

Dating the Formation of the Yamato Kingdom:

Two Sexagenary Cycles Difference during the 30-Year Period (375-405)
in between the Lacuna of 147 Years (266-413)

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Lacuna of 147 Years (266-413) on the Japanese Islands in Chinese Dynastic Chronicles

The *Weishu* (Record of Wei, 220-65) forms part of the *Sanguozhi* (History of Three Kingdoms, 220-80) compiled by Chen Shou (陳壽 233-97) of Western Jin (265-316). The record on the Japanese Islands in the *Dongyi-zhuan* (Accounts of the Eastern Barbarians) was apparently based on the reports made by Chinese envoys to the northern part of Kyūshū around the nine-year period of 239-48. It begins with the following statement: “The people of *Wo* (*Wa* in Japanese) dwell in the middle of the ocean southeast of Daifang [commandery]. Around the mountains and islands, they form town-states, formerly comprising more than one hundred states. During the Han dynasty [*Wo*] envoys appeared at the court. Today, thirty of their town-states maintain intercourse with us through envoys and interpreters.” There also appears the record on Queen “Pimihu of the Yama-ich town-state” (called “Himiko of the Yama-tai State” by the Japanese historians) from 238-47, and her relative Iyo who became queen after Pimihu passed away. According to the *Jinshu* (compiled during 646-8), an envoy and interpreters from the *Wo* people came to the court of Western Jin with a tribute sometime early in the period of 265-74. According to the *Nihongi* (that quotes a Jin chronicle), it most likely was the year 266. The “*Wo* Queen” recorded in the quotation of *Nihongi* as having sent interpreters bearing tribute to the Jin court in 266 mostly likely was Iyo.

The *Jinshu* records the envoy of Yamato State presenting local products to the Eastern Jin court in 413. The Japanese Islands are never mentioned in the Chinese dynastic chronicles from 266 to 413. According to the *Songsbu*, Wendi (r.424-53) of Liu-Song granted the king called Zhen the title of “General Pacifying the East, the King of Yamato” sometime between 425-442. The *Kojiki* and *Nihongi* (called *Nihon-shoki* by the Japanese people), compiled in 712 and 720 respectively, read the Chinese character *Wo* (倭) as *Yamato* (夜麻登/耶麻騰).

Historians speculate that the lacuna between 266-413 may imply that some sort of chaos prevailed in the Japanese Islands. As Brown (1993: 108) notes, this period “has long been considered a dark and puzzling stretch of prehistory.” The most important fact may be that there were, according to the Chinese dynastic chronicles, at least thirty *Wo* town-states in 266, but then there emerged one Yamato state by 413. This period coincides with the Yayoi-Kofun transition, and apparently also with the birth of the first unified state in the Japanese Islands.

Two-Sexagenary Difference between Samguk-sagi and Nihongi during the 30 Year Period (375-405)

Unlike the *Kojiki*, the *Nihongi* was recorded chronologically, giving the exact years, months, and even days for events which are supposed to have happened after the official beginning of the Yamato Kingdom dated 660 BCE until the eleventh year of Jitō's reign dated 697 CE.

The *Nihongi* records that King Kaero of Paekche sent his younger brother Kon-chi to the Yamato court in 461 CE, and then quotes the record of the no longer extant *Paekche Shinsen* 百濟新撰 dated 461 CE containing the same story. Hence Aston stated that: “the first date in the *Nihongi* which is corroborated by external evidence is 461 CE.” The *Nihongi* also records that King Mu-nyeong (r.501-23) of Paekche was born in the same year, and named Si-ma. Surprisingly, his tomb was excavated at Kong-ju

in 1971, and the funerary inscription confirms that his name was Sa-ma and that he died in 523 at the age of 62. Exactly in sixty years after Aston's death, the date 461 CE in the *Nibongi* was indeed corroborated by irrefutable external evidence.

One may, however, try to establish the years, if not months and dates, for some important events that happened before 461 CE on the basis of the *Nibongi* system of dates corrected by the records of *Samguk-sagi*. The *Nibongi* records that King Keun Chogo of Paekche died in 255, while the *Samguk-sagi* records that he died in 375. The *Nibongi* says that King Keun Kusu died in 264 and King Chim-ryu died in 265, while the *Samguk-sagi* says that these Paekche kings died in 384 and 385, respectively. According to the *Nibongi*, Paekche sent crown prince Chōn-ji to the Yamato court in 277. The *Samguk-sagi* records that the crown prince was sent to the Yamato court in 397. According to the *Nibongi*, Paekche King Asin (Ahwa) died in 285, but the *Samguk-sagi* records that he died in 405. This is the well known 120-year (two sexagenary cycles) difference between the records of *Nibongi* and those of *Samguk-sagi* during the 30-year period of 375-405. Among the *Nibongi* dating between 660 BCE and 460 CE, this is the one and only period that can be dated accurately by external evidence.

