

# MYTH OF NINIGI'S DESCENT FROM THE HEAVEN TO THE EARTH

〔天孫降臨神話〕

Hylomorphosis and anthropomorphosis of Amaterasu  
and apotheosis of humanity～

A Study in Religious Symbolology of the Kojiki's myths

〔天照大御神の形質的な顕現と人類の神聖化～古事記神話の象徴学的考察〕

霧 島 怜



## *Contents*

日本語要約〔Resume in Japanese〕

Prologue

1. SEQUENCE AND MYTHICAL LEITMOTIFS OF NINIGI'S DESCENT FROM TAKAMANOHARA.
2. SYMBOLISM OF ALL PROMINENT DIVINITIES ASSOCIATED WITH THE DESCENT OF NINIGI.
3. SYMBOLISM OF AMATERASU'S DIVINE DECREES.
4. SYMBOLISM OF NINIGI'S DESCENT FROM THE HEAVEN TO THE EARTH.
5. SYMBOLISM OF NINIGI'S MARRIAGE TO THE TERRESTRIAL PRINCESS KONOHANASAKUYA.
6. SYMBOLIC POLYVALENCE OF THE 'TENSION-KÔRIN' MYTH.
  6. 1. Tension-kôrin as the mythical reflexion of Yamato's politico-religious victory.
  6. 2. Tension-kôrin as the mythical prototype of terrestrial enthronement festivals.
  6. 3. Tension-kôrin as the most superb materialization of humanity's theophanic hopes.

## Epilogue

Postscriptum : Personal reflection on mythogenesis, mythography and Shintô of the 'Kojiki'.

## References

## 日 本 語 要 約

『天孫降臨神話』が天照大御神の孫である邇々藝命〔日本書記では、「瓊々杵尊」と記す〕の高天原から豊葦原への降来を叙述する物語としてよく知られているが、その意味本義については、多数の同異見解が有るのも周知の事実である。この論考では、天孫降臨神話の多面多義を象徴学の見地から考察する。考察本文を下記の通りに省略する。

- ④ 「天孫降臨」と云う物語の構造的特殊焦点。先ず、本物語は、記紀全書の中に『神話部』と『歴史部』との間に位置付けられ、神話的且つ歴史的な多面を包含し、多重多様な意味を包容するものである。即ち、天孫降臨物語は、神話(象徴)的世界と歴史(単一)的世界の接点であり、透徹融合の場で在る。次に、天孫降臨と云う伝記は、天照大御神の多種多様な顕現を中心命題としている『高天原神話群』の完結であり、豊葦原(地上)歴史を主題とした『出雲系神話』の終結であり、高天原の太陽神によって貫照された豊葦原歴史の輝かしい新(日向)時代の開始を提唱する章でも在る。
- ⑤ 天孫降臨物語の真義の心髄。神話世界と歴史世界の出来事の継続性〔記紀作者の時間観〕及びその表裏の透徹融合(二面一如)性を描写する古事記、特に『宇宙開闢神話』・『三柱貴子出現』・『宇気比神話』と『天石屋戸神話』の象徴的及び宗教哲学的な意味を踏まえて、「天孫降臨」物語の肝心要な意味を下記の通りに紹介する。

- ① 天孫降臨物語は大和王朝の宗教的勝利及び君臨確保の神話化であ。この学説の提唱者によると、記紀の編輯者は、原始的な神話、英雄物語、比喩、古代の伝説、伝記と記録を収集し、天照大御神を宇宙皇命とし、国王を地上の最高君臨者とする大和の政教体制を正当化する為に適切に再編し、再訂版したそうです。彼等は、他説の合理性を全面的に否定するのではないが、自説のみが天孫降臨物語の全真理を解明すると強調する。
- ② 天孫降臨物語を清純な神話、太古祭祀の融合体及び神話的原型と見做す学説。この見解の支持者は、本物語が、日本列島の古代多王家が行っていた原始的な大嘗祭、又は、食国祭・国見祭・国おし祭・鎮魂祭・新嘗祭と八十島神祭等の融合体及び神話的原型であることを力説する。要するに、邇々藝命が現世の最高君臨者及び宇宙の無上皇命たる天照大御神と人類衆生の間に立つ唯一の媒介者の神話的な原型として描かれている。
- ③ 天孫降臨神話を「神聖体现の願望」[Theophanic hopes]の歴史的な実現の叙述と観る私説。その重点が下記の如くである。

～ 万代万人、特に原始人と古代人は、現世生活が神聖世界から遠離されても切断されていないし、神聖力や神のような者が現世に「顕現」し得ると直観的に考え、本有切望



したばかりではなく、その歴史的実現として、「化身」、「受肉」、「体現」、「具現」[像代・御霊宿り・御神体]等のカタチ（概念）をもって表現している。

～ よって、天孫降臨神話は、神聖体現の普遍的な願望の日本的な表現である。本神話の中には、「八咫鏡」が天照大御神の物質的顕現[日像代・Hylomorphosis]、邇々藝命の三男が天照大御神の人間的な顕現[化身・受肉・Anthropomorphosis]、そして、邇々藝命の神阿多都比賣との結婚が人類の神聖化[Apotheosis]として明確に提唱されている。

～ しかし、私説は、現代の科学及び不偏の研究方法に合わない『日本神国思想』、特に、皇帝の現人神的性格を唱える思想を提唱したり、応援したりするものではない。仏教来日以後、明治維新までの皇室の思想と実践、そして、世界中の学者による、神話の宗教哲学的及び象徴学的な不偏の解釈は、私説を全面的に支持している。

結論として、天孫降臨物語は、単一義的なものではなく、多重多様な意味を内包する。

### Prologue

The mythical narrative of Niniginomikoto's descent from the Heavens to the Earth [天孫降臨神話] constitutes the 'finale' of myths rooted in the august celestial highlands [高天原神話] and picturing the 'heliotheophany' (Solar manifestation of the divine nature) of Sacrosanct Homogeneous Pleroma [混元・陰陽末分・混れ成る天地] and its Pangenetic Luminous Power [御産巢日・皇産霊], in the most prominent and numinous form of Amaterasuōmikami. The enigmatic emergence of Amaterasu (Cosmic space illuminating august goddess) is portrayed as the zenith of polyhierophany of Marokaretarumono [混元] and the apogee of the trimorphic Musubi-Power's cosmic theophany. After the victory over Susanoonomikoto, Amaterasuōmikami ascends the throne of the Supreme Cosmic Sovereign [宇宙の皇命] and moves swiftly to cement her universal authority by establishing the terrestrial bough of her Cosmic Solar dynasty. The process and stages of foundation of the terrestrial branch of Amaterasu's dynasty are described in the myth of 'Tenson-korin'. The mythical scenario portraying the pageantry and complexity of Ninigi's descent from the Heavens to the Earth, is composed of four categories of symbolic leitmotifs.

