

Chapter Nine

Massive Arrival of the
Paekche People from Korean Peninsula



Miwa 三輪 in Yamato Area



Asuka, A Village in Yamato, which was the residence of the Court during the reigns of In-gyō and Suiko (593-628)

Stoneware

- (1) Excavated from 南塚 Minami Tomb, Ōsaka, Sixth Century
- (2) Excavated from 大庭寺 遺跡 Ōsaka, Early Fifth Century



9.1 Late Tomb Period Hanjiwa Horse

¹ 亦百濟國主照古王 以牡馬壹疋 牝馬壹疋 付阿知吉師以貢上 此阿知吉師者 阿直史等之祖...又科賜百濟國 若有賢人者貢上 故 受命以貢上人 名和邇吉師 卽論語十卷 千字文一卷...此和邇吉師者文首等祖...又貢 上手人韓鍛 名卓素 亦吳服西素二人也 又...及知釀酒人 名仁番 亦名須須許理等參渡來也 (K: 248)

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...十六年...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 (NI: 371-373)

CHAPTER NINE

MASSIVE ARRIVAL OF THE PAEKCHE PEOPLE FROM KOREAN PENINSULA

1. Influx of the Paekche People from Korean Peninsula

We owe to Kojiki and Nihongi a detailed account of the influx of the Paekche people into the Yamato region. Nihongi records the official arrival of horses in the Japanese archipelago. The King of Paekche sent A-chik-ki with two quiet horses (one stallion and one mare, specifies Kojiki) in 404, the fifteenth year of Oujin's reign. Because A-chik-ki was well-read in the classics, the Heir Apparent made him his teacher. Oujin (Homuda) asked A-chik-ki whether there were other learned men superior to him, and he answered that there was such a man named Wang-in. Wang-in arrived from Paekche in 405, and the Heir Apparent learned various books from him. A-chik-ki became the ancestor of the Scribes, and Wang-in became the ancestor of the Chief Writers. Kojiki adds that the King of Paekche also sent a blacksmith and a weaver. There also arrived a man who knew how to brew wine. He brewed a great wine and King Oujin greatly rejoiced in that wine.¹

Nihongi records the construction of a reservoir in 396, the seventh year of Oujin's reign, by a group of people from the Korean peninsula. Kojiki records that there came some people from Silla, who constructed a reservoir under the command of Take-uchi and called it "Paekche reservoir." Nihongi records that the King of Paekche sent a seamstress named Chin-mo-chin in 403, who became the ancestress of the

seamstresses of Kume.²

According to Nihongi, Kung-wol, the progenitor of the Hata clan, arrived at Yamato in 403 (the fourteenth year of Oujin) from “Paekche,” leading the people of 120 provinces, and in 409 (twentieth year of Oujin), Achi, the progenitor of the Yamato Aya clan, also arrived with the people of 17 provinces.³ The records of both Samguk-sagi (for the year 399) and King Kwang-gae-to epitaph (for the year 400) corroborate the possible sequence of the massive movement of people from Paekche to the Japanese islands precisely at about this time.⁴

According to the Shinsen Shoujiroku, the Hata people were dispersed in various provinces during the reign of Nintoku and let undertake sericulture and the manufacturing of silk for the court. It is recorded that, by the late fifth century (in the reign of King Yūriaku), the size of the Hata clan amounted to 18,670 persons consisting of 92 *Be*.⁵

According to the Shoku-Nihongi, the province of Takechi, which was the very center of the Yamato kingdom, was so full of Aya people that the people of other clans accounted for only one or two out of ten.⁶ According to the Shinsen Shoujiroku, Achi obtained the permission (from Oujin) to establish the Province of Imaki (Newly Arrived) that was later renamed Takechi, but the place came to be so crowded with the Aya people that they had to be dispersed into various other provinces. Harima Fudoki records an instance of such a relocation of the Aya people as well as their matrimonial relationship with the Hata people.⁷

Harima Fudoki (F: 330) states: “In the reign of Homuda, Paekche people arrived at this 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 [Walled Mountain Fortress].”

