

Chapter Six

Homuda (Oujin)
from the Korean Peninsula

The Founder of the Yamato Dynasty in the Japanese Islands



● 畝傍山東北陵 / 荒蕪

The Alleged Ruins of Jinmu's Tomb at the Unebi Mountain before Rebuilt for "Restoration"

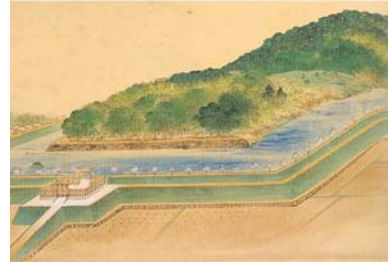
Unebi-yama is a hill located between the villages of *Shirakashi* and *Masuge*, in Yamato, near which, according to *Nihongi*, Jinmu had fixed his residence *Kashiwabara no miya* in 660 BCE, and was buried. In 1889, *Kashiwabara-jingū* temple was erected on its summit in honor of the first Emperor of Japan.



The Jinmu's Tomb after "Restoration" by the Meiji Government



Oujin Tomb in Huru-ichi (Habikino City)
應神天皇 惠我藻伏崗陵
古市 (羽曳野市)



Officially Designated as the Tomb of Emperor Sujin and Rebuilt for "Restoration." Ten-ri City, Nara
文久山陵圖 崇神天皇 山邊道 勾岡上陵 奈良縣 天理市 柳本町



6.1. Buddha Head (made in 685)
Yamada Dera, Asuka

¹ For a good summary of Tsuda's thesis, see Inoue, et al. (1984: 271-3).

CHAPTER SIX

HOMUDA (OUJIN) FROM THE KOREAN PENINSULA

THE FOUNDER OF THE YAMATO DYNASTY IN THE JAPANESE ISLANDS

1. The Yamato Kingdom Began with King Homuda

Quite a few Japanese historians believe that the Yamato kingdom began with King Oujin (Homuda), despite the fact that, according to *Kojiki* and *Nihongi*, Oujin was the fifteenth, not the first, king of Yamato kingdom. Why do they believe this? I will now present a well known thesis.

An early twentieth century professor of history at Waseda University, Tsuda Soukichi (1873-1961), argued that the records of *Kojiki* and *Nihongi* on the Yamato kings prior to Oujin were nothing but a simple fabrication for the purpose of making the Yamato royal family the rulers of Japanese archipelago since ancient times.¹

The first evidence advanced by Tsuda to support his thesis is as follows. In the original text of *Kojiki* and *Nihongi*, all thirteen kings between Jinmu the Founder and the fifteenth king Oujin were recorded in (traditional Japanese style) posthumous formulaic titles, none of them individual or unique. From this, Tsuda reasons that posterity manufactured the titles, rendering them uniform. Beginning with Oujin, however, the unique name that was actually used since the time of the principedom was recorded as the posthumous title of each king. From this, Tsuda reasons that the name of each king was authentic. For example, the name of Oujin when he was a prince is Homuda, and the latter became his (traditional

Japanese style) posthumous title.² The Chinese-style titles, such as Jinmu or Oujin, though most familiar to the general public these days, are not the ones we see in the original Kojiki and Nihongi. These are the titles that are believed to have been manufactured later by a scholar called Oumi Mihune (722-85).

The second evidence presented by Tsuda is as follows. According to Kojiki and Nihongi, from Jinmu to the fifteenth king Oujin, the pattern of succession was strictly lineal, from father to son. Between Oujin and Tenji, however, the pattern of succession was mostly fraternal, with kingship passing from brother to brother. The practice of father-to-son succession was not firmly established even after Tenji in the late seventh century. Tsuda therefore contended that the records of Kojiki and Nihongi on all kings prior to Oujin were fictitious.

The logic of Tsuda's proposition is very persuasive.³ There is, indeed, scarcely any substance in the records of Kojiki and Nihongi from the second king up to the ninth king, nor about the thirteenth king. The section on the fourteenth king, Chiuai, in Kojiki and Nihongi consists almost entirely of accounts of the fictitious entity called Empress Jingū. Many post-War Japanese historians believe that *Teiki*, a chronicle compiled in the early sixth century, had indeed contained records of only 12 kings from Oujin to Keitai. I find that there are four additional pieces of evidence to support the thesis that the Yamato kingdom began with Oujin.