—The first category embraces all prominent divine beings who participated in the preparations and triumphant descent of the Solar Heir. Special attention will be drawn to their names and epithets which indicate their innate character. Amaterasu dictates her will; Takami-musubi enforces her will; Holy Synods of the celestial deities deliberate the appropriate steps of realization of that will and dispatch messengers to the Earth; the emissaries are to convey the will of the Heavens to rulers of the Earth and compel the unruly lords to accept the letter and spirit of Amaterasu's orders. The actions of the messengers and terrestrial

- monarchs modulate the course and timing of Tenson-kôrin and dramatize its mythic process.
- The second category includes the following decree-behests of Amaterasuômikami :
    - ~The decree heralding the takeover of the terrestrial throne and transfer of its powers to the new legitimate heirs of Amaterasu's solar dynasty.
    - ~The solemn pledge (covenant) asseverating the eternity of the terrestrial branch of the Cosmic Solar dynasty.
    - ~The behest concerning the worship of Amaterasuômikami in front of the Yatanokagami [Eight span large mirror], the material symbol-representation of the Solar Goddess.
  - The third category encompasses various expressions and images which picture the environment, places, the way and mode of the Solar Heir's descent from the august celestial highlands, the preparations and ascend of Ninigi to the terrestrial throne.
  - The fourth category is centered upon the marriage of the Solar Heir to the terrestrial Princess Konohanasakuya. This interspherical cosmic match of the celestial solar Ninigi and the terrestrial woman marks the climax of epiphany and anthropomorphosis of the Supreme Sovereign Goddess Amaterasu.

It is a very well known fact that the myth of Tenson-kôrin is of crucial Significance to understanding the reality of the Japanese Imperial House and its 'status quo' within the Japanese history and in the midst of the world community. The aprioristic, literal or symbological interpretations of the myth have resulted in the far reaching and weighty conclusions of the religious, social and political nature. The aprioristic and literal interpretations shall be excluded for the well known reasons of the intuitive, common sense and scientific irrationality. Only the symbological interpretation, which takes into account the polyvalence of the myth's symbolic logic, its intuitive cosmological, theological and anthropological thinking, and the history of its formation, unswers the scientific requirements.

The quintessence of the veritable and proper insight into the meaning and significance of the myth of Tenson-kôrin is linked to the honest and correct understanding of all myths recorded in Kojiki [古事記] and Nihonshoki [日本書記]; but particularly the category called "Takamanohara myths". This category is composed of the following five mythical narratives which denote the subsequent central purports cross-penetrated by the all-embracing focal idea.

- =The mythic narrative describing the cosmo-theogony clearly refers to the pre-emanative and numinous Pleroma [Marokaretarumono], the blissful pangenetic Power [Mimusebi], the emergence of Primordial Triad [Amenominakanushi, Takamimusebi and Kamimusebi]; formation of the Heavens and Earth, i. e. the visible Cosmos ; the embriogenesis, zoogenesis and anthropogenesis ; the emergence of the Noble Trinity, especially Amaterasu as the zenith of Marokaretarumono's cosmicization and the apogee of Mimusebi's theophany in the form of Supreme Solar Goddess.



- =The mythic story picturing division of the cosmic kingdom explains the legitimacy of Amaterasu's sovereignty over the Heavens and consequently her absolute authority over the Universe. Amaterasu's supreme sovereignty comes from Izanaginomikoto, the theanthropoidal manifestation of Mimusubi's emanative, creative and transformative numinous energies. Izanagi as the Supreme Pancreator transfers all his celestial powers to Amaterasu and disappears from the cosmic scene.
- =The mythic episode of cosmic theomachy emphasizes Amaterasu's theogenetic abilities. This theogenetic contest proves the absolute goodness and incomparable sincerity of the Solar Goddess.
- =The mythic episode of concealment of Amaterasuōmikami in the celestial palace of eternity and her reappearance are the manifestations of her undisputable cosmic sovereignty. Amaterasu ascends the cosmic throne of the universal cosmicization. The celestial coronation of Amaterasuōmikami is equal to the establishment of the Cosmic Solar dynasty. The Goddess is pictured here as the Absolute Cosmic Solar Sovereign [Uchû no Sumeramikoto].
- =The myth of descent of Niniginomikoto from the august celestial highlands to the country of the plentiful reed plains and fertile lands portrays the final stages of the Numinous Fathomless Chaos [Marokaretarumono, Konton]'s cosmicization; the August Cosmogonic Power [Mimusubi]'s cosmotheogony; and the completion of Amaterasu Goddess' cosmic sovereignty by the foundation of the terrestrial branch of the Universal Solar dynasty. The descent of Amaterasu's Heir marks the climax of the multifold cosmotheogony with a special accent on the hylomorphic and anthropomorphic manifestations of the Supreme Cosmic Solar Sovereign and the apotheosis of the humanity in the person of Kamuatatsuhime and her progeny.

This treatise too, is an attempt at the veritable and proper understanding of the myth of Tenson-kōrin as well as at the right and unbiassed perception of the Japanese Imperial dynasty's cosmological, theological and anthropological status quo; including the religious, social and political status of emperors.

