

Land, in obedience to the Divine behest of the assembled Deities. I pray that my elder sister may illuminate the Land of Heaven, and that it may spontaneously enjoy tranquillity. Moreover, I deliver to my elder sister the children which, with a pure heart, I have produced.' Having done so, he returned downwards."

- I. 50. Then Sosa no wo no Mikoto descended from Heaven and proceeded to the head-waters of the River Hi, in the province of Idzumo. At this time he heard a sound of weeping at the head-waters of the river, and he therefore went in search of the sound. He found there an old man and an old woman. Between them was set a young girl, whom they were caressing and lamenting over. Sosa no wo no Mikoto asked them, saying:—"Who are ye, and why do ye lament thus?" The answer was:—"I am an Earthly Deity, and my name is Ashi-nadzuchi.¹ My wife's name is Te-nadzuchi.² This girl is our daughter, and her name is Kushi-nada-hime.³ The reason of our weeping is that formerly we had eight children, daughters. But they have been devoured year after year by an eight⁴-forked serpent, and now the time approaches for this girl to be devoured. There is no means of escape for her, and
- I 51. therefore do we grieve." Sosa no wo no Mikoto said:—"If that is so, wilt thou give me thy daughter?" He replied, and said:—"I will comply with thy behest and give her to thee." Therefore Sosa no wo no Mikoto on the spot changed Kushi-nada-hime into a many-toothed close-comb, which he stuck in the august knot of his hair. Then he made Ashi-nadzuchi and Te-nadzuchi to brew eight-fold sake, to make eight cupboards, in each of them to set a tub filled with sake,⁵ and so to

¹ Foot-stroke-elder.

² Hand-stroke-elder. These names refer to the caressing of the young girl by her parents.

³ Kushi-nada-hime. Wondrous Inada-princess.

⁴ Eight—in Japanese yatsu. This word is here used as a numeral. But in many places in the old Japanese literature it must be taken in what I regard as its primary sense of "many," "several," as in the word yatagarasu—the many-handed crow—which had really only three claws. In Corean the word yörö, which means many, is, I think, the same root that we have in yöl, ten—words which are probably identical with the Japanese yatsu. The Japanese word yorodzu, myriad, belongs to the same group.

⁵ Sake is an intoxicating liquor brewed from rice.

await its coming. When the time came, the serpent actually appeared. It had an eight-forked head and an eight-forked tail; its eyes were red, like the winter-cherry;¹ and on its back fir and cypresses were growing. As it crawled it extended over a space of eight hills and eight valleys. Now when it came and found the sake, each head drank up one tub, and it became drunken and fell asleep. Then Sosa no wo no Mikoto drew the ten-span sword which he wore, and chopped the serpent into small pieces. When he came to the tail, the edge of his sword was slightly notched, and he therefore split open the tail and examined it. In the inside there was a sword. I. 52. This is the sword which is called Kusa-nagi no tsurugi.²

In one writing it is said:—"Its original name was Ama no Mura-kumo no tsurugi."³

[*It perhaps received this name from the clouds constantly gathering over the place where the serpent was. In the time of the Imperial Prince Yamato-dake its name was changed to Kusa-nagi no tsurugi.*]

Sosa no wo no Mikoto said:—"This is a divine sword. How can I presume to appropriate it to myself?" So he gave it up to the Gods of Heaven.⁴

After this he went in search of a place where he might celebrate his marriage, and at length came to Suga, in the province of Idzumo. Then he spoke, and said:—"My heart is refreshed." Therefore that place is now called Suga.⁵ There he built a palace.

One version says:—"Now Take⁶ Sosa no wo no Mikoto composed a verse of poetry, saying:—

Many clouds arise,
On all sides a manifold fence,
To receive within it the spouses,

I. 53.

¹ Hirata thinks that the akakagachi, here translated, on the authority of the "Original Commentary," by "red winter-cherry," was really a kind of snake.

² The grass-mower. See Index—Kusa-nagi.

³ The sword of the gathering clouds of Heaven.

⁴ It is hardly necessary to point out the resemblance of this story to that of Perseus and Andromeda, and many others.

⁵ Suga means pure, fresh.

⁶ Fierce.