The 120-year difference between the records of *Nibongi* and those of *Samguk-sagi* during 375-405 apparently resulted from a bold attempt by *Nibongi* compilers to make the queen Pimihi appearing in the *Dongyi-zhuan* mother of Yamato King Homuda (Ōjin).

The writers of *Nibongi* were apparently inspired by the *Wajin-den* records on Pimihi, and decided to create a figure called Empress Jingū (as the Queen Regent during 201-69 on behalf of Homuda). The *Nibongi* came to include the quotations from *Dongyi-zhuan* as footnotes for the 39th (239), 40th (240), and 43rd year (243) of the Jingū's reign. The *Nibongi* main text itself notes that the 66th year of Jingū's reign corresponds to the second year of Jin Wudi's reign (266). The writers of *Nibongi* tried to fill the 201-13 period by writing a few paragraphs up to the 5th year of Jingū's reign from scratch, and then jumping to the 13th year. There are no records for the 31-year period of 214-45 except the seven letters specifying the year 239 and a few sentences quoted from the *Dongyi-zhuan* that were apparently added later as footnotes.

The two-cycle correction method for the 30-year period of 375-405 may be extended at least nine years backward as to include the 366-374 period. Although the year 461 CE "is noteworthy as being the first in the *Nibongi* which is confirmed by Korean history," Aston (*Nibongi* I: pp. 253 ff. and 346 ff.) believes that the narrative from the year 246 CE (366 CE with the two cycles correction) down to 265 (385 CE) "contains a solid nucleus of fact." Substantial narrative in Jingū's reign begins to appear in *Nibongi* only from the year 246 which becomes the year 366 with the two-cycle correction. The writers of *Nibongi* had decided to make Homuda (Ōjin) the second son and crown prince of Empress Jingū, and then let him succeed her to the throne in 270 CE (390 CE with the two cycles correction).

The writers of *Nibongi* filled up the period between 366-85 (246-65 according to the *Nibongi* dating system) with various stories related with the Korean Peninsula. They made a heroic attempt to transform the third century *Wajin-den* figure, Pimihi, into the Regent Empress Jingū, and then link this fictitious figure to the late fourth century real figure by making Homuda the second son and crown prince of Jingū. The so-called two sexagenary cycles difference between the records of *Nibongi* and those of *Samguk-sagi* resulted from their making Jingū die at the age of 100 in 269 CE instead of making her die at the age of 220 in 389 CE. Unfortunately, their effort to manufacture the *Bansei-Ikkei* (an unbroken line of Emperors since 660 BCE) myth came to torture numerous modern Japanese historians who somehow feel obliged to square the fiction with the actual history and archeological findings. Quite a few Japanese scholars were imaginative enough to substantiate the *Nibongi* story of the Jingū's conquest of Silla (in October 200, by the *Nibongi* chronology) and to come up with the Mimana story of colonizing the southern peninsula by the Yamato Kingdom in the fourth century (circa 369, by the ghost of Pimihi), precisely at the very peak of Paekche's military might.

The *Nibongi* compilers had maintained the exact 120-year difference for the 30-year period of 375-405, but then decided to eliminate the difference to zero by 461, by making Homuda (Ōjin) to die at the age of 110 (after 40 years of reign) and his son Nintoku to die at the age of 142 (after 56 years of reign), producing a chaotically converging chronology for the 54-year period from 406 until 460. The *Nibongi* records that the Paekche king Chōnji died in the 25th year of Ōjin's reign which would make the year 414 (or 294, according to the *Nibongi* system). According to the *Samguk-sagi*, however, Chōnji died in 420. The two-cycle correction method becomes ineffective soon after 405 CE.