In view of that objective I have utilized the methodical inquiries, reflection and keen insight of scholars versed in the Japanese and general mythology, e. g. : Takeshi Matsumae, Shōei Mishina, Toshihiko Moriya, A. N. Nelson, Taryō Ōbayashi, D. L. Philippi, Nobutsuna Saigō, Shinobu Satō, Jigohei Tanaka, Kensaburo Torigoe, Nobuzane Tsukushi, Masaki Ueda ... and many others, listed in the references, to whom I remain greatly indebted.

This treatise constitutes the fourth chapter and the conclusion of my, unpublished, doctoral dissertation presented at the Pontifical Gregorian University [PUG] in Rome. The text has been rearranged, substantially improved, modified and updated.

# 1. SEQUENCE AND MYTHICAL LETMOTIFS OF NINIGI'S DESCENT FROM TAKAMANOHARA

The triumphant reappearance of Amaterasuōmikami evoked great joy in all heavenly divine beings [Yaoyorozunokami], restored the light and fertility to the whole world, enhanced the cosmic order and created favourable conditions for the perpetuation of harmonious cosmicization. This formidable victory of Amaterasu over Susanoonmikoto (and all powers he represents) marks the climax of the celestial strifes for presidency over the polymorphic development of the Universe. The glorious cosmic victory, followed by enthronement of Amaterasuōmikami, is equivalent to establishment and inauguration of a new cosmic reign of the "Solar dynasty". Then, after the coronation, the new cosmic Sovereign proceeded to consolidate her power and authority over all spheres of the Universe.

Now then, the attention of Amaterasuōmikami turned towards the Earth where Susanoonmikoto, though defeated and expelled from the community of the heavenly beings, founded his royal dynasty. Here, Amaterasuōmikami, as the absolute and supreme sovereign of the Cosmos, issued the following divine edict :

"The country of the plentiful reed plains and fifteen hundred autumns yielding the luxuriant rice crops is the land to be ruled by my son Masakatsuakatsukachihayahiamenooshihomiminomikoto"<sup>1</sup>.

All the essential phases of intricate negotiations, the ceding of the Toyoashibara [the country of the plentiful reed plains] kingdom, the pacifying of disobedient rulers, the arrival of the legitimate monarch and transfer of the terrestrial sovereignty are recounted in numerous versions of the "Tenson-kōrin" [天孫降臨] myth<sup>2</sup>.

In the course of the mythical actions related to the descent of Niniginomikoto, the grandson of Amaterasuōmikami, can be distinguished five stages. All of them depict the most significant moments of the terrestrial kingship-transfer<sup>3</sup>.

The first momentous episode of the mythical narrative, which portrays the descent of Amaterasu's Heir from the august celestial highlands [Takamanohara], is focused on divine edict heralding the decision of the cosmic solar Goddess to entrust the sovereignty over the terrestrial country of Toyoashibara to her son Amenooshihomiminomikoto. During the descent from the Haevens he found out that the terrestrial kingdom was in disorder and uproar. He returned to Takamanohara and reported the matter to Amatersu. In order to deal with this new situation, Takamimusubinokami called a synod of myriads of the heavenly deities. They gathered in the sacred precincts located by the banks of the celestial quiet river which flows through Takamanohara. The sessions of this Council were presided over by Omoikanenokami [Supreme divine sage] who, after debates and consultations, made a resolution to sent special envoys to pacify the unruly and



usurpatory lords of Toyoashibaranokuni.

The second phase of the Tenson-kōrin includes four diplomatic and military campaigns. They were aimed at quelling the turmoil on the Earth, the subjugation of the terrestrial descendents of Susanoomikoto, and transfer of the terrestrial throne to the legitimate progeny of the Cosmic Solar Sovereign. The first messenger was Amanohohinokami, the second son of Amaterasu, who had been called into existence by Susanoo from the Solar Deity's comma-shaped pearls during the theogenetic contest. But, as Kojiki notes, he soon began to carry favour with Ōkuninushinokami and for three years neither returned to the august celestial highlands nor reported on his mission to Amaterasu. Therefore, after consultations with Yaoyorozunokami, Omoikaneokami advised dispatching Amenowakahiko, equipping him with arms and heavenly authority. But, as soon as he descended to Izumo kingdom, he took a daughter of Ōkuninushi as a wife and for eight years did not report at all on his mission to Amaterasuōmikami. The more, he plotted to gain the throne of the central country of fertile lands for himself. Just as before, so now, the Holy Assembly decided to send down the "pheasant" Nakime, to inquire after Amenowakahiko's whereabouts and remind him of his mission. Then, Nakime descended from the Heavens and perched upon the central Katsura (*Cercidiphyllum Japonicum*) tree growing within the precincts of Amenowakahiko's earthly palace. Nakime was spotted by the palace sibyl, unmasked and shot to death by Amenowakahiko himself. The arrow, which pierced the breast of Nakime, reached the footsteps of Amaterasu and Takamimusubi's celestial thrones. Takamimusubinokami picked up the arrow and, seeing blood on its feathers, threw it back to the Earth saying: "If it was shot at uproarious deities then let it not strike Amenowakahiko! But, if he had a treacherous heart, then let him be cursed in this arrow!"<sup>4</sup> The arrow hit Amenowakahiko. After the ostentatious funeral of Amenowakahiko, Amaterasuōmikami conveyed yet another synod of all celestial divinities to deliberate upon the forthcoming expedition aimed at pacification of unruly lords of the terrestrial kingdoms. Just as before, so again now, Omoikane and all the celestial divine beings decided to dispatch Takemikazuchinokami and Amenotorifunenokami. These two divine envoys, at the point of the sword, persuaded Ōkuninushi and his sons, Kotoshironushinokami and Takeminakatanokami, to abdicate the throne of Toyoashibara kingdom and cede their respective powers to the legitimate descendant of the Solar dynasty. Then, Takemikazuchinokami ascended to Takamanohara and reported the success of their military campaign to Amaterasuōmikami. The terrestrial kingdoms had been pacified and their rulers subdued.

