

6.

THE \bar{O} JIN LINE OF THE PAEKCHE

ROYAL FAMILY:

Interruptions and Recoveries

\bar{O} jīn was succeeded in turn by Nintoku 仁德, Richū 履中, and Hanzei 反正. But then some complications in succession seem to have occurred and it was some years after Hanzei's death before the Ministers of the Yamato court chose Ingyō 允恭 to succeed Hanzei. According to Nihongi (NI: 312 & 313), when Hanzei died, Ministers held counsel and decided to offer Ingyō the imperial signet. It is said that Ingyō had "lost the free use of his limbs" because of an illness he had suffered upon attaining manhood. Ingyō is said to have declined the offer made by the ministers, saying: "I am an unlucky man, long afflicted with a grievous disease, which I cannot shake off. I am unable to walk . . . [T]he two Emperors (Richū and Hanzei) . . . despised me and thought me a fool, as is known to all the Ministers . . . [M]ake another choice of some wise Prince, and let him be established as Emperor." As a result, it is recorded that the throne "remained vacant for years and months" and "the Ministers and functionaries [were] grieved, and [knew] not what to do." In due course, the Ministers made another offer to Ingyō (NI: 314), and this time he accepted the offer and assumed the title of Imperial Dignity. Two years later (NI: 315), "[a]n envoy was sent to Silla to produce a good physician . . . The physician arrived from Silla, and was forthwith made to treat the Emperor's disease. Not long after, he was healed of his disease."¹

Unlike \bar{O} jīn, Nintoku, Richū and Hanzei, Ingyō seems to have been related to the Silla royal families. Nihongi (NI: 325-326) records that: "the King of Silla, when he heard that the Emperor had died [in A.D. 453 ?], was shocked and grieved, and sent up eighty tribute ships with eighty musicians of all kinds. They anchored at Tsushima, and made a great wail. When they

arrived in Tsukushi they again made a great wail. Anchoring in the harbour of Naniha, they all put on plain white garments 素服, and bringing all the articles of tribute, and stringing their musical instruments of all kinds, they proceeded from Naniha to the capital. Sometimes they wept and wailed, sometimes they sang and danced, until at length they assembled at the Shrine of temporary interment.”¹ Despite this show of kinship by the King of Silla, Ingyō was succeeded not by the Heir Apparent but by Anaho [Ankō 安康] who seems to have been unrelated to the Silla royal families, and in fact rather hostile to them.

Nihongi (NI: 326) records that “[t]he Silla messengers of condolence, when the funeral ceremonies were concluded, returned home. Now the men of Silla had always loved Mount Miminashi 耳成山 and Mount Unebi 豆傍山, which are hard by the capital city 京城. Accordingly, when they arrived at the Kotobiki Hill, they looked back, and said: ‘Uneme haya! Mimi haya!’ This was simply because they were unpracticed in the common speech 是未習風俗之言語, and therefore corrupted Mount Unebi, calling it Uneme² Now the Yamato no Muma-kahi Be 倭飼部, who were in attendance on the men of Silla, heard these words, and conceived a suspicion that the Silla men had intercourse with the Uneme 采女. So they made them go back, and gave the information to the Prince Ohohatsuse. The Prince straightway threw the Silla messengers, every one, into prison, and put them to an examination. Then the Silla messengers made a statement, saying: ‘We have done the Uneme no harm. Our words were simply expressive of our love for the two

¹Douglas (1978) quotes J. Edward Kidder: “Earlier immigrants (like Sujin and 蘇因) may indeed have come from other parts of Korea, but the horse trappings and the social structure of the late fifth and early sixth centuries, Kidder says, bear much closer resemblance to those in Silla than to those in either Paekche or Koguryeo. Thus the second wave of immigrants – the horseriders – most likely came from Silla. Toward this conclusion, ‘literature and archeology go hand in hand perfectly by the end of the fifth century,’ he says.”

²This implies that the only thing needed for Koreans and Japanese to communicate with each other in those days was “to be practiced in the common speech.” According to 土屋 (1962), the people in western Japan in the 古墳期 period spoke a language of southern origin with a phonetic system like that of Polynesian, but a language with a grammatical system and vowel harmony like the Altaic [i.e., Korean] was introduced with Yayoi culture and spread eastward from northern 九州. 土屋 (1962) notes that Japanese is quite unlike Chinese with respect to grammar; the “Korean and Japanese, however, share many points of grammar, including an ancient use of vowel harmony, and share about two hundred vocabulary cognates as well.”

mountains close to the capital.’ Upon this it was recognized that the charge was ground-less, and they were all released. But the people of Silla resented it greatly”^{<2>}