Records on Paekche during the Lacuna for the Japanese Islands

According to the *Samguk-sagi*, King Koguk-won of Koguryeo invaded Paekche in September 369 with 20,000 infantry and cavalry soldiers, and then King Keun Ch'ogo of Paekche let his Crown Prince (Keun Kusu) attack the Koguryeo army, who could return with 5,000 prisoners after destroying them. Keun Ch'ogo, together with Crown Prince, led 30,000 elite soldiers and invaded Koguryeo in Winter 371, and made the Koguryeo King Koguk-won get killed in the battle at Pyung-yang. According to the *Jinsbu* (in Annals), an embassy from Paekche had arrived at the court of Eastern Jin in January 372, and then a Jin envoy was sent to the Paekche court in June, granting Keun Ch'ogo the title of "General Stabilizing the East, Governor of Lelang." The *Samguk-sagi* records that Keun Ch'ogo sent an embassy to the Eastern Jin court in January 372 and also in February 373. The *Jinsbu* records the arrival of a Paekche mission in 384. The *Samguk-sagi* records the sending of an embassy and the arrival of a Serindian monk named Marananta from Eastern Jin in September 384, implying the formal introduction of Buddhism to Paekche. The *Jinsbu* records that the title of "Commissioner Bearing Credentials, Inspector-General, General Stabilizing the East, King of Paekche" was granted to King Chim-ryu in 386. Paekche under the reign of the martial kings Keun Ch'ogo and Keun Kusu represents the most dynamic and expansionist era (346-84) for the kingdom. I have contended that the conquest of the Japanese islands by the Paekche people commenced sometime during this period (most likely, shortly after the year 366).

According to the *Nibongi* record for the year 366, King Keun Chogo of Paekche had dispatched scouts to a Kaya state (Tak-sun) in July 364 in order to collect information about the passages to the Japanese Islands. In the ensuing narration, the *Nibongi* records a large-scale Wa invasion of Korea with "Paekche generals." According to the *Nibongi*, it was Jingū who dispatched an army to the Korean Peninsula in March 369 to invade "Silla." It is said that, when the Wa army arrived at Tak-sun, they discovered that the size of their army was too small and hence had to ask for reinforcements. They were soon joined by troops led by a Paekche general. They then together invaded and conquered "Silla," and pacified Tak-sun and six other places. From here the armies turned west, conquered the southern savages, and then "granted" the conquered lands to Paekche. At this point they were joined by the Paekche King Keun Chogo and his son Prince Keun Kusu. The King and the Crown Prince of Paekche offered their congratulations, and sent the Wa soldiers off with cordial courtesy. But once we take those series of military activities as the work of Paekche, taking the departing "Wa soldiers" as a contingent of Paekche warriors led by a Paekche prince named Homuda, then the entire story becomes quite coherent. I contend that the Japanese Islands were conquered by the Paekche people sometime around this period.

According to the *Nibongi*, Wang-in arrived in the 16th year of Ōjin's reign, and in that year King Asin of Paekche (r.392-405) died. It was 285 CE according to the *Nibongi* system of dating, and becomes 405 CE when corrected by the *Samguk-sagi* record. According to the *Nibongi*, Ōjin "then sent for Prince Chōnji, and addressed him, saying:--'Do thou return to thy country and succeed to the (royal) Dignity.'" The *Samguk-sagi*, corroborates the *Nibongi* record with further detail, saying that: Chōnji "was the eldest son of Asin, and in the third year of Asin's reign he was appointed crown prince. In the sixth year of Asin's rule [397, Chōnji] had been sent as a hostage to the Yamato court. When Asin died during his fourteenth year on the throne, Hunhae, the late king's younger brother, took charge of the government until [his nephew] the crown prince should return to the kingdom. However, [the deceased monarch's] younger brother, Chōmnye, killed Hunhae and made himself king. When Chōnji heard in Japan of his royal father's death and tearfully requested permission to return home, the Yamato king provided him with an armed escort of one hundred soldiers. Upon reaching the borders of the kingdom, however, Hae Ch'ung, a resident of Hansōng, came out and warned him, saying, 'The great king has passed away and his youngest brother, Chōmnye, has now slain his elder brother and made himself king. I trust that the Crown Prince will only approach with due caution.' Chōnji therefore retained the Yamato soldiers to guard him and withdrew to an island in the sea to await the developments. The populace of the kingdom then killed Chōmnye and welcomed Chōnji, who ascended the throne as king" (r.405-20). The *Nibongi* quotes the no longer extant *Paekche Record* 百濟記 saying that: "Prince Chōnji was **sent** to the Celestial Court in order to restore the friendship of former kings." (Aston, *Nibongi* I, p. 257) Kim Pu-sik, whose hatred against the Paekche is well-known, uses the disparaging term "hostage 質" instead of the *Nibongi* term "sent 遣." I contend that the formation of the Yamato Kingdom occurred during this 30-year period of 375-405 (or during the 43-year period of 366-409 by extending 9 years backward and 4 years forward to the 30-year period of 375-405).