The first supporting piece of evidence is as follows. Tsuda had focused on the fact that both Kojiki and Nihongi record strict father-to-son successions prior to Oujin. More importantly, however, is the fact that the credibility of them is cast into doubt by the peaceful nature of the transitions ascribed to them, so unlike other transitions. Let us look, for example, at the post-Oujin period. There was a bloody feud among brothers when Nintoku succeeded Oujin. There was another bloody feud when the Richiu-Hanzei brothers succeeded Nintoku. There developed very peculiar circumstances when Ingyou succeeded Hanzei. There was another bloody feud when the Ankau-Yūriaku brothers succeeded Ingyou. There developed very peculiar circumstances when the Kenzou-Ninken brothers succeeded Yūriaku-Seinei, and also when Keitai succeeded Ninken-



6.2. (top) Akabori-cha-usu, Gunma;
(middle) Saito-baru, No. 110 Tomb,
Miyazaki; and (bottom) Ise Shrine

² 應神 卽位前紀 初天皇在孕而天神地祇授三韓 既產之 肉生腕上其形如鞆...故稱其名謂譽田天皇 上古時俗 號鞆謂褒武多焉 (NI:363)

³ Before the end of the Second World War, the emperor and the imperial institutions were elevated to such a lofty legal and spiritual position that any questioning of the orthodox account of

their origin was tantamount to treason. In 1940, four of Tsuda's major writings were banned. In 1942, he was sentenced to three months in jail for the crime of desecrating the dignity of the imperial family.

⁴ 日本書紀 神功皇后 攝政元年 是年也 太歲辛巳 卽爲攝政元年 (NI: 349)

神功 攝政三十九年 魏志云 明帝景初三年六月 倭女王遣大夫難斗米等詣郡 求詣天子朝獻 (NI: 351).

神功 攝政六十六年 是年 晉武帝泰初二年. . .十月 倭女王遣重譯貢獻 (NI: 361).

神功 攝政六十九年. . .皇太后崩. . .時年一百歲. . .是年也 太歲己丑 (NI: 361).

三國志 魏書 卷三十 烏丸鮮卑東夷傳 第三十 倭 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. . .正始. . .八年. . .倭女王與狗奴國 男王卑彌弓呼素不和. . .相攻擊. . .卑彌呼以死

⁵ 次大靺和氣命 亦名品陀和氣命 此太子之御名 所以負大靺和氣 命者初所生時 如靺肉生御腕 故著其御名 是以知坐腹中國也 (K: 226)

應神 卽位前紀 初天皇在孕而 天地祇授三韓 旣產之內生腕上 其形如靺 是肖皇太后爲雄裝之負靺

Buretsu. In other words, conflict and bloodshed, mostly between brothers, characterize post-Oujin successions, giving us no reason to suppose that pre-Oujin successions were peaceful. Yet such is the claim, a claim that thus casts into doubt the factuality of the account.

Secondly, according to Nihongi, the 70-year interval between the death of the so-called fourteenth king Chiuai (in 200) and the enthronement of the fifteenth king Oujin (in 270) was ruled by Empress Jingū as regent (201-69). Yet Jingū is commonly acknowledged to be a fictitious figure apparently inspired by the third century Pimihi recorded in the Wajin-den of Wei-shu (of San-guo-zhi compiled by Chen Shou, 233-97).⁴ The story of Jingū's regency makes the thesis that only the post-Oujin kings did actually exist sound more reasonable.

Thirdly, immediately after the compilation of Kojiki in 712, the Yamato court ordered the governors of all provinces to compile surveys of products, animals, plants, and land conditions, etymologies of place names, and written versions of oral traditions. These records were apparently used as a source by Nihongi. Harima Fudoki, one of the few such records extant, is believed to have been compiled between 713 and 715. Harima Fudoki includes so many anecdotes related to Homuda (Oujin) that one readily believes Homuda must have been the founder of the Yamato kingdom. Harima Fudoki is blanketed with a myriad of accounts about Homuda's activities such as visiting villages and people, going on hunting expeditions, and the naming of places after Homuda's trifling words and deeds (see Appendix 6.1). Other kings are scarcely mentioned in Harima Fudoki.