They form a manifold fence—
Ah! that manifold fence! ”¹

Thereupon they had intercourse together,² and a child was born named Oho-na-muchi³ no Kami.

He (Soša no wo) accordingly spake, and said:—“The masters of my son’s Palace⁴ are Ashi-nadzuchi and Te-

¹ In the original—

Ya-kumo tatsu
Idzu-mo ya-he-gaki :
Tsuma-gome ni
Ya-he-gaki tsukuru—
Sono ya-he-gaki wo !

This poem is also given in the “Kojiki” (Ch. K., p. 64), with the slight variant of tsuma-gomi for tsuma-gome in the third line, which makes it intransitive instead of transitive. Idzumo is written with two characters which mean “issuing clouds,” as if it were idzuru kumo. The poem no doubt alludes to this meaning and also to the name of the province, but it seems probable that the primary signification of idzumo here is that given in the translation. The true derivation of Idzumo, as the name of the province, is probably idzu, sacred, and mo, quarter. Idzu-mo is for idzure-mo, as so-mo is for sore-mo. It has the same meaning, I think, in a poem given below (“Reign of Kenzō,” xv. 11).

This verse of poetry is undoubtedly old, but the regularity of the metre which is a tanka (short poetry) of thirty-one syllables, and its allusive character, point to a somewhat later date than many of the other poems contained in the “Nihongi.” The fact that it is here relegated to a note is some corroboration of this view.

The poems in this work are translated so that a line of the English version corresponds to a line of Japanese, but it has not always been possible to preserve the original order of the lines.

² The interlinear version has kumi-do ni mito no makuai shite. Kumi-do is no doubt the special nuptial hut above referred to. Mito is “august-place” according to Hirata, and is another word for the kumi-do. This phrase, which is taken from the “Kojiki,” probably denotes legitimate nuptial, as opposed to casual intercourse. But the Chinese original has nothing of the sort.

It has been already observed that the erection of a special building for the consummation of the marriage had a ceremonial as well as a practical significance.

³ Of Oho-na-muji, or Oho-na-mochi, Great-name-possessor. This Deity, one of the most prominent of the Japanese Pantheon, has numerous names (Hirata mentions seven). The derivation is not quite clear. See Ch. K., p. 67.

⁴ The same word (miya) means also shrine.

nadzuchi. I therefore grant to these two Deities the designation of Inada no Miya-nushi¹ no Kami.”

Having done so, Sosa no wo no Mikoto at length proceeded to the Nether Land.

In one writing it is said:—“Sosa no wo no Mikoto, having descended from Heaven, came to the head-waters of the river Hi, in Idzumo. There he saw Inada-hime, the daughter of Suga no yatsu-mimi,² Master of the Shrine of Inada. He had connubial relations with her, and a child was born, styled Suga no yu-yama-nushi³ Mitsu-na-sarohiko-yama-shino.”⁴

One version has Suga no Kake-na Saka-karu-hiko-yashima⁵ no Mikoto.

Another has:—“Suga no yu-yama-nushi Mitsu-na-sarohiko ya-shima-no.⁶ The descendant of this God in the fifth generation was Oho-kuni-nushi no Kami.”⁷

In one writing it is said:—“At this time Sosa no wo no Mikoto went down and came to the head-waters of the River Ye, in the province of Aki. There was there a God whose name was Ashi-nadzu-te-nadzu.⁸ His wife's name was Inada no Miya-nushi Susa no yatsu-mimi. This Deity was just then pregnant, and the husband and wife sorrowed together. So they informed Sosa no wo no Mikoto, saying:—‘Though we have had born to us many children, whenever one is born, an eight-forked serpent comes and devours it, and we have not been able to save one. We are now about to have another, and we fear that it also will be devoured. Therefore do we grieve.’ Sosa no wo no Mikoto forthwith instructed them, saying:—‘You

¹ Shrine }
Palace } Master.

² Susa, name of place; yatsu, eight or many; mi, august; mi, body or abstract termination.

³ Master of the hot-spring mountain of Suga.

⁴ Three name-monkey (?) prince-mountain-bamboo-grass.

⁵ Suga-of-attach-name-pass-light-prince-eight-island.