Dating by Chinese Dynastic Chronicles

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三國志 卷三十 魏書三十 烏丸鮮卑東夷傳 第三十 倭 倭人在帶方東南大海之中 依山島為國邑 舊百餘國。漢時有朝見者 今使譯所通三十國...南至邪馬壹國 女王之所都...其南有狗奴國 男子為王...其國本亦以男子為王 住七八十年 倭國亂 相攻伐歷年 乃共立一女子為王名曰卑彌呼 事鬼道能惑眾...景初 二年 六月 倭女王遣大夫難升米等詣郡 求詣天子朝獻...其年十二月 詔書報 倭女王曰 制詔親魏倭王卑彌呼...太守劉夏遣吏將送詣京都...制詔親魏倭王卑彌呼

247

魏書三十 烏丸鮮卑東夷傳 第三十 正始八年...倭女王卑彌呼與狗奴國男王卑彌呼素不和...說相攻擊狀...遣...卑彌呼以死更立男王國中不服 更相誅殺...復立卑彌呼宗女壹與年十三為王 國中遂定

265-74

晉書 卷九十七 列傳第六十七 倭人泰始初 遣使重譯入貢

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Lacuna on the Japanese
Islands (for 147 years)
between 266-413 in the
Chinese dynastic
chronicles.

But the records on Paekche
appear in the meantime (for
the years of 372, 384, and
386).

Dating by Samguk-sagi

245

三國史記 卷第二十四 百濟本紀 第二 古尔王 [234-286] 十二年 秋八月 魏幽州刺史毋丘儉與樂浪太守劉茂帶方太守弓遵伐高句麗 王乘虛遣左將真忠襲取樂浪邊民

260

古尔王 二十七年 春正月 置內臣佐平掌宣納事 內頭佐平掌 庫藏事 內法佐平掌禮儀事 衛士佐平掌宿衛兵事 朝廷佐平掌刑獄事 兵官佐平掌外兵馬事 又置達率恩率 德率 扞率 奈率 及將德施德 固德 季德 對德 文督 武督 佐軍 振武 克虞 六左平並一品...二月 下令六品已上服紫 以銀花飾冠 十一品已上服緋 十六品已上服青 [周書 卷四十九 列傳 第四十一 異域上 百濟 百濟者 其先蓋馬韓之屬國 夫餘之別種 有仇台者 始國於帶方... 官有十六品...自率以下 官無常員 各有部司 分掌眾務 內官有...部...外官有...分爲五部...]

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責稽王 [286-298] 古尔王子...古尔薨 卽位...高句麗伐帶方 帶方請救於我 先是 王娶帶方王女寶菓爲夫人 故曰 帶方我舅甥之國 不可不副其請 遂出師救之...二年

304

汾西王 [298-304] 七年 春二月 潛師襲取樂浪西縣 冬十月 王爲樂浪太守所遣刺客賊害薨

347

近肖古王 [346-375] 二年 拜真淨爲朝廷佐平

369

近肖古王 二十四年 秋九月 高句麗王斯由帥步騎二萬 來屯雉壤 分兵 侵奪民戶 王遣太子以兵徑至雉壤 急擊破之 獲五千餘級 其虜獲分賜將士 冬十一月 大閱於漢水南 旗幟皆用黃

Dating by Nihongi (Nihon-shoki)

200-201-203

神功 攝政前紀 仲哀九年 春二月...天皇崩...冬十月...帆船隨波...便到新羅... 新羅王... 曰...永稱西蕃 不絕朝貢...皇后從新羅還之...十二月...生譽田天皇於筑紫 [整軍雙船度幸之時...押騰新羅之國...其政未竟之間 其懷妊產 卽爲 鎮御腹取石以纏於裳之腰而 渡筑紫國 其御子阿禮坐 阿禮二字 以音 古事記]

神功 攝政元年 三月...率數萬眾...令擊...忍熊王...從山背...而死之...是年也 太歲辛巳 卽爲攝政元年

神功 攝政三年 [203] 立譽田別皇子 爲 皇太子因以都於磐余

239

神功 攝政 三十九年 魏志云 明帝景初三年 倭女王遣大夫難斗米等詣郡 求詣天子朝獻 [註]

266

神功 攝政 六十六年 是年 晉武帝泰初二年 晉起居注云 武帝泰初二年十月 倭女王遣重譯貢獻 [註]

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Two-sexagenary (120 years)
difference between the dating
of Samguk-sagi and that of
Nihongi between the 30 year
period of 375-405.