According to Aoki (1974: 35-39), Harima Fudoki is full of accounts of Homuda's "fighting career and aggressive profile," and yet "it is interesting to note that neither Kojiki nor Nihon shoki speak much of the belligerent activities of Homuda, while other provincial accounts are full of such episodes. . . . This must be an indication of some effort made to cover up Homuda's undesirable aspects for records. In fact, the compilers of the Kojiki and Nihon shoki seem to have taken pains to conceal his belligerence before and after his emergence as the ruler of Yamato state. . . . Compilers' mention of his birthmark of an archery arm-piece seems to imply that

he was a man of martial strength. . . .The silence of both Kojiki and Nihon shoki regarding Homuda's aggressiveness seems intentional.”⁵ Whatever the cover-up, until this very day, as many as 25,000 Hachiman Shrines all over the Japanese islands continue to worship the deified spirit of Homuda, not Jinmu, as the god of war.

The fourth supporting piece of evidence is this. According to Kojiki and Nihongi, among all Yamato kings, only Jinmu the official Founder and the so-called fifteenth king Oujin were born in Kyūshū: Jinmu shortly after the imperial ancestor deity Ninigi descended to Kyūshū from heaven, and Homuda immediately after his mother (Empress Jingū) landed on Kyūshū, crossing the sea from Korea. From Kyūshū, Jinmu makes an epic Eastward Expedition, while Oujin makes a miniature expedition eastward with his mother. The fact that only Jinmu the official founder and Oujin the fifteenth king were recorded to have been born in Kyūshū (only to conquer unruly elements in the Yamato area) implies that both Jinmu and Oujin represent the one and only founder of the Yamato Kingdom.⁶

2. The Official Title of Founder: Kami Yamato I-ha-re

Ledyard (1975) calls our attention to the expression “*Ibare*” found in the title of Jinmu (Kami Yamato *Ibare*) and in the name of the capital for Homuda. According to Nihongi, Homuda was appointed Prince Imperial in the third year of Jingū's regency, and accordingly, the capital was made at *Iba-re*. In Kojiki, *Iba-re* is written *Ipa-re*.⁷ The first capital of Paekche was the *Wi-rye* Castle.⁸ The third character with which I-pa-re is written is also the second character of Wi-rye suggesting a connection between Ipa-re and Wi-rye.

Ledyard (1975) notes that the Korean variant of *Ibare* is *I-par*, and is written as *Keo-bal*. According to Bei-shi, Sui-shu and Tong Dian, the *Keo-bal* Castle was the name for the capital of Paekche. Since the Korean *kun* reading of *Keo* is *I*, *Keo-bal* yields the reading of *I-bal* or *I-par*.⁹

Samguk-sagi records that the second Koguryeo King Yuri established his capital at Kug-nae in 4 CE, and

Homuda (Oujin) from Korean Peninsula

故稱其名 謂譽田天皇 上古時俗 號
鞞謂褒武多焉 (NI: 363)

應神天皇 卽位前紀 譽田天皇... 幼
而聰達 玄監深遠 動容進止 聖
表有異焉 皇太后攝政之三年 立爲
皇太子 (NI: 363)

⁶ 天照大神之子...娶高皇產靈尊之女
(NI: 135)

而生...次生 天津彥根火瓊瓊杵根
尊...及至奉降 (NI: 161)

天神之子 則 當到筑紫曰日向高千
穗穗觸之峯 (NI: 149)

後遊幸海濱 見一美人 (NI: 155)

於是...日子番能邇邇藝能命 於...
遇麗美人...一宿爲婚...所生之子...
次生子...弟火遠理命...海神之女...
見感目合而...卽今婚其女...於是海
神之女...乃生置其御子而...卽塞海
坂而返入...是...日子...娶其姨...
生御子名 五瀨命...次...次...次若
御毛沼命...亦名神倭伊波禮毘古命
(K: 130-146)

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
(K: 230-232)

神功 攝政前紀 皇后從新羅還
之...生譽田天皇於筑紫 (NI: 341)

⁷ 亦名神倭伊波禮毘古 (K: 146)

