Koryŏ.


Aston, Mikogas, p. 369

a.D. 487. In this year Ki no Ochika no Sukune, bestriding and making a base of Imnau, held com-
munication with Koryŏ. In order to rule the Three Tan on the west, he established a government and styled him-
self a Deity. By means of a plan laid by Cha-don-nakwe and Tha Kapsija of Imnau he slew Mak-nike, the heir to
the throne of Peche'é at Sinju. [This is a place in Koryŏ]
(Mūru's reign said to be a place in Imnau). He built the
castle of Taran, and then stood on the defensive as re-
gards the Eastern province, cutting off the harbour by
which supplies were transported, and causing his ar-
my to suffer from famine. The king of Peche'é was
greatly enraged and detached General Ko-nike and
an officer of the military store department, named
Mak-ko-ke in command of the troops to Taran to
lay siege to it. Upon this, Ochika no Sukune marched
protracted his army, and attacked them with continu-
ously growing valour. All that opposed him were
put to the rout. But he was but one against a
hundred. Suddenly his weapons ran short and
his power became exhausted. He saw that he had not long matter to a conclusion, and returned.
Silla: cont.

our care for the two mountains close to the capital. Upon this it was recognized that the change was groundless and they were released. But the people of Silla resented it greatly, and further reduced the kinds of articles sent as tribute and the number of ships. 

A.D. 463.

The Emperor inclined his ear, and listening from a distance rejoiced in his heart. So with the object of obtaining women ----

hence for himself and making her one of his concubines he appointed Tasa Gannaro to be [Shinma, or Ka], and promptly favoured Wakahime. When Tasa married Wakahime, she bore him Yehime and Tokiemi. ---

After Tasa had arrived at his post, he learnt that the Emperor [Yuríchen] had married his wife, and with the object of obtaining succour he went to Silla, which at that time did no service to the Central land. The Emperor gave orders to Tasa no Omişsor Tokiemi, and also to Akaquo Inibi no Ama no Atake, saying: "Do ye go and chastise Silla At this time a skilled artisan of Western Aya named Kwan-in Chiri [possibly two men], who was near the Emperor, came forward and represented to him, saying: "There are in the hand of many men who are more skilful than they alone. Let them be sent for and made to serve thee." The Emperor commanded his Ministers saying: "Then let Kwan-in-
...
Chirìi joined to Otokinì and the others, and let him
get instructions from Pêkêhê; at the same time let an
Imperial rescript be delivered directing Pêkêhê to offer
skilled men." Hereupon Otokinì, in executing these
commands, took with him a body of men and proceeded
as far as Pêkêhê. When he entered that land, a god
of the country [Silla], assuming the form of an old
woman, suddenly met him on the road. Otokinì in-
quired of her whether the country was far or near.
The old woman answered and said: "You go on for
one day more; then will they arrive there. Otso-
kinì thought to himself that the way was too
far, and returned without having chastised them.
He got together the slave [new-come] skilled artisans
who had been given as tribute by Pêkêhê on a large
island, and under pretense of sending a fair wind
Carried them there for several months. Tasa of Otso-
kinì, the governor of Ima, pleased that Otokinì has gone
away without chastising Silla, secretly sends a man
to Pêkêhê, to warn Otokinì, saying: "Do Thine own
head so firm that Thou canst chastise others? A re-
port has reached me that the Emperor has wedded my
wife, with the result that he has had children by her.
As I now fear that calamity may reach my own per-
son, it is well that I should assist with foot up to join
thy, my son, come over and betake myself to Pêkêhê.
and prevent it from communicating with Japan, while I will repair to and hold Sina and will also hold no communica-
tion with Japan." Atokimi's wife Kusuhime, had profound pat-
triotic sentiment: the sense of duty between islands was strong in her. Her loyalty surpassed the bright sun; her principles excelled the evergreen fir. She abominated such treason, and having stealthily killed her husband, she secretly buried him in the chamber. Then she remained in the large island with Akawa, Amano Shaka, in charge of the skilled artisans presented by Bechó. The Emperor, hearing that Atokimi was missing, sent Kata-
shika, Kitaako no Kisho and Ko Anchion these mes-

sengers together made their report to the Emperor to the artisans? were accordingly ultimately settled in the village of Hiroshima in Ato in the province of Yamato, where many of them died of disease. In consequence of this, the Emperor commanded them to settle at the very place of residence of Yamato no Aya no Atake to remove Yokuri, the Potter's De, Kijöwari of the Deadless De, Dainsante of the Painter's De, Tóto. an na of the Broad-
neaters, De, and Myo. an na, the intermarried.

belonging to the new aya, there were now three aya, 
- Eastern (Yamato), Western (Kabachi) and new (Yoshino) all consisting of skilled Kanazawa}
A.D. 485. 5th month. Karadukuro no Sukune, Kimi no
Mount Sasaké, who was implicated in the assassinating
the Imperial Prince Ochiba, when about to be executed,
bowed down his head to the ground, and his words ex-
pressed extreme sorrow. The Emperor (Kenjô) could
not bear to put him to death, so he added him to the
mission guards, making him at the same time
mountain warden (game-keeper), and erasing his name
from the census registers. He was then handed over
to the jurisdiction of the Yamabe no Muraō.