Two-sexagenary difference
applied 9 years backward
down to 366-374.

246+120=366

神功 攝政卅六年 春三月...卓淳王末錦早岐...曰 甲子年 [244+120=364] 七月中 ...不知道路 有志無從 百濟人 久氐彌州流莫古三人 到於我土曰 百濟王 聞東方有日本貴國 而遣臣等 令朝其貴國 故求道路 以至于斯土 若能教臣等 令通道路 則我王必深德君王 時謂久氐等曰 本聞東有貴國 然未曾有通 不知其道 唯海遠浪嶮 則乘大船 僅可得通 若雖有路 津 何以得達耶 於是 久氐等曰 然卽當今不得通也 不若

372

晉書 卷九 帝紀第九 簡文帝 咸安二年 春正月 百濟林邑王 各遣使貢方物...六月 遣使拜百濟王餘句為鎮東將軍 領樂浪太守

[三國史記 卷第二十三 百濟本紀 第一 百濟始祖溫祚王 二十四年 [6+360 =366] 秋七月 王作熊川柵 馬韓王遣使責讓曰 王初渡河 無所容足 吾割東北一百里之地安之 其待王不為不厚 宜思有以報之 今以國完民聚 謂莫與我敵 大設城池 侵犯我封疆 其如義何 王慙壞其柵 二十五年 [7+360= 367] 春二月 日者曰...大王勃興之兆也...大王并鄰國地應也 王聞...遂有并吞辰馬之心 二十六年 [8+ 360=368] 秋七月 王曰 馬韓漸弱 上下離心 其勞不能久 儻為他所并 則唇亡齒寒 悔不可及 不如先人而取之 以免後艱 冬十月 王出師陽言田獵 潛襲馬韓 遂并其民邑 唯圓山錦峴二城 固守不下 二十七年 [9+360=369] 夏四月 二城降 移其民於漢山之北 馬韓遂滅]

371

近肖古王 二十六年 高句麗舉兵來 王聞之伏兵於泃河上 俟其至急擊之 高句麗兵敗北 [近仇首王 諱須 高句麗國岡王 斯由親來侵 近肖古王遣太子拒之] 冬 王與太子帥精兵三萬 侵高句麗 攻平壤城 麗王斯由力戰拒之中流矢死

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三國史記 卷第二十四 百濟本紀 第二 近肖古王 二十七年 春正月 遣使入晉朝貢

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近肖古王 二十八年 春二月 遣使入晉朝貢

375

近仇首王 [375-384] 近肖古王在位三十年薨 即位

376

二年 以王舅真高道為內臣佐平 冬十一月 高句麗來侵北鄙

377

近仇首王 三年 冬十月 王將兵三萬 侵高句麗平壤城

379

近仇首王 五年春三月 遣使朝晉

更環之備船舶 以後通矣... 卽而僂人爾波移與卓淳人過古二人 遣于百濟國...時百濟肖古王 深之歡喜 而厚遇焉 仍以五色綵絹 各一匹 及角弓箭 并鐵鋌四十枚...便復開寶藏 以示諸珍異曰... 欲貢貴國 不知道路 有志無從... 於是爾波移奉事而還 告...便自卓淳還之也