神功 攝政三年 立譽田別皇子 爲
皇太子因以都於磐余 (NI: 349)

⁸ 三國史記 卷第二十三 百濟本記
第一 百濟始祖...溫祚都河南慰禮城
(S2: 16)

⁹ 北史 卷九十四 列傳 第八十二
百濟...其都曰居拔城 亦曰 固麻城

¹⁰ 三國史記 卷第十三 高句麗 本記
第一 始祖東明聖王...而未遑作宮室
但結廬於沸流水上居之...
琉璃明王 二十一年...至國內尉那巖
...王若移都 (S1: 261)
二十二年 王遷都於國內 築尉那巖
城 (S1: 262)

¹¹ 周書卷四十九 列傳第四十一 異
域上 百濟者...夫餘之別種...王姓夫
餘氏 號於羅瑕 民呼為韃吉支...言
竝王也

三國史記 卷第三十七 雜志第六
百濟 按古典記 東明王 第三子 溫
祚...自卒本扶餘至慰禮城立都 稱王
歷三百八十九年至十三世 近肖古王
...都漢城 (S2: 233)

¹² 繼體 二十三年 任那王已能末多
干岐來朝...曰夫海表諸蕃 自胎中天
皇 (NII: 37)

繼體 二十四年 詔曰 自磐余彥之帝
(NII: 43)



6.3. Koguryeo Stone Tombs
under the Hwan-do Mountain Fortress

constructed the *Wi-na(-am)* Castle.¹⁰ According to Zhou-shu, the king was also called *Eo-ra(-ha)* in Paekche.¹¹ Do (1972) regards that *Wi-na*, *Eo-ra* and *Wi-rye* represent the same reading, and Yi (1990) further notes that *Wi-rye* implies king. That is, both the *Wi-rye* Castle and *Wi-na(-am)* Castle represent the King's Castle.

We may now hypothesize that Iha-re, the capital for Homuda, represents *Wi-rye*, the first capital of Paekche, that may correspond to *I-bal* in Bei-shi and *Eo-ra-ha* in Zhou-shu. That is, we may contend that Homuda established the Yamato kingdom and called its first capital *Iha-re* (*Ipa-re*) after the name of the first capital of Paekche, *Wi-rye* (*I-bal* or *Eo-ra-ha*).

The official title of the founder (Jinmu) of the Yamato kingdom, “Kami Yamato *Ihare*,” implies “Divine Yamato King” that lacks the personal name. Only by adding Homuda, we get the full title for the founder of the Yamato Kingdom. Nihongi often uses the expression “since the days of Homuda,” but never uses the expression “since the days of Ihare (Jinmu).”¹²

3. Dating the Foundation of the Yamato Kingdom

According to Nihongi, the Yamato kingdom was established in 660 BCE, about 100 years prior to the birth of Buddha (566?-486 BCE), and belonging to the first half of the so-called Spring-and-Autumn period in China (722-481 BCE). 660 BCE falls between the traditional date of the foundation of the city of Rome (753 BCE) and the year Rome was declared a republic (509 BCE), and almost 300 years prior to the appearance of Alexander the Great (336-23 BCE). Neither Japanese historians nor the general public believe the year of the foundation of the Yamato kingdom recorded in Nihongi to be correct. This raises, of course, the question of when the Yamato kingdom was established.

According to Nihongi, Oujin became the king in 270. If one examines both Nihongi and Samguk-sagi, however, one arrives at the conclusion that Oujin became the king in 390. This is the well known 120-year (two sexagenary cycles) difference between the records of Nihongi and those of

Samguk-sagi in this period (see Aston 1889, pp. 51-65). For instance, according to Nihongi, Paekche sent crown prince Cheon-ji to the Yamato court in the eighth year of Oujin's reign (277). The Samguk-sagi records that the crown prince was sent to the Yamato court in 397. According to Nihongi, Paekche King Asin (Ahwa) died in the sixteenth year of Oujin's reign (285). The Samguk-sagi records that King Asin died in 405. All these records (given the usual two-cycle correction) imply that Oujin became the king in 390.¹³

4. The “Correct” Answer in Japan

If the Yamato kingdom was established in 390, who were the founders and how do we trace the roots of the royal family?