According to Nihongi, a large number of skilled workers, including saddle-makers, potters, painters, and silk-makers arrived at Yamato from Paekche in the seventh year of Yūriaku’s reign [463]. In order to differentiate these newly arrived skilled workers from those that had arrived during the reign of Oujin (the Yamato Aya clan), they were called Newly-Arrived Aya (or New Aya), and were put under the jurisdiction

² 亦新羅人參渡來 是以...命引率 爲役之堤池而 作百濟池 (K: 248)

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 (NI: 367)

應神 十四年 百濟王貢縫衣工女 曰真毛津 是今來目衣縫之始祖也 (NI: 371)

³ 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 (K: 248)

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 十六年...乃率弓月之人夫 與裴津彥共來焉...廿年...倭漢直祖阿知使主...並率己之黨類十七縣而來歸焉 (NI: 371- 375)

阿智使主之黨類 自百濟國來歸也 *Nihon Sandaijitsuroku* 日本三代實錄 (日本六國史 韓國 關係 記事原文: 216-217).

⁴ 阿莘王 八年 [399] 王欲侵高句麗 大徵兵馬 民苦於役 多奔新羅 戶口衰減 (S2: 45-46)

廣開土王碑文 十年 [400] 教遣步騎五萬 往救新羅...自倭背急追至任那 加羅從拔城...倭寇大潰 城內十九盡 拒隨倭 *Ancient Epigraph of Korea, Volume 1* (韓國古代金石文: 12)

⁵ 大泊瀨稚武天皇御世...秦民九十二部一萬八千六百七十人 *Shinsen Shoujiroku no Kenkyu* (SS: 307)

仁德 御世 以百二十七縣秦氏 分置諸郡 即使養蠶織絹貢之 (SS: 279)

⁶ 阿智使主...率十七縣人夫歸化 詔高市郡檜前村而居焉 凡高市郡內者檜前忌寸及十七縣人夫 滿地而居他姓者十而一二焉 (SN4: 380)

⁷ 阿智王 譽田天皇御世...七姓漢人等歸化...仍賜大和國檜隈郡鄉居之焉...飛鳥村主...錦部村主...鞍作村主 播磨村主 漢人村主 今來村主...等是其後也 爾時阿智王奏 建今來郡 後改號高市郡 而人衆巨多 居地隘狹 更分置諸國 攝津...近江播磨...等 漢人村主是也 (SS: 358)

少宅里 本名漢部里 所以號漢部者 漢人居之此村 故以爲名 所以後改曰少宅者...祖父 娶少宅秦公之女 (F: 304)

⁸ 雄略 七年 西漢才伎歡因知利...取道於百濟...集聚百濟所貢今來才伎...天皇...命東漢直 以新漢陶部...鞍部...書部...錦部...譯語...等 遷居于...或本云 吉備臣...還自百濟 獻漢手人部 衣縫部 宏人部 (N1: 475-477)

⁹ 應神 八年 百濟記云...阿花王...遣王子直支 (N1: 367)

腆支王 或云直支...阿莘在位第三年立爲太子 六年出質於倭國 十四年王薨...太子還國...國人...迎腆支即位 (S2: 46)

應神 十六年 是歲 百濟阿花王薨 天皇召直支王謂之曰 汝返於國以嗣位 (N1: 373)

of the Yamato Aya clan.⁸

This massive movement of peoples clearly establishes a place for Korea in the story of the Yamato kingdom. Ishida (1974: 85), a Tokyo University professor of cultural anthropology, states: “Detailed research by historians has made clear that the greatest wave of immigration took place immediately after the unification of Japan by the Yamato court. If the Yamato court was established without any relation to Korea, how can these facts be explained?”

2. Close Kinship between the Paekche and Yamato Royal Families

If one reads Nihongi, one cannot but feel a very close kinship between the Paekche royal family and the Yamato royal family, witness the Paekche royal family members always staying at the Yamato court. The Heir Apparent Cheonji, the eldest son of Paekche King Asin (392-405), stayed at the Yamato court from 397 till 405. He returned to Paekche when Asin died in 405, and became King Cheonji (405-420).⁹ We also find in the Nihongi record that Cheonji sent his younger sister, Shinjedo, to the Yamato court, with seven maids, to wait on Oujin.¹⁰