The third phase of the Tenson kōrin's mythical action includes the solemn repetition of Amaterasuōmikami's divine edict, which made all her descendents the eternal, sole and legitimate sovereigns of the Earth. She appointed her grandson Niniginomikoto, the first Solar emperor of the Toyashibara kingdom and announced the special dictate related to the solar worship and religious significance of the eight span large mirror [Yatanokagami]. After assigning respective roles

to the divine chieftains accompanying the celestial grandson, Amaterasuōmikami herself imparted unto Amatsuhikohikohononiginomikoto (full divine title of Ninigi) the three sacred regalia: the eight span long necklace of the comma shaped pearls [Yasakanomagata—八尺勾珠], the grass mower sabre [Kusanaginotsurugi—草薙劍], and the eight span large mirror [Yatanokagami—八咫鏡]. Handing the mirror to Ninigi, Amaterasuōmikami said:

“Accept this mirror and regard it as the embodiment of my Spirit and worship before it as you would do in my very presence. Now let Omoikanenokami take responsibilities for the religious aspect of your government. Go and ascend the (terrestrial) throne!”.

Thereafter, the celestial Heir was ordered to leave the eternal throne of Takamanohara and descend to Toyoashibaranakatsunokuni [Central country of the luxuriant reed plains].

The fourth mythical scene of the Tenson-kōrin is centered around the event of Ninigi's descent from the heavens. This mythical episode can be sketched along the following lines:

- Amaterasu provided the Solar Heir with a divine retinue, which was to assist and secure his descent, protect and serve him faithfully in the terrestrial kingdom.
- The unexpected appearance of Sarutabikonokami who, illuminating the heaven and earth, at first, seemed or even intended to obstruct the divine descent, but later served as a trustworthy guide of Ninigi's retinue.
- Niniginomikoto, after leaving the eternal throne of Takamanohara, pushed through eight layers of the heavenly trailing clouds. Making his way through, he stood on a cosmic bridge propped against a floating celestial island. From this bridge he descended to the peak of Kujifuru situated in the Takachiho saddleback of Hyūga in Kyūshū<sup>6</sup>. Here he was greeted by two divine generals, Amenooshihinomikoto and Amatsukumenomikoto, who joined his retinue to serve him.
- The retinue of the celestial Heir descended to the highlands “where the morning sun shines directly and the rays of the evening glow are brilliant”<sup>7</sup>. There Niniginomikoto erected a divine shrine and built a palace for himself.

The final phase of the Tenson-kōrin is focused on the marriage of Ninigi to Kamuatatsuhime, better known as Konohananosakuyahime [木花之佐久夜毘売—Princess of the tree flowers blooming during the night], the second daughter of Ōyamatsuminokami—the ruler of hilly and pelagic Ata Kingdom. The Solar Heir met her at the cape of Kasasa and fell in love with her at the first glance. When he sent messengers to her father for permission to marry her, the ruler rejoiced so much that he also offered to Ninigi his elder daughter Iwanagahime [Princess of eternity]. Nevertheless, the Solar Grandson sent princess Iwanaga back and retained as his wife only Konohananosakuyahime. Then she gave birth to three sons: Hoderinomikoto, Hosuserinomikoto and Hoorinomikoto, called also Amatsuhikohikohohodeminomikoto, who was the grandfather of the first historical emperor of Japan.



Chart A : The mythical scenario of the "Tenson-kôrin"

Mythical leitmotifs	KOJIKI	NIHONSHOKI	
		Fundamental vers.	Version No. 2
The authority issuing edict of takeover of Toyoashibara throne.	AMATERASUÔMIKAMI	Takamimusubinokami	Yaoyorozunokami
The usurpatory rulers of Toyoashibara	ÔKUNINUSHI, KOTOSHIRONUSHI, TAKEMINAKATA	Ônamuchi, Kotoshironushi	Ômononushi, Ônamuchi, Kotoshironushi
The first nominee of Toyoashibara's throne	AMENOOSHIHOMIMI	Niniginomikoto	Amenooshihomimi
The chief-executive of the divine edict	TAKAMINUSUBINOKAMI	Takamimusubinokami	Takamimusubi
The advisers of the chief-executive	OMOIKANENOKAMI, YAOYOROZUNOKAMI	Yaoyorozunokami	
The celestial envoys sent to pacify and subdue the usurpatory rulers of Toyoashibara	AMENOHOOHI, AMENOWAKAHIKO, NAKIME, TAKEMIKAZUCHI, AMENOTORIFUNE	Amenohohi, Ôseihinomi, Kumanoushi, Amenowakahiko, Nakime, Futsunushi, Takemikazuchi	Futsunushi, Takemikazuchi
Their descent-place	IZUMO	Izumo	Izumo
The authority which reissued the d. edict	AMATERASUÔMIKAMI & TAKAMIMUSUBINOKAMI		Takamimusubi & Amaterasu
The new appointee to the terrestrial throne	NINIGINOMIKOTO		Niniginomikoto
The imparting of the divine regalia	Pearls, Sabre and Mirror handed to NINIGINOMIKOTO		Mirror and cereal seeds were given to Oshihomimikoto
The heavenly retinue of the Solar Heir Ninigi	AMENOKOYANE, FUTOTAMA, AMENOUZUME, ISHIKORIDOME, TAMANOA, OMOIKANE, TACHIKARAO, IWATOWAKE		Futotama, Amenokoyane, Taokihoochi, Hikosashiri, Amenomahitotsu, Amenohiwashi, Kushiakarutama
Chieftains who assisted Ninigi from Takachiho	AMENOOSHI and AMATSUKUME		
The deity who (on the beginning only) obstructed the descent of N.	SARUTABIKO		"Venus-deity"
The mode of descent	The celestial retinue of the Solar Heir pushed through 8 layers of the heavenly clouds and descended on a floating island. From there they passed through the heavenly bridge and stood on the Kujifuru peak of the Takachiho mountains in Hyûga, Kyûshû.		
The guise of the Solar Heir Ninigi		He was wrapped in a special coverlet [Madokooufuma]	He was born during the descent of Oshihomimikoto
The terrestrial spouse of the celestial Heir	KONOHANASAKUYAHIME	Kamuatatsuhime	Kamuatatsuhime
The "ukei" (sacred oath) of Ôyamatsuminokami	linked with betrothal of IWANAGAHIME		linked with betrothal of Iwanagahime
The sacred oath of Konohanasakuyahime and birth of Ninigi's sons	HODERINOMIKOTO, HOSUSERINOMIKOTO, HOORINOMIKOTO	Honosuseri, Hikohohodemi, Hoakari	Honosuseri, Hoakari, Hikohohodemi