(The erasure of his name was an account of his being
attached to the service of the mission -- May not
these guardians of the Imperial lands have been among
the ancestors of the Eta or Kinin, a pariah caste (abolished
by the revolution of 1858) who lived in villages by themselves
and did not intermix with or have any social inter-
course with other Japanese? They followed the occupa-
tions of leather dressers, shoemakers, burners of dead
animals, executioners, and watchmen of cemeteries.
The name Kinin (= outcast) accorded well with many
being erased from the census registers. They were sup-
poused to belong to the service of the dead, and no
longer to be reckoned with the living. Aston, p. 398)

[Handwritten notes]

different mother. When Konchi went to war, he arrived at an island in Tsukushi where King Shima was born to him. He was sent back from the island and did not reach the capital of Japan. Owing to this, having been born on an island, he received the name of Shima. There is now in the sea of Kawa-ware (kana pronunciation an island called Nirim Shima (Nirim = lord; Dama, pyōm = Shima) which is the King's birthplace; therefore the Pekche people call this island Nirim Shima. Considering that King Shima was King Kero's son, and King Mallok King Konchi's son, the expression "elder brother" by a different mother is not clear.

لا يمكنني قراءة النص العربي في الصورة المقدمة. من فضلك، قدم النص بشكل قابل للقراءة.
Spring, 1st month, Chak Ka was executed; he was in rebellion in Karim castle. King proceeded against him; he surrendered, was executed, and his body thrown into Pek-Lang-za.

A.D. 504: Winter, 10th month. The Land of Pēkērhē sent Lord Mana with tribute. The Emperor, considering that for many years Pēkērhē had not sent tribute, detained him and would not let him go.

A.D. 505: Summer, 4th month. The King of Pēkērhē sent Lord Shika with tribute, and a separate memorial, saying: "Mana, the previous tribute message, was no relation of the sovereigns of Pēkērhē. Therefore I humbly send Shika to wait upon the Court. He eventually had a son named Lord Pōpsā. He was the ancestor of the King of Yamato."
Tanna (=Zuellapart).

A.D. 508. 12th month. The people of Tanna in the midst of the Southern Sea first had communication with the land of Héké.

(= Cè-chè, Cor.) Utterly improbable, as it is in sight of the mainland. It is contradicted by the Tongan:

King
Munchin of Héké, 2nd year (A.D. 476), summer, 4th month. The land of Tanna presented tribute of their natural productions to Héké. The king was angered, and appointed the ambassador from Tanna, Vilmorin, to live in the midst of the Southern Sea. In ancient times there were no inhabitants. Then there were three divine men who babbled upon the earth. The eldest was called Nang-ul-la, the next was called Xocul-la, and the third Pu-ul-la. One day, these three, having gone out to hunt by the sea-side found a stone coffin. On opening it, they discovered three women, with cattle of various sorts and seeds of the five kinds of grain. They eventually shared the cattle and the women as wives. Then each took himself to a well-watered fertile spot and selected by divination a residence. Nang-ul-la's dwelling was called First City, Xocul-la's Second City, and Pu-ul-la's Third City. Then they sowed the five grains and pastured the cattle, and prospered and multiplied from day to day. Tanna is also called Dam-mu-ka. iv. 83.

A.D. 498. The King of Héké, because Tanna did not pay tribute, set out himself in an expedition against it. He got as far as Muchénchier, when the Tanna people heard of it and sent messengers to beg for pardon. So
Fanna (Endnote): cont.

They were let off. V. 3.

There is no mention of Fanna in Tongkam under A.D. 508.

Aston: p.7.
Buddhism:
a.d. 552. 13th year Kimmec. Winter, 10th month. King Byöng-Myöng of Peché [also called King Byöng] sent Hurü, of the Western Division, and The Tali-sö, Hurü-Sachki-Suye, with a present to the Emperor of an image of Shaka Buddha in gold and copper, several flags and umbrellas, and a number of volumes of "Sutras". Separately he presented a memorial in which he lauded the merit of diffusing abroad religious worship, saying: "This doctrine is aught all doctrines the most excellent, but it is hard to explain, and hard to comprehend. Even the sages of Chu and Confucius had not attained to a knowledge of it. This doctrine can create religious merit and retribution without measure and without bounds, and so lead us to a full appreciation of the highest wisdom. Imagine a man in possession of treasures to his heart's content, so that he might satisfy all his wishes in proportion as he used them. Thus it is with the treasure of this wonderful doctrine. Every prayer is fulfilled and naught is wanting. Moreover, from distant India it has extended hither to the Three Han, where there are none who do not receive it with reverence as it is preached to them. Thy servant, therefore, Myöng, King of Peché, has humbly despatched his retainers, Hurü-Sachki, to transmit it to the Imperial Country, and to diffuse it abroad throughout the home provinces, so to fulfill the recorded saying of Buddha: My law shall spread to the East!"
Buddhism: cont.