Later, during the reign of Nintoku, who had succeeded Oujin, Paekche Prince Chu came to the Yamato court, trained a falcon, and went hawking with Nintoku. During the reign of King Kaero in Paekche (455-75), the Paekche court sent a daughter of Lady Mony to the Yamato court to become a queen of Yūriaku, but she was burnt at the stake after being found guilty of infidelity. Learning of this unfortunate incident, King Kaero sent his younger brother Konji to the Yamato court to assist Yūriaku.¹¹

Nihongi (N1: 345-6) records that King Kaero gave Konji one of his consorts who was pregnant, instructing him to send back the baby if she delivered on the journey. The pregnant consort indeed gave birth to a child on an island in Kyūshū, and Konji immediately took a ship and sent the baby, named *Si-ma* (island or *Si-eom* in Korean), back to Kaero. Nihongi records that it was the year 461. The child became

King Mu-nyeong (501-23) of Paekche, whose tomb was excavated at Kong-ju in 1971. The funerary inscription confirms that the King's name was Sa-ma and that he died in 523 at the age of 62. It was also discovered that his coffin was made of umbrella pine which grew only in southern Japan. The parasol pine may reach a height of 36 meters, with a trunk diameter of 1.2 meters.

When Paekche King Sam-keun (477-79) died in 479, the second son of Konji returned to Paekche and became King Tong-sung (479-501). Nihongi portrays the sorrow of Yūriaku parting from Konji's son.¹² In 505, Paekche King Mu-nyung sent a prince called Sa-a to assist the Yamato court. In April 597, King Wi-duck sent Prince A-jwa. Nihongi also records the arrival of Prince Pung-jang, a son of King Uija, in 631.¹³

The Shinsen Shoujiroku records the progenitors for the 1,182 Yamato ruling clans. The preface of the Register states that since the *Ma-bito* (*Jin*-person) is the sovereign one among the imperial clans, the *Ma-bito* clans in the capital region are presented at the very beginning of the imperial group in Book One. According to the Register, however, all the *Ma-bito* clans can be regarded as the offspring of the Paekche royal family.¹⁴

The first four *Ma-bito* imperial clans listed at the very beginning of Book One of the Register were recorded as descendants of Homuda, the fifth clan as descendants of Keitai, the seven following *Ma-bito* clans as descendants of Bidatsu; then the following eight *Ma-bito* imperial clans (i.e., from the thirteenth to the twentieth) were recorded as the descendants of “the Prince of Paekche.” However, the twelfth one, that is, the *Ma-bito* clan immediately preceding those recorded as the descendants of the Prince of Paekche, was recorded not only as the descendant of Bidatsu but also as the offspring of the King of Paekche. In other words, “the descendants of Bidatsu” are equivalent to “the offspring of the King of Paekche.”¹⁵ According to Nihongi, Bidatsu was the second child of Kinmei, who was the rightful heir of Keitai, who in turn was “a descendant in the fifth generation” of Oujin (Homuda). Thus, the Register records that the entire *Ma-bito* imperial clan, from the first to the twentieth, were the offspring of “the King of Paekche.” This implies that the

¹⁰ 應神 三十九年 百濟直支王 遣其妹新齊都媛以令仕 爰...率七婦女而來歸焉 (NI: 379)

¹¹ 仁德 冊一年 百濟王之族...爰酒君來之...冊三年...捕異鳥...百濟俗號此鳥曰俱知 是今時鷹也 乃授酒君令養馴 未幾時而得馴...居腕上獻于天皇...幸...遊獵...乃放鷹令捕 (NI: 409)

雄略 二年 百濟池津媛 違天皇將幸姪於...天皇大怒...以火燒死 百濟新撰云...蓋鹵王立...天皇遣...來索女郎 百濟莊飾幕尼夫人女 貢進於天皇 (NI: 463)

雄略 五年 百濟...蓋鹵王...告其弟...昆支...曰 汝宜往日本以事天皇 (NI: 471)

¹² 雄略廿三年 百濟文斤王薨 天王以昆支王五子中 第二末多王...勅喚內裏 親撫頭面 誠勅慙慙 使王其國...是為東城王 (NI: 497-499)

¹³ 武烈七年 百濟王遣斯我君...百濟國主之骨族 (NII: 17)

推古五年 百濟王遣王子阿佐 (NII: 175)

舒明三年 百濟王義慈入王子豐章 (NII: 229)