According to Nihongi (NI: 323-324), “[t]he Imperial Prince Kinashi Karu 木梨輕 was made Heir to the Throne,” but the Heir Apparent was accused of having “seduced his younger sister by the same mother.” Nihongi (NI: 328) further notes that “the Heir Apparent was guilty of a barbarous outrage in debauching a woman. The nation censured him, and the Ministers would not follow him, but all without exception gave allegiance to the Imperial Prince Anaho 穴穗皇子 [Ankō]” It is said (NI: 328) that Anaho’s mother was the daughter of a son of *Ōjin*. Nihongi (NI: 328-329) records that the Heir Apparent prepared an army to attack Anaho [Ankō] but was surrounded by Anaho’s troops and “died by his own hand in the house of Ohomahe no Sukune.”^{<3>}

Ankō was definitely of *Ōjin*’s imperial line. Hence, after the death of Ingyō, Ankō and his supporters were apparently afraid that the Silla messengers of condolence would conspire with the Uneme to establish Silla’s line of emperors, in the person of the Imperial Prince Kinashi Karu.

Kiley (1973) states that “[Kojiki and Nihongi] themselves stress . . . [that] fraternal relationship between Richū and Hanzei, but treat Ingyō’s succession as unrelated to his two predecessors . . . [and] the Liu-Song history, in explaining the genealogical relationship of the ‘five Wa kings,’ fails to mention any kinship tie between ‘Ji [Sai],’ who is unmistakably Ingyō, and the two brothers who preceded him on the throne.”³

Covell and Covell (1984: 25-31) note that “*Ōjin* was the first of a line of ten *emperors* with Horserider blood who occupied the throne of Japan from the late fourth century to 510 A.D. Then a compromise candidate was put on the throne. His descent was half-Horserider, the other half tracing back to Yayoi-period Korean immigrants to Japan (Shintoist powers) It seems apparant that the Paekche recognized the new rulers in Japan as suzerain in a remote kind of way, and so sent goods and personnel to the islands in efforts to cement friendly relations As the first official ruler of a new line of kings, *Ōjin*’s tomb needed to be splendid for the sake of prestige and to stamp his dynasty with permanence by overcoming the earlier Stone Age inhabitants. Local clan chieftains were regranted their fiefs in exchange for cooperation Few, if any, court officials even realized the possibility that such tombs belong to a line of *foreign conquerors*. Although the branches

³According to Nihongi (NI: 328), Anaho (Ankō) was the second child of Ingyō and his mother was the granddaughter of Homuda-wake (*Ōjin*).

were sometimes remote, still in a sense, *Ōjin's* line continued on the throne for a very long time.”⁴

In A.D. 672, Prince *Ōama*, a brother of Tenji 天智 (A.D. 661-671), unseated his nephew Kōbun 弘文 (A.D. 671-672) and took the throne himself, reigning as Temmu 天武 (A.D. 672-686). The ensuing period is labelled the Jinshin Disturbance. The Temmu lineage controlled the throne for a century; the succession of Shōtoku 稱徳 (A.D. 764-770) by Kōnin 光仁 (A.D. 770-781), however, implied the restoration of Tenji's line and the permanent loss of the throne to the Temmu lineage. Kōnin was succeeded by Kammu (A.D. 781-806) who, in A.D. 794, transferred the capital from Nara 奈良 [Heijō-kyō 平城京] to Kyōto 京都 [Heian-kyō 平安京], which remained the seat of emperors until 1869. Toby (1985) notes that Kammu's mother “was from a family descended from Paekche immigrants” and that he “had supporters among the Fujiwara who had placed Kōnin on the throne.” According to Toby (1985), Kammu 桓武 moved the capital “away from the power base of the Temmu line in Yamato to the center of Yamashiro 山城 province, a stronghold of the Paekche immigrants, where his own maternal relatives were entrenched.”⁵ Kim Jeong-hak 金廷鶴 (1981: 6) notes that Kammu's mother [Kōnin's wife] descended from Prince Sunta 純陀太子 who was the son of Paekche's King Munyeong 武寧王 (A.D. 501-523).

⁴According to *Ōbayashi* (1977), a limitation to the study of the origins of Japanese mythology is the fact that “the Japanese myths set down in the Kojiki and the Nihon shoki were based on oral traditions of the Imperial Family and closely connected families. In other words, the myths retained in documentary records represent only a very small portion of the whole body of the mythology built up by the inhabitants of the Japanese Islands in those days. In particular, the myths of the common people and of the provinces, as against those of the rulers and the central area, are very inadequately represented in the Kojiki and the Nihon shoki.” That is, the only documented myths deal primarily with the foreign conquerors.

⁵Toby (1985) notes that “the Tenji line maintained a strong identification with Yamashiro province even through a century of concentration of political power wielded by the Temmu line in the Yamato basin.”