This day the Emperor, having heard to the end, leaping joy
and gave command to the Envoys, saying: "Never from
former days until now have we had the opportunity of listen-
ing to so wonderful a doctrine. We are unable, however, to
decide of ourselves." Accordingly he inquired of his Ministers
one after another, saying: "The constancy of this
Buddhism, which has been presented by the Western fronties,
State is of a severe dignity, such as we have never be-
fore seen at all. Ought it to be worshipped or not?" So to
no Oko-no-Mine, Enmeme no Sukune, addressed the Emperor,
saying: "All the Western fronties lands without ex-
ception do it worship. Shall we, too, Yamato alone re-
fuse to do so?" Akoshi, Mononoké no Okomouji,
and Kamako, Nakatsuki no Muragi, addressed the
Emperor jointlly, saying: "Those who have ruled the
Empire in this our State have always made it their
care to worship in Spring, Summer, Autumn
and Winter. The 180 Gods of Heaven and Earth and
the Gods of the Land and of Grain. If just at this
time we were to worship in their dead foreign deities
it may be feared that we should incur the wrath
of our national gods."

The Emperor said: "Let it be given to Enmeme
Sukune, who has shown his willingness to take it,
and, as an experiment, make him to worship it."
The Envoys knelt down and received it with
Buddhism: cont.

joy. He entombed it in his house at Oharida, where he
diligently carried out the rites of retirement from the
world, and on that score purified his House of Muku-
bara and made it a Temple. After this a pestilence
was rife in the land, from which the people died prema-
tinely. As time went on it became worse and worse,
and there was no remedy. Otochi Mononohe no
Okomuraji, and Kamata, Nakatomi no Muraji,
adressed the Emperor jointly, saying: "It was be-
because they received advice on a former day was
not approved that the people are dying thus of dis-
ease. If now we do not retrace the steps before
matters have gone too far, it will surely be the re-
result! It will be well promptly to fly away,
and diligently to seek happiness in the future.
"The Emperor asked: "Let it be done as you advise."
Accordingly, officials took the image of Buddha
and abandoned it to the current of the Canal
Kaniza. They also set fire to the Temple, and
burnt it so that nothing was left. Hereupon, the
being in the Heavens neither clouds nor wind, a
sudden conflagration destroyed the Great Hall of
Buddhism:

A.D. 553. Summer 5th month, 7th day. 14th year Himmei.

The following report was received from the province of Kakechi: —From within the sea at Chinee, in the dist.

tricity of Sagami, there is heard a voice of Buddhist chants, which re-echoes like the sound of thunder; and

glorious shines like the radiance of the Sun." In his

heart the Emperor wondered at this and sent Unate (or Misobe) no Atake — to go upon the sea and

investigate the matter. This month Unate no

Atake went upon the sea, and the result was that

he discovered a log of camphor-wood shining

brightly as it floated on the surface. At length he

looked up and presented it to the Emperor, who gave

orders to an artist to make of it two images of Bud-

dha. These are the radiant camphor-wood

images now in the Temple of Yoshiho.

Aston: Michogi ii. p. 68.
Coréans in Japan:

A.D. 556. 17th year, Kimméi. Winter, 10th month. Soga no Ōko-ōmi, Inane no Sukehira and others were sent to the district of Takechi in Yamato to establish the Miya-ke of Ohomusa of Coréans. [by Coréans is meant Pékch' people] and the Miya-ke of Womusa of Koryó men. The Miya-ke of Anma in the Land of Ki was established in the Land of Ki. [One writing says:

"The Coréans of various places were made déts of the Miya-ke of Ohomusa and the Koryó men were made déts of the Miya-ke of Womusa. It was in consequence of the appointment of the Coréans and Koryó men as déts that these places were styled Miya-ke."]

Aston: Nihongi III. p. 79

Shun'ai, quotes Liang-dynasty history: In A.D. 541, Pékch' sent frequent Envoys with offerings of their national products. They also asked for a treatise on the Nirvana Sutra, doctors of ancient Chinese poetry, and also artists and painters. These were granted by Imperial command. This is not the only evidence that such sentences with the stream of Chinese civilizing influences which flowed from Coréa to Japan at this period, there was a corresponding current from China to Coréa. The frequency of Chinese names among the Coréan emigrants to Japan is a proof of this. The Seishōshōku, Law of Peerage of Japan, compiled A.D. 814, shows at that time nearly a third of the Japanese nobility...
Corcans in Japan:

They trace their descent to Corcan or Chinese ancestors in something like equal proportions. The members are:

Chinese (Han) 162 families
Peche 104
Korejo 50
Imna 9
Silla 9
Doulppal 47

381 foreign families out of a total of 1177.