¹⁴ 枝別之宗 特立之祖...真人是皇別之上氏也 并集京畿以為一卷 附皇別首 (SS: 146-147)

¹⁵ 左京皇別 息長真人 出自譽田天皇謚應神...大原真人 出自謚敏達孫

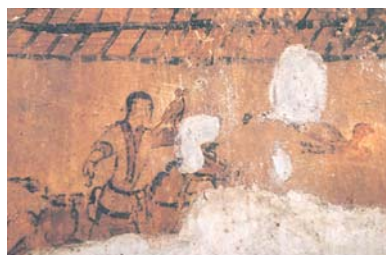
百濟王也 島根真人 大原真人同祖
百濟親王之後也...清原真人 桑田真
人同祖 百濟親王之後也 (SS: 149-15
2)

¹⁶ 天智 二年九月 百濟州柔城 始降
於唐 是時 國人相謂之曰 州柔降矣
...百濟之名 絕于今日 丘墓之所 豈
能復往 (NII: 361)

¹⁷ 宋書 列傳 東夷 百濟國 大明二
年...右賢王餘紀...左賢王餘昆

梁書 列傳 東夷 百濟...其國有二十
二擔魯

¹⁸ 北史 列傳 百濟...國中大姓有八
族 沙氏 燕氏 昝氏 解氏 眞氏 國
氏 木氏 苗氏



9.2. Koguryeo Tomb Painting of
Falconry, Sam-sil-chong, Ji'an

entire Ujijin line of Japan's imperial families originated from Paekche royal families. (See Appendix 9.1.)

Immediately after recording the Paek-chon River debacle and the fall of fortress Chu-yu in 663 (depicted in Chapter 12), Nihongi records the following dialogue: "Then the people of the country said to one another; Chu-yu has fallen; nothing more to be done now; this day the name of Paekche has become extinct; how can we pay visits to the place where the tombs of our ancestors are?"¹⁶

3. The Uji-Kabane (Shi-sei) and Be System

Paekche had Left Wise King and Right Wise King (*à la* Xiong-nu), both with the royal surname "Yeo," and maintained 22 feudal provinces (called *Tamro*) that were enfeoffed to royal family members.¹⁷ There were eight great clans in Paekche, with such surnames as Mok, Li, Sa and Jin.¹⁸

In 1929, an epitaph for Heuk-chi Sang-ji (630-89) was discovered in the Luo-yang area. According to Samguk-sagi, he was a man of West *Be* (*Bu*) in Paekche who had surrendered to Tang at the fall of Paekche in 660, and became a distinguished Tang general. The epitaph states that his clan originated from the Paekche royal family with Puye (or Yeo) surname, but since their ancestors were enfeoffed with the Heuk-chi area, their descendants came to be called in Paekche by the clan name Heuk-chi. The epitaph states as well that the Heuk-chi clan leaders maintained *Talsol* rank in the Paekche court.

According to the Zhou-shu (History of Northern Zhou), Paekche maintained a system of twelve *Be* (*Bu*) which served the court as palace functionaries and ten *Be* which filled government offices (as divisions of the government at large). The former included the *Be* of grain, *Be* of meat and butchers, *Be* of inner repository and storekeeping, *Be* of outer repository, *Be* of horses, *Be* of swordsmiths, *Be* of medicine, *Be* of carpenters, and *Be* of law. The latter included *Be* of military service, *Be* of education, *Be* of civil engineering, *Be* of judicature, *Be* of registry, *Be* of diplomacy, and *Be* of finance and taxation.

According to Hsiao (1978: 38), many high-ranking

court offices of the centralized and bureaucratic Qin and Han dynasties originated in the needs of the palace: “The position of prime minister (*zai-xiang*) originated from the chamberlain of the royal family, and the so-called nine ministers likewise evolved from the domestic staff of the royal family.”

The Yamato ruling clans were grouped into a large number of extended pseudo-kinship units, called *Uji*, which acquired clan names denoting the place of their domicile or their occupation. *Kabane* were titles (prestige order) conferred on *Uji* chieftains to show their status in the Yamato court. The aristocratic *Uji* chiefs were entrusted with the control of *Be* groups that furnished goods and services to the court, undertaking farming, land reclamation, fishing, weaving, pottery making, divining, and production of craft goods and iron weapons. Each *Uji* was assigned a different role and task. By the sixth century, the imperial clan created directly subordinate agricultural *Be* in the countryside at the expense of local *Be*.