## 2. *SYMBOLISM OF ALL PROMINENT DIVINITIES ASSOCIATED WITH THE DESCENT OF NINIGI*

Preparations for transfer of Amaterasu's terrestrial sovereignty, the descent and incorporation of the Solar Prince Ninigi into the human world was assisted and carried out by a large number of sacred beings. Some twenty eight deities took an active part in this event, while many others are laconically mentioned as helpers or relatives of those who participated in this unique cosmic event<sup>8</sup>. Seventeen of them were invested with special powers and precise heavenly authority, endowed with privileges, entrusted with concrete duties and heavy responsibilities<sup>9</sup>.

The throne of the Supreme Cosmic Power and boundless universal sovereignty is occupied by Amaterasuōmikami who issues the edict of takeover of the Toyoashibara's kingship. The solar Goddess herself nominates the heirs of the new terrestrial succession, invests her appointees with special powers and authority, proclaims the eternity of the new terrestrial branch of the cosmic solar dynasty and, establishing the solar cult, promises her own unique presence on the Earth, extraordinary assistance and protection to all her heirs<sup>10</sup>.

The seat of Takamanohara's Highest Governor is held by Takamimusubinokami who, as a leading force of universal cosmogenesis, summons the Holy Councils of all the myriads of the celestial divinities. Takamimusubinokami, as the august biocosmogonic luminosity, appoints Omoikanenokami [Supreme divine sage], called also Toyonoomoikanenokami [Supreme divine sage of the eternal world], the sage-leader of divine assemblies. He reports the counsels of holy synods to the Cosmic Solar Sovereign, sends out envoys and undertakes all the steps which are necessary for realization of Amaterasu's will.

The instrumental section of the solar administration in Takamonohara is composed of military envoys and religious messengers who usually are proposed and elected by an assembly of all heavenly divinities. They are endorsed by Omoikanenokami, confirmed and commissioned by Amaterasuōmikami. All these envoys are furnished with necessary means and dispatched to the Earth by Takamimusubinokami.

The practical efficacy of Takamimusubi's government comes into light when Amaterasu issues the edict aimed at unification of her supreme cosmic power and authority by establishing the terrestrial branch of her cosmic solar dynasty. According to Kojiki, the terrestrial kingdoms had been in a state of uproar, social disorder, religious chaos and political instability. As a result, there arose the necessity of quick, unified and decisive actions to pacify the turbulent rulers and prepare the Earth for the descent of the heavenly Heir. Myriads of celestial deities, assembled in the holy precincts of Takamanohara, recommended five envoys who were to quell the tumult in Toyoashibara and thus prepare it for the arrival of the solar heir Niniginomikoto.

Amenohohinokami [天菩比神・天穗日神]<sup>11</sup> was the first legate to be elected by the celestial



Synod, confirmed by Amaterasu, endowed with indispensable powers and dispatched to Ashibarano-kuni in order to convince its rulers to surrender peacefully their authority to newly appointed heir of the heavenly solar dynasty. Kojiki notes that Amenohohi [Lord of the abundant rice crops, Solar lord of the celestial crops] was called into existence during the theogenetic contest of sincerity by Susanoonamikoto from the comma-shaped jewels of Amaterasu. He is considered to be the ancestral deity of seven most powerful princely clans of Izumo kingdom. After arrival at the royal palace of Izumo, he gave up to Ôkuninushi's attractive offers, acknowledged his royal authority, accepted his favours, settled down in Izumo and cut off all contacts with Takamanohara.

Absence of any news from Amenohohi impelled the convocation of another Synod which selected Amenowakahiko [天若日子・天稚彦]<sup>12</sup>, the son of Amatsukunitamanokami [Divine Spirit of the celestial lands], as the second emissary to the country of plentiful reed plains. He was equipped by Takamimusubi with the heavenly bow and arrows and sent down to the land of Izumo. As soon as he established himself there, he took as a wife Shitateruhime [Princess illuminating the terrestrial lands], the daughter of Ôkuninushi, and plotted to gain the throne of Izumo for himself. This lasted eight years, during which he made no report to Takamanohara about his mission.

Therefore, upon the interrogation of Amaterasu and the demand of Takamimusubi, Omoikaneokami again summoned Yaoyorozunokami to deliberate the next step. The Holy Synod recommended a celestial sibyl Nakime. She descended to Izumo and stood by a sacred katsura tree [Cercidiphyllum Japonicum] which had been prepared on the grounds of Amenowakahiko's palace for the "Great Festival of the New Food" [新嘗祭] or even for his coronation [Sensodaijôsai]?! From this sacred place she spoke ... reminding him of the command and mission entrusted by Amaterasuômikami. Amenosagume [Sibyl of heavenly knowledge], the Izumo royal priestess, judged the admonition of Nakime as ominous and advised Amenowakahiko to put the celestial sibyl to death. Following the advise, Amenowakahiko himself shot Nakime to death with an arrow he received from Takamimusubi. Thus, the third mission of Takamanohara was thwarted.

Nevertheless, on the order of Amaterasuômikami, Takamimusubi once again convened all myriads of the celestial divinities to the sacred grove of Takamanohara, in order to deliberate efficacious steps leading to subduing all the unruly and treacherous rulers of Toyoashibaranakatsunokuni.