Many of these were descended from teachers of various kinds and all must have contributed to the spread of Chinese civilization in the country of their adoption.

p. 133.
A.D. 577. 6th year, Bidentian. Spring, 2nd month, 1st day.
By imperial command there were established a state
worship Be and a private Be.  (for the Empress's service?)
Aston. Nishigi. p. 95
Earthquake.

A.D. 599. 7th year, Dujik. Summer, 11th month, 27th day. There was an earthquake which destroyed all the houses. So orders were given to all quarters to sacrifice to the God of Earthquakes. - Aston Nihongi ii. p. 124

Shokei Nihongi: in the reign of Shomu (724-749) there were shrines to this god in all of the seven home provinces.

A.D. 678. 7th year, Temmu. 12th month. In the course of this month there was a great earthquake in Tsukushi. The ground split open to the width of two rods and a length of more than 3000 rods. Many of the peasants' houses in all the villages were brought down in ruins. At this time there was a peasant's house situated on the top of a hill. In the evening of the earthquake the hill crumbled down and changed its place. Yet the house remained intact and was not destroyed and the inmates did not know that the hill had come down and that their house had moved away. When it became daylight, however, they discovered what had happened to their great amazement. - p. 340

A.D. 684. 13th year, Temmu. 10th month, 14th day. At the hour of the bison (10 pm) there was a great earthquake. Throughout the country men and women shrieked.
Unfortunately, the handwritten text on the image is not legible due to the image quality and handwriting style. It appears to be a page with text, possibly a letter or a note, but the content cannot be accurately transcribed without clearer visibility.
Earthquake: cont.

clouds and knew not East from West. Mountains fell down
and rivers gushed forth; the official buildings of the provinces
and districts, the barns and houses of the common people,
the temples, pagodas and shrines were destroyed in numbers,
which surpass all estimate. In consequence many of the
people and of domestic animals were killed or injured. The
hot springs of Dys were dried up at this time and ceased
to flow. In the province of Toza more than 50,000 acres
of cultivated land were swallowed up and became sea.
Old men said that never before had there been such an
earthquake. On this night a rumbling noise like
that of drums was heard in the East. Some said that the
island of Dyes had increased itself on two sides, the
north and west, to the extent of more than 300 rods and
that a new island had been formed. The noise like that
of drums was the sound made by the gods in con-
...
This year a man emigrated from Bičén where the face and body were all flecked with white, being perhaps affected with white ringworm. People disliking his extraordinary appearance, wished to cast him away on an island in the sea. But this man said: "If you dislike like my spotted skin, you should not breed horses or kine in this country which are spotted with white. Moreover, I have a small talent. I can make the figures of hills and mountains. If you keep me and made use of me, it would be to the advantage of the country. Why should you waste me by casting me away on an island in the sea?" Hereupon they gave ear to his words and did not cast him away. Accordingly he was made to draw the figures of Mount Ōmoe and the Bridge to the Southern Court. The people of that time called him by the name of Michikono Takumi and he was also called Shikómaro.

Aston: Nichórai ii. p. 144
Buddhism:

a.D. 584. 13th year, Kimmë. Autumn, 9th month. Kafuka no
Oni, who had come from Peské, had a stone image of
Miroku, and Daheké no Murasu — an image of Buddha.
This year Doga no Mîmako no Sukune, hearing asked for
these two Buddhist images, sent Shiba Tato (Chinese
or Korean name) to Kurabe no Sukune, and Kida, Shente
no Atake, in all directions to search out persons who
practised (Buddhism). Upon this he only found in the
province of Kariuna a man named Kyépyejon Kogyo,
who said a Buddhist priest had become a layman
again, so the Ohe-one made him teacher, and caused
him to receive Shiba, the daughter of Shiba Tato into
religion. She took the name of Nun Zenshin (thirteen
years of age). Moreover he received into religion two pupils of
the Nun Zenshin. One was Ujyone, the daughter of
Ayabito (Chinese name?) no Yaho. She took the name of
Nun Dango. The other was Babéno, daughter of Kasha
Kori Touda. She took the name of Nun Keijen. Mî
Mîmako no Sukune, still in accordance with the laws
of Buddha, reverenced the three nuns, and gave
them to Kida no Atake and Tato, with orders to pro-
vide them with food and clothing. He erected a temple
on the east side of his dwelling, in which he en-
shrined the stone image of Miroku. He insisted
on the three nuns holding a general meeting to
partake of a maïyoe fare. At this time Tattó
found a Buddhist relic on the food of abate-
cence, and presented it to Mîmako no Sukune.
Mimakono Sukune, by way of experiment, took the relic, and placing it on the nuzzle of a block of iron, beat it with an iron anvil. The hammer was shattered to atoms, but the relic could not be crushed. Then the relic was cast into water, when it floated on the water or sank as one desired. In consequence of this Mimakono Sukune, Kenobe no Hida, and Shiba Tato held faith in Buddhism and practised it unremittingly. Mimakono Sukune built another Buddhist temple at his house in Ishikawa. From this arose the beginning of Buddhism.