Be groupings represented the hereditary occupational groups serving the Yamato court, under the command of *Uji* chieftains with *Kabane* titles. The *Be* system is understood to have been introduced by the Paekche people.¹⁹ According to Inoue (1977), the term *Uji* derives from the Korean *Ul* and the Mongolian *Urn-q*, denoting a patrilineal group, and the use of the Chinese character *Be* “was presumably influenced by the twelve court offices (*Bu*) of Paekche.”²⁰

Kiley (KEJ: 8. 131-137) is more specific: “The use of *Kabane* titles, like the division of political jurisdictions into *Be*, was adopted from Paekche. It is quite likely that the institution of *Be* was the beginning of the *Uji*. The primary means of controlling the people in the pre-Taika period was *Be* system. The development of *Be* was stimulated by that of Paekche. It embodied a distinction between the inner court, i.e., the King’s domestic household, and the outer court or government at large, and each court had its own treasury. This distinction, another adaptation of Paekche institutions, made room for the development of more purely political offices in the national administration.”

Kabane usually constituted the final element present in clan surnames. There were clan names lacking *Kabane* element.



9.3. Flatiron (top) Tomb of Paekche King Mu-nyung (bottom) Ni-i-jawa Sentsuka Tomb No. 126, Nara Prefecture

¹⁹ See Inoue (1977: 83-112) and Cornelius J. Kiley in *Kodansha Encyclopedia of Japan*, Volume 8, pp. 134-136.

²⁰ Farris (1998: 101) notes the fact that Tsuda Sōkichi had already contended that the word “be” was derived from the Paekche language.



9.4. Paekche Horizontal Tomb Entrance Bang-yi-dong No. 1 Tomb, Seoul



9.5. Gilt-bronze Saddle (top) Kaya, Koryung; and (bottom) Konda-Maruyama Tomb Habikino City, Ōsaka

21 周書 列傳 異域上 百濟...各有部
司 分掌衆務 內官有前內部 穀部肉
部 內掠部 外掠部 馬部刀部 功德
部 藥部木部 法部 後官部 外官有
司軍部 司徒部司空部 司寇部 點口
部 客部 外舍部 網部 日官部 都市
部



9.6. Mi-sa-dong No. 1 Tomb, Ha-nam

Barnes (1988: 29) states that: “The names of several of the standard [*Kabane*] ranks have Korea origins and were probably introduced in the mid-fifth century along with the *Kabane* idea of systematic ranking and many other innovations. Moreover, many of the *Uji* holding *Kabane* ranks were themselves of Korean descent.” According to Aoki (1974: 41), “Homuda (Oujin) recruited his lieutenants from the village chieftains in the growing delta. He called them *Muraji*, a term of distinctly Korean origin, meaning *village chief*.” *Muraji* rank was for the important non-royal *Uji* leaders and generally derived their names from occupations. *Omi* rank was for the lesser offshoots of the royal family and usually employed local place names. A Great *Omi* and a Great *Muraji* were the chief ministers.

According to *Nihongi* (NI: 365), Yūriaku assembled all the Hata people and gave them to Lord Sake of Hata (Hata no Miyakko) who, attended by excellent *Be* workmen of 180 kinds, could soon pile up fine silks to fill the Court. Yūriaku then dispersed [in 472] the Hata clan throughout the country and made them pay tribute in industrial taxes. According to Carter (KEJ: 1. 125), “the various branches of the Yamato no Aya became closely allied with the Soga Family in the middle of the seventh century, and many of its members were prominent in diplomacy, government, military affairs, court ritual, and the support of Buddhism.” The Hata and Aya clans were entrusted not only with sericulture, weaving, metallurgy, and land development but also all kinds of administrative duties including diplomatic services, supervision of government storehouses, record-keeping, collection of taxes and disbursements of government resources, fashioned after the *Bu* (*Be*) function in Paekche.²¹ These two clans, in particular, enabled the Yamato court to function as a respectable nation-state.