⁶ Eight-island-moor.

⁷ Great-country-master-god. Identified by Hirata with Oho-na-muji, also with one of the Shichi-fuku-jin, or Seven Gods of Happiness, named Dai-koku-sama.

⁸ Foot-stroke-hand-stroke.

must take fruit of all kinds, and brew from it eight jars of sake, and I will kill the serpent for you.' The two Gods, in accordance with his instructions, prepared sake. When the time came for the child to be born, the serpent came indeed to the door, and was about to devour the child. But Sosa no wo no Mikoto addressed the serpent, and said:—'Thou art an Awful Deity. Can I dare to neglect to feast thee?' So he took the eight jars of sake, and poured one into each of its mouths. The serpent drank it up and fell asleep. Sosa no wo no Mikoto drew his sword and slew it. When he came to sever its tail, the edge of his sword was slightly notched. He split the tail open and examined it, when he found that inside it there was a sword. This sword is called Kusa-nagi no tsurugi. It is now in the village of Ayuchi, in the province of Ohari. It is this Deity which is in the charge of the Hafuri¹ of Atsuta. The sword which slew the serpent is called Worocho no Ara-masa.² It is now at Isonokami.³

I. 55.

Afterwards the child who was born of Inada no Miya-nushi Susa no yatsu-mimi, namely Ina-gami Furu-kushinada-hime,⁴ was removed to the upper waters of the river Hi, in the province of Idzumo, and brought up there. After this Sosa no wo no Mikoto made her his consort, and had by her a child, whose descendant in the sixth generation was Oho-na-muchi no Mikoto."

In one writing it is said:—"Sosa no wo no Mikoto wished to favour⁵ Kushi-nada-hime, and asked her of Ashinadzuchi and Tenadzuchi,⁶ who replied, saying:—'We pray thee first to slay the serpent, and thereafter it will be good that thou shouldst favour her. This serpent has rock-firs growing on each of its heads; on each of its sides there is a mountain; it is a very fearful beast. How wilt thou set about to slay it?' Sosa no wo no Mikoto thereupon devised a plan. He brewed a poisonous

¹ Shintō priests. Atsuta is near Nagoya.

² Worocho means serpent; ara, rough; masa, true.

³ In Bizen.

⁴ True-hair-touch-wondrous-Inada-princess.

⁵ I.e. to take to wife.

⁶ Note that the mother as well as the father was consulted.

sake, which he gave it to drink. The serpent became drunk, and fell asleep. Sosa no wo no Mikoto forthwith took his sword, called Worochi no Kara-sabi,¹ and severed I. 56. its head and severed its belly. When he severed its tail, the edge of the sword was slightly notched, so he split the tail open and made examination. He found there another sword, which he called Kusa-nagi no Tsurugi. This sword was formerly with Sosa no wo no Mikoto. It is now in the province of Ohari. The sword with which Sosa no wo no Mikoto slew the serpent is now with the Kambe² of Kibi. The place where the serpent was slain is the mountain at the upper waters of the river Hi in Idzumo.’

In one writing it is said:—“Sosa no wo no Mikoto’s behaviour was unmannerly. A fine was therefore imposed on him by all the Gods of a thousand tables, and he was driven into banishment. At this time, Sosa no wo no Mikoto,³ accompanied by his son Iso-takeru³ no Kami, descended to the Land of Silla,⁴ where he dwelt at Soshimori.⁵ There he lifted up his voice and said:—‘I will not dwell in this land.’ He at length took clay and made of it a boat, in which he embarked, and crossed over eastwards until he arrived at Mount Tori-kamu no Take, which is by the upper waters of the river Hi in Idzumo. Now there was in this place a serpent which devoured men. Sosa no wo no Mikoto accordingly took his sword, called Ama no Haye-kiri,⁶ and slew this serpent. Now when he I. 57.

¹ Serpent’s Kara-blade. Kara is that part of the present province of Kyōng-syang-do in Corea which lies S.W. of the Naktong River. But the word is used loosely for all Corea, and in modern times even for China. See *Early Japanese History* in “J.A.S.T.,” Vol. XVI. Pt I., p. 43. It was called Mimana by the Japanese.