A.D. 585. 14th year, spring, 2nd month, 15th day, Petatsu. Doga no Oho-omi, Mimakono Sukune, selected a pagoda north of the Hill of Ono-ko, and having held a general meeting to partake of maguey food, deposited the relic obtained by Tato on the top of the pillar.

24th day. Doga no Oho-omi took ill. Having made inquiry of a diviner, the diviner answered and said:—"It is a curse sent by will of the Buddha worshipped in my father's time." Doga no Oho-omi accordingly sent a young man of his family to report to the Emperor the nature of the divination. The Emperor gave orders saying:—"In accordance with the words of the diviner, let my father's god be worshipped." The Oho-omi, in accordance with the Emperor's commands, worshipped the
Buddhism: cast a stone image and prayed that his life might be prolonged. At this time there was a pestilence, i.e., in the land, and many of the people died.

3rd month, 1st day. Mononobe no Yugeki no Moriya no Ohomuraji and Nakatomi no Kataumi no Tairiku addressed the Emperor, saying: "Why hast thou not consented to follow my servants' counsel? Is not the presence of pestilence from the reign of the late Emperor, my father, down to mine, so that the nation is in danger of extinction, owing, absolutely, to the establishment of the exercise of the Buddhist religion by Soga no Osoru? The Emperor gave command, saying: "Manifestly, let Buddhism be discontinued."

30th day. Mononobe no Yugeki no Moriya no Ohomuraji went himself to the Temple, and sitting in a chair, cut down the pagoda, which he then despaired to and burnt. He likewise burnt the image of Buddha and the Temple of Buddha. Having done so, he took the remains of the image of Buddha which were left from the burning and had them flung into the Maniha canal. On this day there was such wind and rain without any clouds, and the Ohomuraji had on his raincoat. He upbraided Mimiaka no Osakuni and those who followed him in the exercise of religion and made them feel shame and contrition. He then sent Mimo no [Orike], Dakeki no Miyacho, to summon Zen-shin and the others provided for by Mimiaka no Osakuni.
Buddhism: 

So Minamako no Sukune did not dare to disobey this command, but with grief and lamentation called forth the nuns and delivered them to Minoro. The officials accordingly took away from the nuns their three garments, imprisoned them and flogged them at the road-station of Souteki no Ichi. *Acton: Nikkei II, p.103*

The Emperor, with the view of establishing Janna, appointed as his envoy Prince Minako of Sakata. Just as this time the Emperor and the Ohonedaiji were suddenly afflicted with sores, and he was therefore after all not sent. — Again the land was filled with those who were attacked with sores and died thereof. The persons thus afflicted with sores said: — “Our bodies are as if they were burned, as if they were beaten, as if they were broken;” and so lamenting, they died. Old and young said privately to one another, “Is this a punishment for the burning of the Image of Buddha?”

Summer, 6th month. Minako no Sukune addressed the Emperor, saying: — “My servant’s disease has not yet been healed; nor is it possible for success to be afforded me unless by the power of the three precious things.” Hereupon the Emperor commanded Minako no Sukune saying: — “Thou mayest practise the Buddhist religion alone, but discontinue it in so far as others are concerned.” So the three nuns were
Buddhism: cont.

Given back to Mimako no Sukune, who received them with rejoicing, lamenting their unsurpassed misfortunes and bowing down his head in their honour. He built them a Temple anew; into which he welcomed them and provided them with sustenance.

One book says: “Mononobe no Yugehime no

Moriya no Ohomusaji, Oh. winding no Sakaha

no Kime and Hakatome no Ohare no Muraji

conspired together to destroy the Buddhist

religion. They wanted to burn the Temple and

pagoda, and also to throw away the Buddhist

images. Mimako no Sukune opposed their

project and would not agree to it.”

Daishiden (History of Shotoku Daishi). Kibunie, Yamashiro

and other painters were instituted for the painting of

Buddhist pictures. Professionals, relieved from certain

taxes. Kibunie (= yellow writing). Aston augpals = Bud-

nish texts written on tinted paper.

It seems to me more likely: golden ink.

Among the lotuses in the Tsurugikyo pond, there was one

which had two flowers on one stem. Toyoma no Oho-

omie inferred without sufficient reason that this

portended the future prosperity of Doga no Omie. So

he made a picture (or writing) with golden ink, and

presented it to the sixteen foot high Buddha of

Great Nyo-ko-ji.

p. 157
[Handwritten text]
Worship of a worm:

A.D. 644; 3rd year, Kögyoku. Autumn, 7th month. A man of the neighborhood of the River Fuji in the East Country named Otofu Re-no Oto urged his fellow villagers to worship an insect saying: "This is the God of the Everlasting World. Those who worship this god will have longevity and riches."

At length the wizards and witches, pretending an inspiration of the gods, said: "Those who worship the God of the Everlasting World will, if poor, become rich, and if old, will become young again." So they more and more persuaded the people to cast out the valuables of their houses, and to set out by the roadside sake, vegetables, and the six domestic animals (horse, ox, sheep, pig, dog, fowl). They also made them cry out: "The new riches have come!"