According to *Nihongi* (NI: 339-40), when Yūriaku went on a hunting expedition, he wished to cut up the fresh meat and have a banquet on the hunting-field. The Queen was obliged to establish the Fleshers’ *Be* on the spot for Yūriaku with three stewards of her own. Following the Queen’s initiative, the Ministers, one after another, were obliged to contribute some of their stewards to the Fleshers’ *Be*. What

this story tells us is that a *Be* can be established with as little as three persons as the occasion demands. This also implies that the Yamato people were much more flexible and informal than the Paekche court in establishing a *Be* as the occasion requires.

The Yamato court had maintained *yama-be* (gathering such mountain products as chestnuts, bamboo and vines), *im-be* (performing religious services), *haji-be* (making haji and haniwa), *kanuchi-be* (producing iron weapons), *nishigori-be* (weaving silk fabrics), *kinunui-be* (sewing clothes), *umakai-be* (raising horse or producing cattle feed), *kuratsukuri-be* (making saddles), *toneri-be* (performing miscellaneous tasks and policing duties), *kashiwade-be* (working in the imperial kitchens), *saeki-be* (performing military services), and so on.

Hirano (1977) contends that “a unified state in Japan first came into being in the late fifth century on the basis of the *Be* community system.” According to Hirano (KEJ: 1. 147), “*Be* system can be considered as representing the basic sociopolitical structure of the primitive Japanese state; at the apex was the Yamato sovereign, who had secured the allegiance of powerful *Uji* chieftains. Below them were the numerous *Be* service groups, who provided labor and goods.”²²

Ōbayashi (1985) states that the “important factor for the maturation of *Uji* is the influx of influence from Altaic pastoral cultures into the Japanese archipelago, thus introducing some new kin terms of Altaic provenance... This process went hand in hand with the penetration of Puyeo and Koguryeo culture into southern Korea. ... personal ornaments of glittering gold from some fifth-century kofun indicate the arrival of the royal culture of Altaic pastoral people via the Korean Peninsula. Some myths and rituals centering on the kingship in ancient Japan with Koguryeo and Paekche parallels surely make up another link in the same chain.”

²² Kunio Hirano, *Kodansha Encyclopedia of Japan*, Volume 1, p. 147.



9.7. Iron Tools (top) A-cha-san Fort No. 4 and Dae-sung-ku, Pyung-yang (middle) Ha-bong-ri, Kong-ju (bottom) Koguryeo, O-who Tomb No.4, Ji'an

29 新撰姓氏錄序

蓋聞 天孫降襲 西化之時... 胙土命氏 國造縣主始號於斯... 姓氏稍分 况復任那 欽風新羅歸 賁爾來... 允恭御宇 萬姓紛紜... 皇極握鏡 國記皆燔... 勝寶季中 特有恩旨 聽許諸蕃 任願賜之 遂使前姓後姓文字斯同 蕃俗和 俗氏族相疑 萬方庶民 陳高貴之 枝葉 三韓蕃實 稱日本之神胤

天神地祇之胄 謂之神別 天皇皇子 派 謂之皇別 大漢三韓之族 謂之諸蕃... 枝別之宗 特立之祖

真人是皇別之上氏也 并集京畿 以爲一卷 附皇別首... 抑亦人倫之樞機 國家之隱括也

30 左京皇別

息長真人 出自譽田天皇 諡應神 皇子稚濤毛二侯王之後也

山道真人... 真人 息長真人同祖 八多真人 出自諡應神 皇子稚野 毛二侯王也

三國真人諡繼體皇子... 王之後也

路真人 出自諡敏達皇子... 王也 守山真人 路真人同祖... 親王之後也 甘南備真人... 路真人同祖

大原真人 出自諡敏達孫百濟王也 島根真人 大原真人同祖 百濟親王之後也

豐國真人... 真人 大原真人同祖 清原真人 桑田真人同祖 百濟親王之後也

Appendix 9.1. The New Compilation of the Clan Register

By the seventh century, the genealogies of important Yamato clans were in a state of great disarray. During the latter part of the Tempyō Shōhō (749-57) era, a number of eminent scholars were summoned to compile a register of important clans. Before their work was half completed, however, the government became involved in certain difficulties and the group of scholars was disbanded. Later in the reign of Saga (809-23), the work was resumed, and the scholars produced in 815 the Shinsen Shoujiroku, which included the progenitors of 1,182 important clans (*Uji*) living in the capital and the five surrounding provinces (see Tsunoda et al., 1958: 85-88).