There is one answer to this question that the most ardent Japanese wish to hear. The “correct” answer goes as follows. It was the imperial clan who were the forefathers of the current imperial family that established the Yamato kingdom and, for the first time in Japanese history, could unify the Japanese islands. Most importantly, the imperial clan represents a truly “native” ruling force that had emerged as the result of natural socio-political evolution on the Japanese archipelago. Hence, the Yamato kingdom is a wholly indigenous dynasty. Above all, the Japanese are a “unique” people gradually evolved from ancient Ice Age inhabitants of the Japanese islands, unrelated with any others on earth. “A single unbroken line for myriad generations (*bansei ikkei*)” represents the orthodox account of the imperial family and its origin.¹⁴

Numerous Japanese historians have presented and continue to present many and richly imagined variations on the theme of this “correct” answer, as if enacting the law of economics that “demand creates supply.”

There are exceptions to this theme, of course. Egami Namio (1906-2002) traces the roots of the imperial family to the horseriding nomads from the continent. His most crucial evidence is the sudden appearance of various horse-related archeological findings dated to the period after the middle of



6.4. Nintoku Tomb in Mozu, Sakai City
堺市 仁德天皇 百舌鳥耳原中陵

¹³ 應神 八年 春三月 百濟記云 阿
花王立...是以 遣王子直支于天朝
以脩先王之好也 (NI: 367)

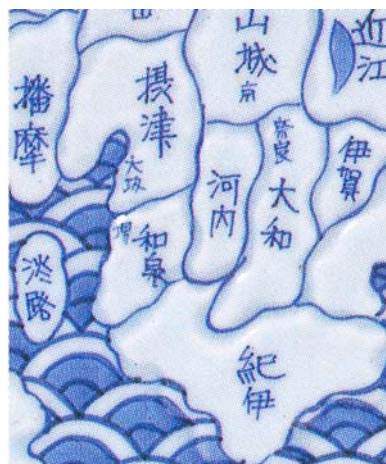
應神 十六年 春二月 是歲 百濟阿
花王薨 天皇召直支王謂之曰 汝返
於國以嗣位 (NI: 373)

腆支王 或云直支...阿莘在位第三年
立為太子 六年出質於倭國...十四
年王薨...國人...迎腆支即位 (S2:
46)

神功 攝政 五十五年 百濟肖古王薨
五十六年 百濟王子貴須立為王 (NI:
359-361)

神功 攝政 六十四年 百濟國貴須王
薨 王子枕流王立為王 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 六十六年 是年 晉武
帝泰初二年 (NI: 359-361)

¹⁴ See Tsuda (1963) as a representative
sample.



6.5. Sakai-Habikino-Kashihara Area

the latter half of the fourth century. Egami contends that the archeological break in the late fourth century indicates the conquest of the Japanese islands by people from the continent and that the present imperial family is descended from this line of rulers, a subject I will delve into in the next chapter.

Ishia Eiichiro (1962) contends that “the basic Japanese culture undoubtedly took shape in the Yayoi period, and the formation of the Japanese people was complete by the fifth century.” He goes on to ask “Who then, one may ask, were the people of the preceding Jōmon period?” Chapter 10 shows how the latest developments in genetics, geophysics, linguistics, and anthropology are answering Ishida’s question on the formation of Japanese people and the Japanese language.

Appendix 6.1. King Homuda (Oujin) in the Harima Fudoki

While on an inspection tour, Homuda came upon a village, and said “These two mountains look like a man’s *tattooed eyes*,” and thereby the place is called *Masaki*.¹⁵ On an inspection tour, Homuda built a mansion in a village and put up *mosquito nets*, and thereafter the place is called *Kaya*. Homuda paid tribute to local deities on a hill, and thereby it was named tribute-offering hill.¹⁶ Homuda surveyed the terrain on a hill, hence it is called the Hill of August Stand.¹⁷

On an inspection tour, Homuda arrived at a place where he was deprived of his diadem, and hence it is called the Hill without Diadem. At that time, Homuda stripped the provincial governor of his title and office. With the mediation of the Tajima governor, however, the provincial governor was pardoned of his offence by consecrating rice fields and salt lands.¹⁸ Standing on a hilltop, Homuda noticed a white object. An attendant was dispatched for closer observation and reported that the object was a *waterfall* dropping down from the highlands, and thereby the place is called the village of *Takase*.¹⁹