247+120=367

神功 攝政四十七年 百濟王使久氏彌州流莫古 令朝貢...於是皇太后 太子譽田別尊 大歡喜之 曰 先王所望國人 今來朝之

249+120=369

神功 攝政卅九年... 以荒田別 鹿我別為將軍 則與久氏等 共勒兵而度之 至卓淳國 將襲新羅 時或曰 兵衆少之 不可破新羅 更復 奉上沙白 蓋盧 請增軍士 卽命木羅斤資 沙沙 奴跪 是二人不知其姓人也 但木羅斤資者 百濟將也 領精兵 與沙白 蓋盧共遣之 俱集于卓淳... 擊新羅而破之 因以 平定比自焮 南加羅 喙國 安羅 多羅 卓淳 加羅 七國仍移兵 西廻至 古奚津 屠南蠻 忱彌多禮 以賜百濟 於是其王肖古及王子貴須 亦領軍來會 時此利 辟中 布彌支 半古 四邑 自然降服 是以 百濟王父子及荒田別 木羅斤資等 共會意流村 今云 州流須祇 相見欣感 厚禮送遣之 唯千熊長彥與百濟王 至于百濟國 登辟支山盟之 復登古沙山 共居磐石上 時百濟王盟之曰...自今以後 千秋萬歲 無絕無窮 常稱西蕃 春秋朝貢...厚加禮遇 亦副久氏等 而送之

255+120=375

神功 攝政五十五年 百濟肖古王薨

256+120=376

神功 攝政五十六年 百濟王子貴須立為王

Two-sexagenary (120 years) difference between the dating of Samguk-sagi and that of Nihongi between the 30 year period of 375-405.

384

晉書 卷九 帝紀第九 孝武帝 太元 九年 秋七月 百濟遣使來貢方物

386

晉書 卷九 帝紀第九 孝武帝 太元 十一年 夏四月 以百濟王世子餘暉為使持節 都督 鎮東將軍 百濟王

384-385

枕流王 [384-85] 繼父即位 秋七月遣使入晉朝貢 九月 胡僧摩羅難陀自晉至...佛法始於此 二年 王薨

385

三國史記 卷第二十五 百濟本紀 第三 辰斯王 [385-392] 近仇首王之仲子 枕流之弟...太子少故叔父辰斯 即位

390

三國史記 百濟本紀 第三 辰斯王 六年 九月 王命達率真嘉謨伐高句麗 拔都坤城 虜得二百人

392

三國史記 百濟本紀 第三 辰斯王 八年 秋七月 高句麗王談德帥兵四萬 來攻北鄙 陷石岨等十餘城 王聞談德能用兵 不得出據漢水北諸部落多沒焉 冬十月 高句麗攻拔關彌城 冬十月 王田於狗原 經旬不返 十一月 薨於狗原行宮 阿莘王 [392-405] 枕流王之元子..王薨時年少 故叔父辰斯繼位八年薨 即位

395

三國史記 百濟本紀 第三 阿莘王 四年 秋八月 王命左將真武等伐高句麗 麗王談德親帥兵七千 陣於涓水之上拒戰 我軍大敗 死者八千人

397

三國史記 百濟本紀 阿莘王六年 王與倭國結好 以太子腆支為質

399

阿莘王 八年 王欲侵高句麗 大徵兵馬 民苦於役 多奔新羅 戶口衰減

402

三國史記 百濟本紀 第三 阿莘王 十一年 遣使倭國求大珠

264+120=384

神功 攝政六十四年 百濟國貴須王薨 王子枕流王立為王

265+120=385

神功 攝政 六十五年 百濟國枕流王薨 王子阿花年少 叔父辰斯奪立為王

266+120=386

神功 攝政 六十六年 是年 晉武帝泰初二年

269+120=389

神功 攝政六十九年 皇太后崩...時 年一百歲...是年也 太歲己丑

270+120=390

應神 即位前紀 譽田天皇...元年 春正月丁亥朔 皇太子即位 是年也 太歲庚寅

272+120=392

應神 三年 是歲百濟辰斯王立之失禮於貴國天皇 故遣紀角宿禰...噴讓其無禮狀 由是百濟國殺辰斯王以謝之 紀角宿禰等便立阿花為王 而歸

276+120=396

應神 七年 高麗人百濟人任那人新羅人 並來朝 時命...領諸韓人等作池 因以名池號韓人池

277+120=397

應神 八年...百濟記云 阿花王立...遣王子直支于天朝 以脩先王之好也

應神 八年 百濟記云 阿花王立無禮於貴國 故奪我枕彌多禮 及峴南支侵谷那 東韓之地 是以遣王子直支于天朝 以脩先王之好也

Thirty (or more) Wa states in the Japanese Islands had transformed into one unified Yamato State, and began to be recorded in the Chinese dynastic chronicles after 413.