² The Kambe or Kami-be were the group of peasants charged with the care of a Shintō shrine.

³ Fifty-courageous.

⁴ The eastern of the three kingdoms into which Corea was formerly divided.

⁵ This is the traditional Kana pronunciation. It is not clear whether this is the name of a person or a place. Mori may be the Corean moi, mountain.

⁶ Fly-cutter.

cut the serpent's tail, the edge of his sword was notched. Thereupon he split open the tail, and on examination, found within it a divine sword. Sosa no wo no Mikoto said:—"I must not take this for my private use." So he sent Ama no Fuki-ne no Kami, his descendant in the fifth generation, to deliver it up to Heaven. This is the sword now called Kusa-nagi.

Before this, when Iso-takeru no Kami descended from Heaven, he took down with him the seeds of trees in great quantity. However, he did not plant them in the land of Han,¹ but brought them all back again, and finally sowed them every one throughout the Great Eight-island-country, beginning with Tsukushi. Thus green mountains were produced. For this reason Iso-takeru no Mikoto was styled Isaoshi no Kami.² He is the Great Deity who dwells in the Land of Kii."³

I. 58.

In one writing it is stated:—"Sosa no wo no Mikoto said:—"In the region⁴ of the Land of Han there is gold and silver. It will not be well if the country ruled by my son should not possess floating riches. So he plucked out his beard and scattered it. Thereupon Cryptomerias were produced. Moreover, he plucked out the hairs of his breast, which became Thuyas.⁵ The hairs of his buttocks became Podocarpi.⁶ The hairs of his eye-brows became Camphor-trees. Having done so, he determined their uses. These two trees, viz. the Cryptomeria and the Camphor-tree, were to be made into floating riches;⁷ the Thuya was to be used as timber for building fair palaces;⁸ the Podocarpus was to form receptacles in which the visible race of man was to be laid in secluded burial-places. For their food he well sowed and made to grow all the eighty kinds of fruit.

Now the children of Sosa no wo no Mikoto were named Iso-takeru no Mikoto, with Oho-ya⁹ tsu hime, his younger

¹ Corea. ² The meritorious God. ³ Kii or Ki means tree.

⁴ Shima usually means island, but in this and other places must be rendered "region."

⁵ A kind of pine.

⁶ Maki, a kind of pine.

⁷ Ships.

⁸ Or Shintō shrines.

⁹ Great-house.

sister, and next Tsuma¹-tsu-hime no Mikoto. All these three Deities also dispersed well the seeds of trees, and forthwith crossed over to the Land of Kit.

Thereafter Sosa no wo no Mikoto dwelt on the Peak of I. 59. Kuma-nari,² and eventually entered the Nether Land."

In one writing it is said:—"Oho-kuni-nushi³ no Kami is also called Oho-mono-nushi no Kami,⁴ or else Kuni-dzukuri Oho-na-mochi⁵ no Mikoto, or again Ashi-hara no Shiko-wo,⁶ or Ya-chi-hoko⁷ no Kami, or Oho-kuni-dama⁸ no Kami, or Utsushi-kuni-dama⁹ no Kami. His children were in all one hundred and eighty-one Deities.

Now Oho-na-mochi no Mikoto and Sukuna-bikona no Mikoto, with united strength and one heart, constructed this sub-celestial world. Then, for the sake of the visible race of man as well as for beasts, they determined the method of healing diseases. They also, in order to do away with the calamities of birds, beasts, and creeping things, established means for their prevention and control.¹⁰

¹ Written with a Chinese character which means nail or hoof.

² Probably Mount Kumano in Idzumo. It adjoins the Suga mentioned above as the residence of Sosa no wo. See Index—Kuma-nari.

³ Great-country-master.

⁴ Great-thing-master.

⁵ Country-make great-name-possessor.

⁶ The ugly male of the reed-plain.

⁷ Eight thousand spears.

⁸ Great-country-jewel.

⁹ Apparent-country-jewel.

¹⁰ Calamities (wazahahi) are defined by Hirata as injuries which come to us from the unseen world.

By beasts wild beasts are meant. In addition to the real injuries caused by them, we must remember that in Japan all manner of imaginary effects are attributed to the enchantments of foxes and badgers.