While on an inspection tour, Homuda pointed to a plain with his whip, saying that “This plain looks good for cultivation and building houses,” and thereby it was named Indicated Plain. As Homuda came down from the mountain area, his subjects arrived by sea to meet him, and thereby the place is called the Meeting Field. Homuda washed his hands in a river, and thence it is called the River of Washing Hand.²⁰

On a hunting tour, Homuda let his huntsmen shoot arrows. Thereupon a doe appeared, ran into the water and swam to an island, and hence the island was named *Ito*.²¹ On an inspection tour, one of Homuda’s iron arrows fell into the river, and this incident gave rise to the name Iron Arrow.²² On an inspection tour, Homuda ordered a well dug on a hill. The water from the well was very clear and cold, and hence Homuda exclaimed “My mind is so refreshed by this clear cold water!” and thereby the place is called Refreshing.²³ On an inspection tour, Homuda arrived at a hill after sunset. He collected pine branches to make torches, and thereby the place is named Pine’s Tail.²⁴

While on an inspection tour, Homuda came upon a

¹⁵ 品太天皇 巡行之時 勅云 見此二山者 能似人眼割下 故號目割 (F: 268)

See also Aoki’s translation of the Harima Fudoki (1974).

¹⁶ 品太天皇 巡行之時 此處造殿 仍張蚊屋 故號加野. . . 所以稱幣丘者 品太天皇 到於此處 奉幣地祇 (F: 272)

¹⁷ 品太天皇 立於此丘 見之地形 故號大立丘 (F: 274)

¹⁸ 品太天皇 從但馬 巡行之時 緣道不徵御冠 故號陰山前 仍 國造. . . 被剝名 爾時 但馬國造. . . 依此赦罪 卽奉鹽代田 升千代有名 鹽代田佃 (F: 274)

¹⁹ 品太天皇 登於夢前丘 而望見者 北方有白色物. . . 申云 自高處流落水是也 卽號高瀨村 (F: 276-278)

²⁰ 品太天皇 巡行之時 以鞭指此野. . . 彼野者 宜造宅及墾田 故號佐志野. . . 從山方幸行之時 從臣等 自海方參會 故號會野. . . 於此川洗御手 故號手沼川 (F: 280-282)

²¹ 品太天皇. . . 爲狩之. . . 自我馬野 出牝鹿 過此阜入於海 泳渡於伊刀嶋. . . 故名伊刀嶋 (F: 282)

²² 品太天皇 巡行之時 御刈金箭 落於此川 故號金箭 (F: 284)

²³ 品太天皇 巡行之時 關井此岡 水甚清寒. . . 勅曰 由水清寒 吾意宗宗 我我志 故曰. . . (F: 288)

²⁴ 品太天皇 巡行之時 於此處日暮 卽取此阜松 爲之燎 故名松尾 (F: 288)

²⁵ 品太天皇 巡行之時 到於此處 勅云 吾謂狹地 此乃大內之乎 故號大內...有流井 品太天皇 汲其井之水而冰之 故號冰山...狩於此山 以櫛弓射走猪 即折其弓 故曰櫛折山 (F: 290-2)

²⁶ 品太天皇之世 出雲御蔭大神 坐於...每遮行人 半死半生...申於朝廷 於時遣...連久等等 令禱于時作屋形...作酒屋...而祭之宴遊甚樂...故號壓川 (F: 292)

日本書紀...既而二神 降到出雲...而問大己貴神曰汝將以此國 奉天神耶以不 對曰 疑 汝二神 非是吾處來者故不須許也 於是...則還昇報告時高皇產靈尊 乃還遣二神 勅大己貴神曰 今者聞汝所言 深有其理 故更條而勅之 夫汝所治顯露之事 宜是吾孫治之 汝則可以治神事 又汝應住天日隅宮者 今當供造...又將田供佃...浮橋及天鳥船 亦將供造...於是 大己貴神報曰...吾所治顯露事者 皇孫當治 吾將退治幽事 (上151)