The preface of the Register reads as follows: “They say that the Divine Dynasty had its inception when the Grandson of Heaven descended to the land of So ... but no written records of these events are preserved. In the years when Jimmu assumed command of the state and undertook his campaign to the East ... the chieftains surrendered in great numbers and the rebels vanished like mist ... Land and Kabane were allotted to men in accordance with their merits. The roles of Provincial Chieftain (*Kuni-no-miyatsuko*) and District Chieftain (*Agata-nushi*) were determined for the first time... Kabane and clans were gradually distinguished one from the other. Imna came under our influence and Silla brought tribute. [No mention of Paekche!] ... During the reign of Ingyō, however, the entire Kabane were in great confusion... While Kōgyoku (642-45) held the regalia, the nation’s records were all burnt... Then when Tenji was heir apparent, an archivist of the Funa clan presented to the court the charred remains of the records. [In 670] the Clan Register was compiled and the origins of clans were all clarified... During the Tempyō Shōhō (749-57) era, by special favor of the court, all aliens were granted surnames in accordance with their wishes. Since the characters for the previous surnames and the newer surnames became thus identical, uncertainty arose as to which clans were of alien and which of native origin. There were commoners everywhere who pretended to be the scions of the high and the mighty, and the respected guests from Three Han (Korean kingdoms) claimed descent from the gods of Japan. As time

passed and people changed, scarcely anyone remained who knew the facts....Our present Sovereign (Saga, 809-23) desired that the work be resumed at the point where it was abandoned.... Since the Register constitutes the key to human relationships, it is an essential instrument of the state.”²⁹

Out of 1,182 clans recorded in the Register, 335 were classified as imperial clans (including the 44 *ma-bito* clans), 403 as deity clans, 328 as foreign clans, and 116 as miscellaneous clans.³⁰

The 403 deity clans consist of 373 heavenly-deity clans and 30 earthly-deity clans. According to Egami (1962), the clans originating from heavenly deities may represent the descendants of horseriding conquerors, while the clans that claimed descent from earthly deities may represent the descendants of genuinely native deities. The imperial clans are, of course, regarded as the descendants of horseriding conquerors.

Among the 328 foreign clans, the Register had originally classified only 104 clans as originating from Paekche, and somehow classified the 54 clans of Paekche origin, such as the descendants of Achi-kishi, Wang-in, Kung-weol, and Achi no Omi who came to Yamato from Paekche during the reign of Oujin, as the clans of Chinese origin. If we transfer these 54 misclassified clans to the group of Paekche origin, then among the 328 clans that were officially classified as alien origin, 158 families originated from Paekche, 42 from Koguryeo, 9 from Silla, 10 from Imna (Kaya), and 109 from China.

The 116 miscellaneous clans include 34 clans originating from the Korean kingdoms. One may therefore say that, out of the 1,182 ruling clans, the Register has only 221 clans not directly related to the people from the Korean peninsula.

香山真人出自諡敏達皇子...王也

登美真人 出自諡用明皇子...王也

蟠淵真人 出自諡用明皇子...王也

三島真人 出自諡舒明皇子...王也

淡海真人 出自諡天智皇子大友王

也 三園真人 出自諡天武皇子...親

王之後也 笠原真人 三園真人同祖

...親王之後也 高階真人 出自諡天

武皇子...高市王也 氷上真人 出自

諡天武皇子...王也 岡真人 出自諡

天武皇子...王也

右京皇別

山道真人 息長真人同祖 出自應神

皇子稚濇毛二俣親王之後也 息長丹

生真人 息長真人同祖

三國真人 諡繼體皇子...王之後也

坂田真人出自諡繼體皇子仲王之後也

多治真人 宣化天皇皇子...王之後也

爲名真人 宣化天皇皇子...王

之後也 春日真人 敏達天皇皇子...

王之後也 高額真人 春日真人同祖

春日親王之後也 當麻真人 用明皇

子...王之後也 文室真人 天武皇子

...王之後也 豐野真人 天武天皇皇

子...高市王後也

山城國皇別

三國真人繼體皇子...王之後也

大和國皇別

酒人真人 繼體皇子...王之後也

攝津國皇別

爲奈真人 宣化皇子...王之後也

