald Keene. Also in paperback ed. 1970
- Chūshingura: The Treasury of Loyal Retainers*, tr. Donald Keene. Also in paperback ed. 1971; rev. ed. 1997
- The Zen Master Hakuin: Selected Writings*, tr. Philip B. Yampolsky 1971
- Chinese Rhyme-Prose: Poems in the Fu Form from the Han and Six Dynasties Periods*, tr. Burton Watson. Also in paperback ed. 1971
- Kūkai: Major Works*, tr. Yoshito S. Hakeda. Also in paperback ed. 1972
- The Old Man Who Does as He Pleases: Selections from the Poetry and Prose of Lu Yu*, tr. Burton Watson 1973
- The Lion's Roar of Queen Śrīmālā*, tr. Alex and Hideko Wayman 1974
- Courtier and Commoner in Ancient China: Selections from the History of the Former Han by Pan Ku*, tr. Burton Watson. Also in paperback ed. 1974
- Japanese Literature in Chinese*, vol. 1: *Poetry and Prose in Chinese by Japanese Writers of the Early Period*, tr. Burton Watson 1975
- Japanese Literature in Chinese*, vol. 2: *Poetry and Prose in Chinese by Japanese Writers of the Later Period*, tr. Burton Watson 1976
- Love Song of the Dark Lord: Jayadeva's Gitagovinda*, tr. Barbara Stoler Miller. Also in paperback ed. Cloth ed. includes critical text of the Sanskrit. 1977; rev. ed. 1997
- Ryōkan: Zen Monk-Poet of Japan*, tr. Burton Watson 1977
- Calming the Mind and Discerning the Real: From the Lam rim chen mo of Tsōk-kha-pa*, tr. Alex Wayman 1978
- The Hermit and the Love-Thief: Sanskrit Poems of Bhartrihari and Bilhaṅga*, tr. Barbara Stoler Miller 1978

- The Lute: Kao Ming's P'i-p'a chi*, tr. Jean Mulligan. Also in paperback ed. 1980
- A Chronicle of Gods and Sovereigns: Jimnō Shōtōki of Kitabatake Chikafusa*, tr. H. Paul Varley 1980
- Among the Flowers: The Hua-chien chi*, tr. Lois Fusek 1982
- Grass Hill: Poems and Prose by the Japanese Monk Gensei*, tr. Burton Watson 1983
- Doctors, Diviners, and Magicians of Ancient China: Biographies of Fang-shih*, tr. Kenneth J. DeWoskin. Also in paperback ed. 1983
- Theater of Memory: The Plays of Kālidāsa*, ed. Barbara Stoler Miller. Also in paperback ed. 1984
- The Columbia Book of Chinese Poetry: From Early Times to the Thirteenth Century*, ed. and tr. Burton Watson. Also in paperback ed. 1984
- Poems of Love and War: From the Eight Anthologies and the Ten Long Poems of Classical Tamil*, tr. A. K. Ramanujan. Also in paperback ed. 1985
- The Bhagavad Gīta: Krishna's Counsel in Time of War*, tr. Barbara Stoler Miller 1986
- The Columbia Book of Later Chinese Poetry*, ed. and tr. Jonathan Chaves. Also in paperback ed. 1986
- The Tso Chuan: Selections from China's Oldest Narrative History*, tr. Burton Watson 1989
- Waiting for the Wind: Thirty-six Poets of Japan's Late Medieval Age*, tr. Steven Carter 1989
- Selected Writings of Nichiren*, ed. Philip B. Yampolsky 1990
- Saigyō, Poems of a Mountain Home*, tr. Burton Watson 1990
- The Book of Lieb Tzu: A Classic of the Tao*, tr. A. C. Graham. Morningside ed. 1990
- The Tale of an Anklet: An Epic of South India—The Cilappatikāram of Ilāṅkō Aṭikal*, tr. R. Parthasarathy 1993
- Waiting for the Dawn: A Plan for the Prince*, tr. with introduction by Wm. Theodore de Bary 1993
- Yoshitsune and the Thousand Cherry Trees: A Masterpiece of the Eighteenth-Century Japanese Puppet Theater*, tr., annotated, and with introduction by Stanleigh H. Jones, Jr. 1993
- The Lotus Sutra*, tr. Burton Watson. Also in paperback ed. 1993
- The Classic of Changes: A New Translation of the I Ching as Interpreted by Wang Bi*, tr. Richard John Lynn 1994
- Beyond Spring: Tz'u Poems of the Sung Dynasty*, tr. Julie Landau 1994
- The Columbia Anthology of Traditional Chinese Literature*, ed. Victor H. Mair 1994
- Scenes for Mandarins: The Elite Theater of the Ming*, tr. Cyril Birch 1995
- Letters of Nichiren*, ed. Philip B. Yampolsky; tr. Burton Watson et al. 1996
- Unforgotten Dreams: Poems by the Zen Monk Shōtetsu*, tr. Steven D. Carter 1997
- The Vimalakīrti Sutra*, tr. Burton Watson 1997
- Japanese and Chinese Poems to Sing: The Wakan rōei shū*, tr. J. Thomas Rimer and Jonathan Chaves 1997
- Breeze Through Bamboo: Kanshi of Ema Saikō*, tr. Hiroaki Sato 1998
- A Tower for the Summer Heat*, by Li Yu, tr. Patrick Hanan 1998
- Traditional Japanese Theater: An Anthology of Plays*, by Karen Brazell 1998
- The Original Analects: Sayings of Confucius and His Successors (0479–0249)*, by E. Bruce Brooks and A. Taeko Brooks 1998
- The Classic of the Way and Virtue: A New Translation of the Tao-te ching of Laozi as Interpreted by Wang Bi*, tr. Richard John Lynn 1999
- The Four Hundred Songs of War and Wisdom: An Anthology of Poems from Classical Tamil, The Puṛaṇāṅṁṛu*, ed. and tr. George L. Hart and Hank Heifetz 1999
- Original Tao: Inward Training (Nei-yeh) and the Foundations of Taoist Mysticism*, by Harold D. Roth 1999
- Po Chū-i: Selected Poems*, tr. Burton Watson 2000
- Lao Tzu's Tao Te Ching: A Translation of the Startling New Documents Found at Guodian*, by Robert G. Henricks 2000