One of the Norito (rituals) mentions calamities of birds flying in by the smoke-hole in the roof—perhaps because their droppings polluted the food which was being cooked.

The term hafu mushi (creeping things) includes both insects and reptiles. The stings of wasps, centipedes, and vipers are doubtless meant. The ancient Japanese houses, slight structures often built in pits, would be especially obnoxious to such calamities. Possibly also the injury to the crops and to domestic animals by insects and snakes may be referred to. It should be remembered, too, that the Japanese suppose many ailments, such as toothache and children's convulsions, to be owing to mushi, and these are no doubt to be included in the hafu mushi no wazahahi. Hirata remarks that it is the opinion of the men of the Western Ocean that by

The people enjoy the protection of these universally until the present day. .

• Before this Oho-na-mochi no Mikoto spake to Sukuna-bikona no Mikoto, and said:—‘ May we not say that the country which we have made is well made ? ’ Sukuna-bikona no Mikoto answered and said :—‘ In some parts it is complete and in others it is incomplete.’ This conversation had doubtless a mysterious purport.

I. 60.

Thereafter Sukuna-bikona no Mikoto went to Cape Kumano,¹ and eventually proceeded to the Everlasting Land.²

Another version is that he went to the island of Aha, where he climbed up a millet-stalk, and was thereupon jerked off, and went to the Everlasting Land.

After this, wherever there was in the land a part which was imperfect, Oho-na-mochi no Kami visited it by himself, and succeeded in repairing it. Coming at last to the province of Idzumo, he spake, and said :—‘ This Central Land of Reed-plains had been always waste and wild. The very rocks, trees and herbs were all given to violence. But I have now reduced them to submission, and there is none that is not compliant.’ Therefore he said finally :—‘ It is I, and I alone, who now govern this Land. Is

examining ringworm (called in Japanese ta-mushi, i.e. rice-field insect), itch and other diseases under a microscope, it would appear that they are due to the presence of exceedingly small insects. It would also appear, he says, from a work recently published, that the human body is full of such animalcules.

The words “prevention and control” are rendered in the interlinear kana by Majinahi, i.e. witchcraft, including incantations, etc. Possibly the author had in mind the Oho-harahi, which deprecates “calamities of creeping things” and of “high birds.” Here is a modern majinahi directed against hafu mushi. If you wish to keep your house free from ants, all you have to do is to put up a notice at the place where they come in, “Admittance, one cash each person.” The economical ant goes no further.

Yamada in his dictionary defines majinahi as “the keeping off of calamity by the aid of the supernatural power of Gods and Buddhas.”

¹ In Idzumo.

² Toko-yo no kuni. The Japanese scholar Arawi identifies this with a province in the East of Japan, now called Hitachi.

there perchance any one who could join with me in governing the world?' Upon this a Divine radiance illuminated the sea, and of a sudden there was something which floated towards him and said:—'Were I not here, how couldst thou subdue this Land? It is because I am here that thou hast been enabled to accomplish this mighty undertaking.' Then Oho-na-mochi no Kami inquired, saying:—'Then who art thou?' It replied and said:—'I am thy guardian spirit, the wondrous spirit.' I. 61. Then said Oho-na-mochi no Kami:—'True, I know therefore that thou art my guardian spirit, the wondrous spirit. Where dost thou now wish to dwell?' The spirit answered and said:—'I wish to dwell on Mount Mimoro, in the province of Yamato.' Accordingly he built a shrine in that place and made the spirit to go and dwell there. This is the God of Oho-miwa.

The children of this Deity were the Kimi of Kamo and of Oho-miwa,¹ and also Hime-tatara² I-suzu-hime no Mikoto. I. 62.

Another version is that Koto-shiro-nushi no Kami, having become transformed into an eight-fathom bear-sea-monster,³

¹ Descendants are here meant. Kimi is simply Lord.

² Tatara is said to be the name of a plant. Isuzu (fifty bells) is the name of the site of the Inner Shrine at Ise.

³ Sea-monster is in Japanese wani. It is written with a Chinese character which means, properly, crocodile, but that meaning is inadmissible in these old legends, as the Japanese who originated them can have known nothing of this animal. The wani, too, inhabits the sea and not rivers, and is plainly a mythical creature.