They made incense and the metropolis's people took the insect of the Everlasting World, and placing it in a pure place with song and dance invoked happiness. They threw away their treasure, rich to no purpose whatever. The loss and waste was extreme.

Henceforth, Kukakatsu, Kadono no Hada no Miyako, was a word that the people should be so much deluded, and soon Otofu Re-no Oto. The wizards and witches were intimidated, and ceased to persuade the people to worship. The men that time made a song, saying

Wadzumara (= Hada no Miyako)

was executed.

The God of the Everlasting World

who we are told

was the very God of Gods.
This insect is usually bred on orange trees and sometimes on the tassoki. It is only four inches in length and about as thick as a thumb. It is a grass green colour with black spots, and in appearance entirely resembles the silkworm.

Aston: Orth. ii. p. 188.
Saimei Tenno and Prince Takefu:

A.D. 658. 45th year Saimei, 5th month. A grandson of the Emperor named Prince Takefu died. He was eight years of age. His remains were deposited in a temporary tomb which was raised for him over the Imakie valley. The Emperor had always esteemed her grandson highly for his obedient conduct. She was therefore beside herself with grief, and her emotion was exceeding great. Telling for the Ministers, she said:

"After ten thousand years and a thousand autumns, he must be interred along with us in our own misaeji."

So she made song, saying:

On the hill of Womure
In Imakie
Of but a cloud
Arose, plain to be seen,
Why should I lament?

This was the first song.

I never thought
That he was young
As the young grass
By the riverside with its tracks
The deer wounded by an arrow.

This was the second song.

Like the flowing water
Of the River Asuka
Which sings as it flows
Unceasingly
I sing for him!
This was the third song.
The Empress sang these songs from time to time, and lamented bitterly.


10th month, 15th day. The Empress visited the holy brahman, Ki. The Empress, remembering her imperial grandson, Prince Takece, grieved and lamented. She exclaimed, saying:

Though I pass over the mountains
And cross the seas,
Yet can I never forget
The pleasant
Reign of Smaka.

The first.

with the harbour's
Ebbing tide
As the sea goes down,
With the darkness behind me
Leaving him, I must go—
The dear one;
My young child!
Leaving him, I must go.

The second.
peasants. Tomatoes and Prince Taranet: Keith.

The peasants were not very familiar with Prince Taranet, only.

Keith, 3rd Apr.

I'm not sure about the peasants. They're not very familiar with Prince Taranet.

Keith, 3rd Apr.

The peasants were not very familiar with Prince Taranet.

Keith, 3rd Apr.
A.D. 660. 5th month. Dainai. Moreover, the Prince Imperial for the first time made a clepsydra, by which he caused the people to know the hours.

Vide Florenci:

A.D. 671. 4th month, 25th day. Tenoki. A clepsydra was placed in the new pavilion, and for the first time the hours were struck, and bells and drums sounded. For the first time the clepsydra was used. This clepsydra was the one first constructed by the Emperor or himself when he was Prince Imperial, etc.

Asikinishonji II. p. 296.
A.D. 671. 10th year, Tenchi. 3rd month, 17th day. The province of Hitachi presented as tribute Nakatomi no Takakosaka. He was one foot six inches in height and was born in the year Ninouye Tatsue (656) so that he was in his sixteenth year of age.

Asan; Nihongi II. p. 296
a.d. 672, 1st year, Tenmu. Before this time, when the army was at Kanakawari, Kome, Takechi no Agata-nushi, governor of the district of Takechi, suddenly had his mouth closed so that he could not speak. After three days, a divine inspiration came over him, and he said: "I am the god who dwells in the shrine of Takechi, and my name is Kotoshiĉi-nushi no Kami." Again: "I am the god who dwells in the shrine of Musa, and my name is Ōiku-kudguchi no Kami." This was their revelation: "Let offerings of horses and weapons of all kinds be made at the missagigih of the Emperor Kanie-ya-nato-i-kane-biko" (= Jimmu Tenno). Further they said: "The learned one in front and rear of the imperial descendant aid escorting him to Fuka, where we returned. We have now again taken our stand in the midst of the imperial army for its protection. Further they said: "An army is about to arrive by the western road. Be on your guard." When he had done speaking, he awoke (from his trance). For this reason, therefore, Kome was sent to worship at the imperial musa-gi and to make offerings of horses and weapons. He also made offerings of cloth and worshipped the gods of the shrines of Takechi and Musa.

After this Kankuni, Shino Fuiko, arrived from Chosaka. Therefore the people of that day said: "The word of the instructions of the gods of the two shrines are in accordance with the fact." (After: Nihongi ii. p. 218)
Dear Divination:

A.D. 675. 4th year, Tenmu. 1st month, 5th day. A platform was for the first time erected from which to divine by means of the stars.

Actum: Mihoji ii. p. 326
Tatsuta and Hiraose:

Again and again prayers are made to the wind-gods of (Tatenomi) Tatsuta and the great-abstinence deity of (Kahawa-iin) Hiraose.