The Holy Synod, this time, under the leadership of Omoikaneokami, selected Takemikazuchinokami [建御雷神・武甕槌神]<sup>13</sup> and Amenotorifunenokami [天鳥船神]<sup>14</sup>, and decided to entrust to them the task of a joint military expedition, which would defeat and subjugate all defiant lords of the Earth. Thereupon, the two divine commanders descended from the august celestial highlands to an obscure and undefended shore of Inasa in the northern part of Izumo. Moving quickly, they surrounded the castle of Ôkuninushinokami and, at the point of the sword, constrained him to surrender unconditionally the crown of Izumo to the Solar Heir, the nominee of Amaterasuômikami.

Here, in the context of the Tenson-kôrin myth, Kojiki records introduce Takemikazuchinokami [Valiant god of lightning] as the son of Itsunoohabarinokami [Numinous biogenetic sabre], who is considered as a deification of Izanaginomikoto's ten span long sabre [totsukanotsurugi]. However, in the myth picturing the nezogonic and theogonic cosmicization ["Kami-umi" and "Kuni-umi"], carried out by Izanagi and Izanami, Takemikazuchi appears as the important deity constituting the s.c. "lightning triad". This triad composed of Mikahayahinokami [Awe inspiring vigorous deity of lightning], Hihayahinokami [Deity of the fecund vigorous light], and Takemikazuchinokami, came into existence metamorphically in the blood dropping from the ten span long sabre with which the Sky-father Izanaginokami decapitated Hinokagutsuchinokami [God of the earth striking powerful lightning]<sup>15</sup>.

The joint military expedition of the two mighty deities proved decisive and very successful. Takemikazuchi and Amenotorifune obtained the consent of Ôkuninushinokami to hand over the royal authority and the throne of Toyoashibara to the Solar Heir. Besides, they secured the endorsement of Ôkuninushi's decision by his influential son Kotoshironushinokami [Divine sage of eternal revelation], the Highest Priest ;and by Takeminakatanokami [Divine lord of great might], the powerful commander-in-chief of all Izumo-led forces.

According to Kojiki, Ôkuninushinokami [大国主神] is the sixth descendent of Susanoonomikoto and has four other epithets which underline his divine powers and bring into relief his mythical character and functions<sup>16</sup>. Ôkuninushi [Divine Sovereign of the great country, Divine lord of the immense kingdom], in the mythical tradition of Izumo, is presented as a superhuman hero fighting for justice, exercising compassion for all creatures, organizing social, religious and political life on the Earth. After ascending the throne of Toyoashibara, he proved to be a good, respected, loved and democratically minded sovereign. He had three wives, three sons and one daughter<sup>17</sup>. His son, Kotoshironushinokami [言代主神]<sup>18</sup>, was the Highest Priest and prophet. Takeminakatanokami [建御名方神]<sup>19</sup>, who in the myth of the Solar Heir's descent is presented as Ôkuninushi's second son, in the genealogy of Susanoonomikoto does not appear at all. Some commentators advance the opinion that the story of the bellicose Takeminakata has been added to this myth in order to render some contrast to the submissive Kotoshironushi and heighten the drama of Toyoashibara's conquest. T. Matsumura regards the "strength contest" between Takemikazuchi and Takeminakata as the mythicization of a struggle for control of the Suwa region between two tribes: the autochthonic tribe of Izumo, which claimed its descent from Takeminakatanokami, and Oho, the tribe of immigrants from Yamato, who worshipped Takemikazuchinokami. T. Kaneko, on the other hand, views the afore-mentioned contest and victory as the proof of Takemikazuchi's celestial mission and its authenticity. The defeat for Takeminakata was the unquestionable sign that Takemikazuchinokami is the plenipotentiary of Takamanohara<sup>20</sup>.

The country of the plentiful reed plains was pacified: the rebellious tribes and clans subdued,



the bellicose commanders defeated, the defiant Ōkuninushi abdicated his throne and retired, Koto-shironushi sanctioned with divine authority the transfer of the terrestrial crown. The way for the descent of the Celestial Heir was wide open.

In the first move, Amaterasuōmikami nominated her son Amenooshihomiminomikoto [正勝吾勝之速日天忍穗耳命] as the Solar Heir to Toyoashibara's throne, and dispatched him from Takamanohara. However, he could not descend to the Earth because of the social, religious and political chaos which reigned there. Then, after the pacification of terrestrial kingdoms, Amenooshihomimi himself proposed to send down his recently born second son. Amaterasuōmikami, as the Supreme Cosmic Solar Sovereign, confirming the proposal, appointed Amenigishikuninigishiamatsuhitakahikohononiniginomikoto [天邇岐志國邇岐志天津日高日子番能邇邇藝命] as the founder of the terrestrial branch of the Cosmic Solar dynasty. In Nihonshoki's records he is very often called Amatsuhikohikohononinigi [天津彦彦火瓊瓊杵尊], Amatsuhikokuniteruhikohononinigi [天津產國光產火瓊瓊杵尊], and Amatsuhikonehononinigenomikoto [天津產根火瓊瓊杵尊]<sup>22</sup>.

The first solar heir, Amenooshihomimi, was brought into existence during the theogenetic contest of sincerity by Susanoonomikoto from Amaterasu's comma-shaped pearls. The ideogramologic symbolism of his name points towards his celestial and enigmatic origins, emphasizes his gallantry and brings into relief his prolific and luminous nature. The symbolism of his name can be read as follow :

- Mysteriously born and heroically all conquering, the celestial, prolific, and divine solar Heir.
- Divine lord of the solar luminosity who conquers all forces and produces the luxuriant rice crops<sup>23</sup>.

Some Japanese scholars regard Amenoshihomimi as the deification of a tribal king, the worshipper of the cosmic Solar Deity, who in very distant antiquity arrived in the Nara basin from Kyūshū, Shikoku or the Ōsaka region. His son Ninigi settled down in the territory of Katsuragi (ancient Yamato) tribal kingdom, married a daughter of the king, reorganized the cult of the Solar Deity, and initiated the new royal dynasty. Other mythologists consider Amenooshihomimi as the divine progenitor of a tribe led by Niniginomikoto who worshipped Amaterasuōmikami and claimed to be her grandson<sup>24</sup>.