²⁷ 品太天皇 登此山嶺 望覽四方 故曰大見 御立之處...其石面 往往有窟跡 此名曰御脊及御杖之處...登於此阜覽國 故曰御立岡...品太天皇 巡幸之時 營宮此村 故曰大宮...品太天皇 於此山宣大法 故曰大法山 (F: 296)

²⁸ 品太天皇之世 造宮於大宅里 闢井此野 造立酒殿 故號酒井野 (F: 298)

²⁹ 品太天皇之世 田於此岡 鷹鈴墮落 求而不得 故號鈴墮岡 (F: 304)

³⁰ 品太天皇 御立於櫛折山 望覽之時 森然所見倉 故名倉見村 (F: 307-308)

place, and said, “I thought it was a narrow land, but this is a fairly large tract of enclosed land,” and thereby it was named Large Enclosure. When Homuda attempted to draw water from a well on a hill, it was frozen, and thereby the hill was named Frozen Hill. While Homuda was hunting on a hill, he tried to shoot a running boar with his bow, but the bow broke, and this incident gave rise to the name Broken Bow Hill.²⁵

During the reign of Homuda, the Great Goddess Mikage of Izumo, residing on a hill, harassed travelers, killing half of them. People appealed to the court, and Kutoto Muraji was sent [by Homuda] to offer prayers. Kutoto constructed a prayer house and a winery, held a rite, and let people enjoy the feast. This ritual gave rise to the name *Oshi*.²⁶ (Izumo represents the center of ancient Silla settlers. According to the legend of Kojiki and Nihongi, Amaterasu and Takagi had promised the early Silla settlers to construct a prayer house and to hold rites for them should they refrain from disturbing the Heavenly descendants to establish the new kingdom in the Yamato area.)

Homuda climbed to the top of a mountain in order to see the view, and hence the mountain is called Grand Viewing. On the rock where he stood, there remain his footprints and the marks of his cane. Homuda went up a hill and looked around the region, and hence it is called August Standing Hill. While on an inspection tour, Homuda built a palace in a village, and thereby it is called Grand Palace. Homuda promulgated a great code on a mountain, and hence it is called Great Code Mountain.²⁷

Homuda constructed a palace in a village, dug a well, and established a brewery in the field, and hence the place was named Wine Well Field.²⁸ While Homuda practiced falconry on a hill, his falcon dropped its bell. People searched for it but the bell was not found. Hence, the place was named Bell-Eating Hill.²⁹

Homuda was looking around on the Broken Bow Hill and saw granary buildings, and hence it was named Granary Viewing Village.³⁰ While on an inspection tour, Homuda constructed a palace on a hill, and said “this is the right kind of clay [for haniwa],” and thereby the place was named Haniwoka. There was a wild goddess who killed half the passers-by, and

hence the place was called Dying Field. Homuda said that the name was bad, and changed it to Living Field. While Homuda was hunting at a certain place, there appeared many wild boar and deer that were all killed, and thereby the place is called *Seka*. Homuda kept hunting until the stars appeared in the sky, and therefore the place is called Numerous Stars.³¹

While on an inspection tour in a certain land, a subject earnestly requested Homuda to grant him that land, to which Homuda said, “You request it so ardently.” Hence the land is called Ardently. In the reign of Homuda, Paekche people arrived at a place and built a castle as they used to do in their homeland, making it their dwelling. Hence the place is called Ki (Walls) Mure Mountain or Walled Fortress. Homuda dropped his headdress on a hill, and thereby it is called Headdress Hill. On the same outing, Homuda found his sword was not sharp enough to cut his way through the forest, and hence he ordered his subjects to dig out sandstone and bring it to him [to sharpen his sword], and thereby the place is called Sandstone Digging.³²

When Homuda was hunting on a hill, he came across a deer that cried “hee hee.” Hearing this cry, Homuda restrained his huntsmen, and thereby it was named Hee Hill. While on an inspection tour, Homuda dropped a bell at a hill. Although they diligently turned over the soil, his subjects could not recover the bell, and hence it is called Bell Digging Hill. One of Homuda’s hunting dogs chased a wild boar to the hilltop. Homuda saw the chase and ordered his men to shoot the boar, and hence it is called Arrow Shooting Hill.³³