Tatsuta and Hiraose are in Yamato; for litany of the wind-gods (Yengishiki), see Sato: Trans. vii. p. 416.


First notice is:

A.D. 675. 4th year Tennyura. 4th month, 10th day. The usual statement runs:

Worship was paid to the wind-gods of Tatsuta and to the Oho-imi deity of Hiraose.

Treatise on Mechanics and Astronomy

For the French version (from the original Latinate text) of this treatise.
Triplets:

A.D. 675. 4th year, Temmu. 10th month, 20th day.
On this day there was a report from Sagami that in the
district of Takaakura a woman had given birth to
three male children. (Astn: Nikonyi ii. p. 330)

No stigma seems to have been attached to this. On
the contrary, there are instances of the Emperor
giving presents to women who have borne multiple
children.

And the case of Konohana-sakuya-hime-no-
mikoto.
The Governor of the province of Shimotsuke represented to the Emperor that, owing to a bad year, the peasantry in his domain were starving and wished to sell their children. The Court refused permission. A.D. 676. TEMMA

Actn: Hirohito, p. 332.
A.D. 677. 6th year, Temmu. 2nd month. On this month an entertainment was given to men of Tanegashima under the cherry tree west of the Asuka Temple. p. 336

An island off the south coast of Satauma. Visited by Mendō and companions in 1542; introduced fire arms. Tanegashima = pistol to the present.

A.D. 679. 8th year, Temmu. 11th month, 23rd day. "Itura, Yamato no Umakahiko no Kiyukura, of lower Daini-shu rank, was sent to Tanegashima as Chief Envoys, and Kitan Kami no Sukune, of lower Daini-shu rank, as Junior Envoys. Accordingly one grade of rank was bestowed on them." p. 344

A.D. 681. 10th year, Temmu. The Envoys sent to Tanegashima presented a map of that island. This country is more than 5000 ri distant from the capital and lies in the middle of the sea south of Tsurushi. The inhabitants cut off their hair and wear garments of grass. Rice is always abundant. With the arrow, there are two harvests. The products of the island are Cape jasmine and hydrangeas. There are also numerous marine products of different kinds. A.D. 681. Nikkori. p. 358
A.D. 685. 14th year of Tenmu, 9th month, 15th day. Usikake, Tsuru no Ason, of Geki-kuō-shi rank, was appointed Commissioner for the Tōkaidō, Musuhina, Usikake no Ason, of Geki-kuō-shi rank, Commissioner for the Tōkaidō, Sukumamano, Danji no Ason, of Geki-kuō-shi rank, Commissioner for the Danjōdo, Ahoji, Kusa no Ason, of Geki-kuō-shi rank, Commissioner for the Danjōdo, Tomi, Michi no Nabi, of Geki-kuō-san rank, Commissioner for the Hankaids, and Hirota, Bakeshi no Suke, of Geki-kuō-shi rank, Commissioner for Tsuruichi. Each took with him one Hanguwan and one secretary, and made a tour to inspect the governors of provinces and of districts and the condition of the people. Astor: Visnæzii · p. 370
Journey to the Center of the Earth

Jules Verne

1864

This is the story of the adventures of Phileas Fogg and his companions as they travel around the world in 80 days.

On a certain day in June, Phileas Fogg and his friends decide to make a bet with Mr. Stanground, a banker.

The bet is that Fogg can travel around the world in 80 days.

Fogg and his friends then set off on their journey, encountering numerous obstacles and challenges along the way.

These include sailing through treacherous waters, navigating through dense forests, and even surviving a raging volcano.

Despite these challenges, Fogg and his friends manage to complete their journey in exactly 80 days, thus winning the bet and gaining fame and fortune.

The book is a classic example of adventure fiction and has been translated into numerous languages around the world.
Centenarian:

A.D. 685. 14th year Tzumun. Winter, 10th month, 4th day. The Tëché priest Nyang Liuix was allowed a fief of thirty houses. This priest was a hundred years old.

Astón: *Nihongi II.* p. 271
Further details on the implementation of the policy were provided in the additional notes. The extent of the policy's impact on the economy is yet to be assessed. Further analysis is underway to determine its effectiveness.
a.d. 685. 14th year Temmu. 11th month, 6th day. On this
day the ceremony of "calling on the spirit" was performed
for the Emperor's sake.  
Astro: Nihongi ii. p. 373

Kinjiki (ii. 2). Amaterasu gave Hinigi ten auspicious
Heavenly treasures - one mirror of the spring, one mirror of
the shade, one 8-span sword, one jewel of birth, one jewel of
return from death, one sufficing jewel, one jewel of the re-
turning path, one dragon's jet, one bee-spun, and one fun-
gi-various articles. She instructed him: "In case of
disease, lay to these ten treasures, hi-pe mi yo ita
me mana ya kokoro tari (or hi fu mi yo i me
ma ya ka to), i.e. me, two, three, four, five, six, seven,
eight, nine, ten, and shake them yura-yura (moment)
of your hand, the dead will come to life again.
This was the origin of the ceremony of furu (= shaking).
The interlinear kana says: mitama-furushi-ki (= shaking the aus-ruz jewels. The Chinese character
= invocation of the spirit. Object to renew the Em-
peror's vigor and prolong his life.