- The Shorter Columbia Anthology of Traditional Chinese Literature*, ed. Victor H. Mair 2000
- Mistress and Maid (Jiaohongji)*, by Meng Chengshun, tr. Cyril Birch 2001
- Chikamatsu: Five Late Plays*, tr. and ed. C. Andrew Gerstle 2001
- The Essential Lotus: Selections from the Lotus Sutra*, tr. Burton Watson 2002
- Early Modern Japanese Literature: An Anthology, 1600–1900*, ed. Haruo Shirane 2002; abridged 2008
- The Columbia Anthology of Traditional Korean Poetry*, ed. Peter H. Lee 2002
- The Sound of the Kiss, or The Story That Must Never Be Told: Pingali Suranna's Kalapurnodayamu*, tr. Vecheru Narayana Rao and David Shulman 2003
- The Selected Poems of Du Fu*, tr. Burton Watson 2003
- Far Beyond the Field: Haiku by Japanese Women*, tr. Makoto Ueda 2003
- Just Living: Poems and Prose by the Japanese Monk Tonna*, ed. and tr. Steven D. Carter 2003
- Han Feizi: Basic Writings*, tr. Burton Watson 2003
- Mozi: Basic Writings*, tr. Burton Watson 2003
- Xunzi: Basic Writings*, tr. Burton Watson 2003
- Zhuangzi: Basic Writings*, tr. Burton Watson 2003
- The Awakening of Faith, Attributed to Asvaghosha*, tr. Yoshito S. Hakeda, introduction by Ryuichi Abe 2005
- The Tales of the Heike*, tr. Burton Watson, ed. Haruo Shirane 2006
- Tales of Moonlight and Rain*, by Ueda Akinari, tr. with introduction by Anthony H. Chambers 2007
- Traditional Japanese Literature: An Anthology, Beginnings to 1600*, ed. Haruo Shirane 2007
- The Philosophy of Qi*, by Kaibara Ekken, tr. Mary Evelyn Tucker 2007
- The Analects of Confucius*, tr. Burton Watson 2007
- The Art of War: Sun Zi's Military Methods*, tr. Victor Mair 2007
- One Hundred Poets, One Poem Each: A Translation of the Ogura Hyakunin Isshu*, tr. Peter McMillan 2008
- Zeami: Performance Notes*, tr. Tom Hare 2008
- Zongmi on Chan*, tr. Jeffrey Lyle Broughton 2009
- Scripture of the Lotus Blossom of the Fine Dharma*, rev. ed., tr. Leon Hurvitz, preface and introduction by Stephen R. Teiser 2009
- Mencius*, tr. Irene Bloom, ed. with an introduction by Philip J. Ivanhoe 2009
- Clouds Thick, Whereabouts Unknown: Poems by Zen Monks of China*, Charles Egan 2010
- The Mozi: A Complete Translation*, tr. Ian Johnston 2010
- The Huainanzi: A Guide to the Theory and Practice of Government in Early Han China*, by Liu An, tr. John S. Major, Sarah A. Queen, Andrew Seth Meyer, and Harold D. Roth, with Michael Puett and Judson Murray 2010
- The Demon at Agi Bridge and Other Japanese Tales*, tr. Burton Watson, ed. with introduction by Haruo Shirane 2011
- Haiku Before Haiku: From the Renga Masters to Bashō*, tr. with introduction by Steven D. Carter 2011
- The Columbia Anthology of Chinese Folk and Popular Literature*, ed. Victor H. Mair and Mark Bender 2011
- Tamil Love Poetry: The Five Hundred Short Poems of the Aṅkuṟunūṟu*, tr. and ed. Martha Ann Selby 2011
- The Teachings of Master Wuzhu: Zen and Religion of No-Religion*, by Wendi L. Adamek 2011
- The Essential Huainanzi*, by Liu An, tr. John S. Major, Sarah A. Queen, Andrew Seth Meyer, and Harold D. Roth 2012
- The Dao of the Military: Liu An's Art of War*, tr. Andrew Seth Meyer 2012
- Unearthing the Changes: Recently Discovered Manuscripts of the Yi Jing (I Ching) and Related Texts*, Edward L. Shaughnessy 2013
- Record of Miraculous Events in Japan: The Nihon ryōiki*, tr. Burton Watson 2013

The Complete Works of Zhuangzi, tr. Burton
Watson 2013

*Lust, Commerce, and Corruption: An Account
of What I Have Seen and Heard, by an Edo
Samurai*, tr. and ed. Mark Teeuwen and Kate
Wildman Nakai with Miyazaki Fumiko,
Anne Walthall, and John Breen 2014

*Exemplary Women of Early China: The Lienü
zhuan of Liu Xiang*, tr. Anne Behnke Kinney
2014

The Columbia Anthology of Yuan Drama, ed. C.
T. Hsia, Wai-ye Li, and George Kao 2014

*The Resurrected Skeleton: From Zhuangzi to Lu
Xun*, by Wilt L. Idema 2014

*The Sarashina Diary: A Woman's Life in
Eleventh-Century Japan*, by Sugawara no
Takasue no Musume, tr. with introduction
by Sonja Arntzen and Itō Moriyuki 2014