While on an inspection tour, Homuda saw a pair of geese landing on a tree. He ordered his men to shoot, and an arrow pierced both birds that then fell down into a ravine, and hence it was named Geese Ravine. The place where the meat was cooked was named Cooking Pass.³⁴

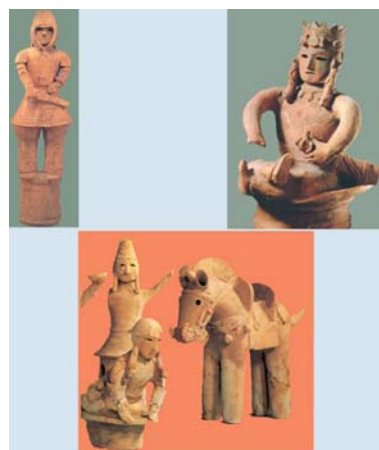
When Homuda was hunting, a white deer protruded its tongue, and hence it is called Tongue Showing Deer Hill. In the reign of Homuda, the ancestor of Homuchibe was granted a tract of land, and the place is called Homuchibe. During the reign of Homuda, Ohotomo Muraji petitioned to grant him a piece of land. Homuda asked the provincial governor about the condition of the land. The governor replied that the land is

³¹ 品太天皇 巡行之時 造宮於此岡 勅云 此土為聖耳 故曰聖岡 所以號生野者 此處在荒神 半殺往來之人 由此號死野. . . 此為惡名 改為 生野. . . 品太天皇 狩於此川內 猪鹿多約出於此處殺 故曰勢賀 至于星出狩殺 故山名星肆 (F: 326-328)

³² 品太天皇 巡行之時. . . 申欲請此土 爾時 天皇勅云 直請哉 故曰多駝. . . 又云城牟禮山 一云 掘城處者 品太天皇御俗 參到來百濟人等 隨有俗 造城居之. . . 品太天皇御蔭 隨於此山 故曰蔭山. . . 爾除道刃鈍 仍勅云 磨布理許 故云磨布里村 (F: 330)

³³ 品太天皇 狩於此山 一鹿立於前 鳴聲比比 天皇聞之 即止翼人 故山者號比也山. . . 巡行之時 鈴落於此山 雖求不得 乃掘土而求之 故曰鈴掘山. . . 品太天皇獵犬 與猪走此岡 天皇 見之云射乎 故曰伊夜岡. . . 品太天皇 狩於此野 一猪負矢 為阿多岐 故曰阿多賀野 (F: 334-6)

³⁴ 品太天皇 巡行之時 此鴨發飛. . . 勅令射時 發一矢 中二鳥. . . 仍號鴨谷 煮羹之處者 號煮坂 (F: 338)



6.5. Late Tomb Period Hanuiwa

³⁵ 品太天皇 狩行之時 白鹿咋己舌
 遇於此山 故曰鹿咋山. . . 品太天皇
 之世 品遲部等遠祖前玉所賜此地
 故號品遲部村. . . 大伴連等 請此處
 之時 喚國造黑田別 而問地狀 爾時
 對曰 縫衣如藏櫃底 故曰伎須美野
 (F: 340)

³⁶ 品太天皇之世 播磨國之田村君
 在百八十村君 而已村別 相聞之時
 天皇勅 追聚於此村 悉皆斬死 故曰
 臭江 其血黑流 故號黑川 (F: 342)

³⁷ 品太天皇 巡行之時 宿於此野 仍
 望覽四方. . . 大體雖見 無小目哉 故
 曰號小目野. . . 從臣開井 故云佐佐
 御井 (F: 344-6)

like a garment stored at the bottom of a chest, and hence it is called *Kisumi*.³⁵

During the reign of Homuda, there were numerous village chieftains in Harima who fought each other incessantly. Homuda ordered that they be rounded up in a village and put to death, and hence the village is called *Kusaye*. The blood of the dead blackened the river, and thereby it was named Black River.³⁶

On an inspection tour, Homuda stayed overnight on a plain. He looked around in the mist and said, “I can see only vaguely and cannot see distinctly,” and thereby it is called Distinct View. Homuda’s subjects dug a well on the plain, and thereby it is called Sasami Well.³⁷

stop

stop