Astro: Nihongi ii. p. 373.
Conundrums:

A.D. 686. 1st year, Shōmu (Shumun). 1st month, 2nd day.
This day the Emperor died, saying: "We shall now prop-
ose conundrums to the Princes and High officials, and we
promise prizes to those who give the right answer.
Upon
this the Imperial Prince Takeuchi gave the right answer
to the questions and received a present of 3 suits of
Imperial garments of kari-suri, 2 pairs of brocades,
ners, with 20 kibi of coarse silk, 50 king raw silk, 100
king floss silk and 100 tan of cloth. Prince Take
also
gave right answers and was presented with 3 suits of
black Imperial garments, 2 pairs of purple trousers,"
4
like of coarse cloth, 20 king raw silk, 40 king
floss silk and 40 tan of cloth. p. 374

Literally things without end, i.e. without head or tail—
unsensical questions. Here is a specimen. "Why does
a horse, after a rapid run, listen to the earth? Why does a
dog, when he paces slowly, raise his leg?"

16th day. On this day conundrums were put
the Ministers, and more presents of fine and
course silk given to those who made right answers
on the spot. p. 375
Kusunagi Sword:

C. 8.686. December, 6th month, 10th day. It was ascertained by divination that the Emperor's illness was owing to a curse from the Kusa-nagi sword. The same day it was sent to the shrine of Atsuta, in Wohari, and departed there.


Unnatural Sexuality

Yemichi: Ainu

A.D. 688. Gito, 12th month, 12th day. Two hundred and thirteen Yemichi, men and women, were entertained under the tsubaki tree west of the Temple of Adaka. Hands were bestowed upon them, and they received presents varying in value. Aston: Nikongii ii, p. 369

Ah, that tsubaki tree!

A.D. 689. Gito, 1st month, 3rd day. Moyo and Kanawori, sons of Shiniko, of mu-dai-shi rank, Yemichi shikopin in the district of Warma in the province of Hachinoke, begged permission to shave off their hair and become priests. The Empress gave order, saying:—Moyo and the other, although young are of refined tastes, and their wishes are limited; so much so that they desire nothing but vegetable food and to observe the precepts (10 Buddhist commandments). In accordance with their request, let them renounce the world and practice religion.

p. 390
Expelling evil spirits:


for driving out evil spirits; annually on the first bare day.

Yongishiki says: camellia, holly, peach, plum, etc. All of Chinese origin. Dates: by scattering beans on the last day of year—oni-yaraki = tarina = manemeki.

See Yamada Dictionary: man dressed as demon of pest relief: see particular. Also Sansaidzurke.

iv. 27. Cf. Treste performance, Life of Sir Richard Burton—on same time and almost identical formula.

Oni wa dato, fuku wa uchi = "devils out, luck in."
Sugoroku:

A.D. 649, 12th month, 8th day. The game of sugoroku was prohibited.

The Chinese characters mean double six (i.e., dice). In Japan, sugoroku is played by two players, with a board called kysuke, separated into twelve divisions. Twelve horses (pieces) are set in rows distinguished as black and white. The dice are placed in a bamboo tube and shaken, and thrown out, and the horses move forward. The number of spaces indicated. The player who first moves his horses into the enemy's camp is the winner.

There are other forms of the game. It is said to have come originally from India. See Culin: Korean Games, p. 81.

Aston: Nihonjiki, p. 395
Hand-clapping:

The Ministers and public functionaries ranged in order, made obeisance in rotation and clapped their hands.

A.D. 690. 4th year (@5to). 1st month, 1st day.

Ministers and public functionaries.

The 'Yengeshiki', in describing the ceremony of accession and of the festival of first fruits says: "Those of the fifth rank and upwards stand up together and advance to the tablet-position in the middle of the Court, where they kneel down and clap their hands four times, each clap each time for each. This is what is called in sacred language Yū-tenka-ku (eight-open-hand). The Prince Imperial claps his hands first and then retires. Next officials of the fifth rank and upwards clap hands, and finally those of the sixth or lower ranks in turn." A Chinese authority states that the Japanese show their respect for men of distinction by clapping their hands. The number of obeisances varied at different times from one up. — Anton: Kikaiji I. p. 396.
The six monthly fasts:

A.D. 691. Buddhism:

On the 8th, 14th, 15th, 23rd, 29th, 30th nothing was eaten
afternoon. On these days the Bhikshus
= Tchatur Mahârâjâs visit
the earth and take note of the good and evil actions of
mankind.  

Ashó: Nikhâjâ. m.
Mountain climbing?

A.D. 693. 1st month, 5th day. The Empress went to the peak of Taran no Mine. "Aston: Rehange" p. 413.