Satow and Anderson have noted that the wani is usually represented in art as a dragon, and Toyo-tama-hime (see Index), who in one version of the legend changes into a wani, as her true form, at the moment of child-birth, according to another changes into a dragon. Now Toyo-tama-hime was the daughter of the God of the Sea. This suggests that the latter is one of the Dragon-Kings familiar to Chinese (see Mayers' Manual, p. 142) and Corean fable who inhabit splendid palaces at the bottom of the sea. It is unnecessary here to follow the Dragon-Kings into Indian myth, where they appear under the form of the Nāga Rājā or Cobra-Kings. The reader who wishes to do so should consult Anderson's British Museum Catalogue, p. 50. Chamberlain has remarked that "the whole story of the Sea-God's palace has a Chinese ring about it, and the

had intercourse with Mizo-kuhi¹ hime of the island of Mishima (some call her Tama-kushi-hime), and had by her a child named Hime-tatara I-suzu-hime no Mikoto, who became the Empress of the Emperor Kami-Yamato Ihare-biko Hohodemi.²

I. 63. Before this time, when Oho-na-mochi no Kami was pacifying the land, he went to Wobama in Isasa, in the province of Idzumo. He was just having some food and drink, when of a sudden there was heard a human voice from the surface of the sea. He was astonished, but on seeking for it there was nothing at all to be seen. After a while a dwarf appeared, who had made a boat of the rind of a kagami³ and clothing of the feathers of a wren.⁴ He came floating towards him on the tide, and Oho-na-mochi no Mikoto taking him up, placed him on the palm of his hand. He was playing with him, when the dwarf leaped up, and bit him on the cheek. He wondered at his appearance, and sent a messenger to report the matter to the Gods of Heaven. Now when Taka-mi-musubi no Mikoto heard this, he said :—‘The children whom I have produced number in all one thou-

cassia-tree mentioned in it is certainly Chinese.” Is it possible that wani is for the Corean wang-i, i.e. “the King,” *i* being the Corean definite particle, as in zeni, fumi, yagi, and other Chinese words which reached Japan *via* Corea? We have the same change of *ng* into *n* in the name of the Corean who taught Chinese to the Japanese Prince Imperial in Ojin Tennō’s reign. It is Wang-in in Corean, but was pronounced Wani by the Japanese. Wani occurs several times as a proper name in the “Nihongi.” Bear (in Japanese kuma) is no doubt an epithet indicating size, as in kuma-bachi, bear-bee or bear-wasp, i.e. a hornet; kuma-gera, a large kind of wood-pecker, etc.

¹ Mizo-kuhi means water-channel pile. Tama-kushi is jewel-comb.

² Otherwise called Jimmu Tennō. See below, beginning of Book III.

³ Some plant, very likely having gourd-shaped fruit. *Vide* Ch. K., p. 85.

⁴ The “Kojiki” says goose skins. The wren was no doubt substituted as more in accordance with the dwarfish stature of Sukuna-bikona.

Dr. Schlegel in his “Problèmes Géographiques” mentions a Chinese notice of a Han-ming-kuo, the inhabitants of which sew together skins of birds for clothing. He identifies this country with the Kuriles, where modern travellers have found this to be the custom. The bird whose skins are thus used is the *Procellaria gracilis* (petrel).

sand and five hundred. Amongst them one was very wicked, and would not yield compliance to my instructions. He slipped through between my fingers and fell. This must be that child, let him be loved and nurtured.' This was no other than Sukuna-bikona no Mikoto."¹

¹ Sukuna-bikona is a popular God at the present day. Hirata has devoted two volumes (the "Shidzu no ihaya") to a glorification of him as the inventor of medicine and of the art of brewing sake under the name of Kushi no Kami. The "Kojiki" relates his legend somewhat differently. See Ch. K., p. 85. Sukuna means small (in modern Japanese few) and bikona is honorific.

Hirata identifies Sukuna-bikona with Yebisu and Oho-na-mochi with Daikoku. See Anderson's B. M. Catalogue, p. 36. All these identifications, of which Hirata is profuse, are somewhat problematical.