413

晉書 卷十 帝紀第十 安帝 義熙九年 是歲高句麗倭國...並獻方物

416/420/424/425 on Paekche

宋書 卷九十七 列傳 第五十七 夷蠻 百濟國 義熙十二年 以百濟王餘映爲使持節 都督百濟諸軍事 鎮東將軍 百濟王 高祖踐阼 [420] 進號鎮東大將軍 少帝景平二年[424] 映遣長史張威詣闕貢獻 元嘉二年[425] 太祖詔之曰 皇帝問使持節 都督百濟諸軍事 鎮東大將軍 百濟王 ... 聿修先業 ... 浮桴驪水 獻琛執贄... 宣旨慰勞稱朕意

[396-418]

梁書 卷五十四 列傳 東夷 晉安帝時有倭王贊 贊死立弟彌 彌死立子濟 濟死立子興 興死立弟武

421

宋書 卷九十七 列傳 夷蠻 倭國 ... 世修貢職... 永初二年詔曰倭讚萬里修貢... 可賜除授..

425

元嘉二年讚又遣... 獻方物 讚死弟珍立 遣使貢獻 自稱使持節 都督 倭百濟新羅任那秦韓慕韓六國諸軍事安東大將軍倭國王表 求除正 詔除安東將軍倭國王...

443

元嘉二十年 倭國王濟遣使奉獻 復以爲安東將軍倭國王

451

元嘉二十八年 濟死 世子興遣使貢獻

462

宋書 大明六年... 興死弟武立

403

百濟本紀 第三 阿莘王 十二年 倭國使者至 王迎勞之 特厚

405

三國史記 卷第二十五 百濟本紀 第三 腆支王 或云 直支 梁書 名 映 阿莘之元子 阿莘 在位第三年立爲太子 六年出質於倭國 十四年 王薨 王仲弟訓解攝政 以待太子還國 季弟磔禮殺訓解 自立爲王 腆支在倭聞訃 哭泣請歸 倭王以兵士百人衛送 既至國界 漢城人解忠來告曰 大王棄世 王弟磔禮殺兄自立 願太子無輕入 腆支留倭人自衛 依海島以待之 國人殺磔禮 迎腆支卽位 [405-420]

409

三國史記 百濟本紀 第三 腆支王 五年 倭國遣使送夜明珠 王優禮待之

416

三國史記 百濟本紀 第三 腆支王 十二年 東晉安帝遣使冊命王爲使持節都督百濟諸軍事鎮東將軍百濟王

418

三國史記 百濟本紀 第三 腆支王 十四年 遣使倭國 送白綿十匹...

428

三國史記 百濟本紀 第三 毘有王 [427-455] 二年 倭國使至 從者五十人

430

三國史記 百濟本紀 第三 毘有王 四年 宋文帝帝以王複授職貢 降使冊授先王映爵號

283+120=403

應神 十四年 弓月君自百濟來歸 ... 領己國之人夫百廿縣... 然因新羅人之拒 皆留加羅國... 百濟王貢縫衣工女 曰真毛津 是今來目衣縫之始祖也

284+120=404

應神 十五年 百濟王遣阿直伎貢良馬二匹... 阿直伎亦能讀經典 卽太子... 師焉 於是天皇問阿直伎曰 如勝汝博士亦有耶 對曰 有王仁者 是秀也 時遣... 荒田別... 於百濟 仍徵王仁也 其阿直伎者 阿直伎史之始祖也

285+120=405

應神 十六年 春二月... 王仁來之 卽太子... 師之 習諸典籍於王仁 莫不通達 所謂王仁者 是書首等之始祖 是歲 百濟阿花王薨... 天皇 召直支王 謂之曰 汝返於國 以嗣位 仍且賜東 韓之地 而遣之東韓者 甘羅城 高難城 爾林城 是也... 八月... 乃率弓月之人 夫與囊津彥共來焉...

289+120=409 (?)

應神 廿年... 倭漢直祖阿知使主 ... 並率己之黨類十七縣而來歸焉 [亦百濟國主照古王... 亦貢... 又貢... 又秦造之祖 漢直之祖... 等 參渡來也 古事記]

The simple adjustment by two-cycles (120 years) [between the dating of Samguk-sagi and that of Nihongi] is no longer applicable beyond the year 405 [or "safely" extended beyond the year 409 at the latest] as manifested by the following example.

[308+120=428] ≠ [405-420]

應神 三十九年 百濟直支王[405-420] 遣其妹新齊都媛以令仕 爰新齊都媛 率七婦女 而來歸焉

King Jeon-ji of Paekche died in 420, and hence he could not have sent his sister to serve Homuda in 428.