The ideogramological analysis of Ninigi's name, epithets and his mythical actions indicates his celestial and divine origins, the inborn loftiness, sublimity and solarly of his nature, and brings into prominence his prolific and organizational powers along with the practical, perfect and beneficial ways of their employment for cosmic harmony and social development. Therefore, due to the very rich symbolism of all ideograms which constitute the epithets of the Solar Heir, and taking into consideration the scenario of his descent and terrestrial activities, the nature and mythical significance of his name as "Amenigishikuninigishiamatsuhitakahokohononiniginomikoto" can be interpreted as follows<sup>25</sup>:

- Heaven and Earth penetrating august divine heir of the celestial highest luminosity who is the source of fertility and its powerful lord.
- Noble, powerful and prolific solar heir of the supreme cosmic luminosity which reigns over the heavens and earth.
- Young heavenly prince who incorporates the eternal prolific fire.
- Radiant and prolific heir who embodies the celestial light illuminating the whole world.

“Then, as Niniginomikoto was about to descend from the Heavens — the records of Kojiki continue — there in the myriad celestial cross-roads appeared a deity whose radiance shone above, through the august heavenly highlands; and below, through the central country of the plentiful reed plains”<sup>26</sup>, and whose name was Sarutabikonokami — [猿田毗古神・猿田産大神]. After the meeting face to face with Amenouzumenomikoto (the celestial Sibyl-vestal), Sarutabiko offered his services to Ninigi and piloted the descent of his divine retinue from the celestial cross-roads to the Kasasa cape of the Ata kingdom<sup>27</sup>. From there, accompanied by Uzume, he proceeded to peninsula of Ise, where “fishing he got his hand caught in the shell of hirabu and sank into the sea. When he reached the sea-bottom, he became Sokodokumitama; when the frothy bubbles appeared on the surface of the sea, his name was Tsubutatsumitama; and, finally, when the foam gushed forth, he was called Awasakumitama”<sup>28</sup>.

The symbological analysis of Sarutabiko's name, appearances and actions brings into relief the polyvalent character of his somewhat enigmatic nature<sup>29</sup>. The myths of Kojiki introduce Sarutabiko as a terrestrial god who ascended as high as the crossroads between Takamanohara and Ashibara in order to greet the Solar Heir descending from the heavens and to serve him as a guide. The places of Sarutabiko's appearance and brilliance of his figure indicate his supermundane and mighty luminosity which illuminated the celestial space and the terrestrial width. Some accounts of this episode, recorded in Nihonshoki, identify him with the very radiant stars Venus or Antares; while some other depict him as an enormous giant with dazzlingly shining big eyes and a very long nose<sup>30</sup>. The enigmatic transmogrification of Sarutabiko, which occurred during his drowning in Asaka bay of Ise peninsula, gives rise to the opinion that he was also regarded as the biogenetic and hydromorphic deity and was worshipped by the peninsular tribes as the great spirit of abyssal eternity and a divine spirit generating the polymorphic life. There is also a theory which holds that he was the king-priest of some maritime clans who worshipped the celestial solar deity. N. Tsukushi regards Sarutabiko as the earth fertilizing solar god who was worshipped, during the “Hiokisai” (i.e. Welcome of solar deity), on the territory of Ise, before the establishment of Amaterasu's cult there.

Y. Yuaki says that Sarutabiko may be considered as a mythicization of the Scorpion constellation. It is one of the most brilliant zodiac constellations which, during the spring and summer, appears in the skies of Kinki and Chûbu. Its location on the sky, shape, luminosity and time of



appearance coincide with the agricultural Hioki festival. He points out the following analogies and symbolic convergences :

- The eight celestial cross-roads [amenoyachimata] represent the eight very brilliant zodiacal constellations.
- The Scorpion constellation appears in the skies of Ise during the spring and summer as the most imposing stellar unit. It includes 19 very radiant stars with Antares as the most brilliant.
- The limb of this scorpion looks like a hand caught between the capes of Shima and Mikawa, or, between the capes of Owari and Shima.
- The tail of the constellation is composed of 3 very bright stars, visible only during the peak of summer, which, from Iga, Ise and Kii, look like sinking into the sea.

It is highly probable, says Yuaki, that the ancient tribes of Mikawa, Owari, Iga, Ise and Kii, observing the intensification of vegetative powers and the multiplication of maritime fauna, have associated it with the appearance of the Scorpion constellation. The revival of the terrestrial and maritime life was perceived and interpreted as the descent of the giant, powerful and biogonic stellar deity named Sarutabiko.

Some other mythologists and historians, relying upon a very old mythical tradition recorded in the ancient topographies, chronicles and ceremonials of Ise, regard Sarutabikonokami as the celestial progenitor, the founder or a king of Ujinotsuchi the autochthonous and most powerful tribe of Ise kingdom. It existed as an independent political unit long before its subjugation to the Imperial dynasty of Yamato. According to one of these ancient traditions, Sarutabiko was the king who worshipped a lumnous deity, called "Amaterunokami" [天照神] ; while his distant descendent Ôdanomikoto introduced and finalized the cult of Amaterasu Goddess in the first century B.C.<sup>31</sup>.

The opinions concerning the nature of Sarutabikonokami are multiple. None of the scholars has yet presented a convincing proof for any of the afore-advanced theories. However, summarizing this analysis, we may conclude that Sarutabiko originally was regarded as a solar god or a stellar deity and was worshipped throughout peninsula of Ise and its vicinity. With the lapse of time, he came to be considered as the celestial progenitor of Ujinotsuchi, the most powerful and royal tribe of the ancient Ise kingdom.

The remarkable group of prominent deities, who participated in, assisted and secured the descent of the celestial Solar Heir, was composed of the 10 noble, heavenly ancestors who were considered as the holy progenitors of the most influential, ancient Japanese tribes. Among the members of this divine retinue were :

- Amenokoyanenomikoto* —Lord of the celestial firmament, who was the ancestral deity of Nakatomi clan.
- Futotamanomikoto* —Powerful biogenetic lord, who was the celestial progenitor of Imbe

clan.

- Amenouzumenomikoto* —Heavenly sibyl-vestal (the Sibyl-vestal of the Cosmic Solar Goddess), who was the celestial protectress of all priestesses and the holy progenitrix of the royal Hayato tribe.
- Ishikoridomenomikoto* —Lady of paraments made of the gems, who was the ancestral goddess of the mirror-makers.
- Tamanoyanomikoto* —Noble progenitor of the jewel-makers.
- Amenotachikaraonokami* —God of the celestial might ; the shôgun of the celestial army, and the protector of all terrestrial commanders-in-chief.
- Amenoiwatowakenokami* —Divine steward of the celestial gates.
- Omoikanenokami* —Supreme divine sage, who was the celestial prototype and patron of all those who took care of the religious affairs of the Imperial government.
- Amenooshihinomikoto* —Lord of the potent celestial light, who was the divine progenitor of the influential Ôtomo tribe.
- Amatsukumenomikoto* =Celestial lord of eternal expansion, who was the ancestral god of the Kume military tribe. He and Amenooshihinomikoto armed with the “heavenly stone-quivers ... mallet-headed sabres ... celestial bows and arrows” proceeded at the head of Ninigi’s retinue and led it from the peak of Kujifuru to the cape of Kasasa (today the cape of Satsuma in Kagoshima prefecture).

The last group of illustrious personalities who are inseparably connected with the momentous climax of Niniginomikoto’s descent, is composed of the three terrestrial holy beings: Ôyamatsuminokami [大山津見神], Kamuatatsuhime [神阿多都比賣], and Iwanagahime [石長比賣]<sup>33</sup>.

It is of primary importance to notice the fact that Niniginomikoto, after his safe, successful and triumphant descent to the country of plentiful reed plains and fifteen hundred autumns yielding the luxuriant rice crops, chose his wife from among the daughters of the terrestrial sovereign Ôyamatsumi and not from the celestial progeny of Susanoo.

Ôyamatsuminokami [Divine ruler of the high mountains], a son of Izanagi and Izanami, according to one opinion was the ancestral deity or the first mythical king of Ata, while another theory sees him as the legendary monarch of Hakata. Besides, taking into consideration the fact that he was born during the process of neozogenetic cosmicization carried out by the Sky-father Izanagi and the Earth-mother Izanami, he may be regarded as the deification of the orogenic forces<sup>34</sup>.

The final events of the Tenson-kôrin myth are focused on the marriage of the Solar Heir to the younger and beautiful daughter of Ôyamatsumi. According to the mythical traditions, recorded in Kojiki and Nihonshoki, she was called :



- Kamuatatsuhime* —Divine princess of Ata ; Princess chosen by deity ; Young virgin of the sacred rice fields.
- Konohananosakuyahime* —Princess of tree flowers blooming during the night ; Princess of the flowers blooming eternally ; Young virgin of the luxuriant flowers blooming in the sacred grove.
- Toyoatatsuhime* —Princess of the fertile lands of Ata.
- Kashitsuhime* —Young virgin of the reed grove ; Princess of flora and fauna.
- Kamuatakaashitsuhime* —Young lady of flora and fauna of Ata ; Young sibyl-vestal of the luxuriant divine grove<sup>35</sup>.

The epithets, mien and politico-religious functions, which are recorded in Kojiki, point towards the polyvalent symbolism and crucial mythical significance of Konohananosakuyahime. We can single out the two divergent theories picturing the mythical image of this princess.

The first theory accentuates the human dimension of Kamuatatsuhime<sup>36</sup>. She is presented as a daughter of the terrestrial king Ôyamatsumi, the younger princess of Kyûshû's ancient kingdom of Ata or Hakata, and as the priestess who presided over the Great Festival of the New Food [Niinamesai]. In that context she emerges as :

- The symbol of humanity liberated from the social turmoil, religious darkness and the political yoke of Susanoo's descendents' (and whatever they represent) usurpatory and oppressive power.
- The first fruit of the human race elevated to the partnership in the divine dignity, creativity, priesthood and regality : the terrestrial princess-vestal becomes the spouse of the Solar Heir and gives birth to three sons<sup>37</sup>.

The second hypothesis emphasizes the botanomorphie aspect of Kamuatatsuhime<sup>38</sup>. This outlook is based upon the consanguinity of Konohananosakuya with Ôyamatsumi, the divine ruler of the high mountains. The latter, being born during the nezogonic cosmicization, is regarded as the representation of the numinous orogenetic forces. In that context his daughter Konohananosakuya may be considered as :

- The personified embodiment of the beauty and fragility of the human sphere of the immense Universe.
- The personification of earthly fertility opened to the beneficial and fecundatory influence of the Heavens.
- The "terrestrial" or even "cosmic center" of the harmonious encounter between the worlds of vegetation, humanity and divinity.

The following is the conclusion of symbological analysis of the names, epithets and principal functions of some thirty deities who had prepared and participated in the descent of Ninigi from Takamanohara to Toyoashibara :

- (1) Amaterasuōmikami appears here as the sole, unique and incontestable Supreme Cosmic Sovereign who dictates her own will, while the other deities take appropriate steps and decisions to realize that will.
- (2) Takamimusubinokami is portrayed as the highest Chief-Executive who makes sure that the will of the Supreme Cosmic Monarch is faithfully carried out.
- (3) The Holy Synod of all celestial divinities, presided by Omoikane, serves as the most important advisory body to the Supreme Cosmic Solar Sovereign.
- (4) All messengers, who were dispatched from Takamanohara to Ashibara, are the photo-morphic representations of the Numinous pangenetic luminosity [Mimusubi], and are responsible only before Amaterasuōmikami.
- (5) Niniginomikoto, as the Solar Heir and grandson of Amaterasu and Takamimusubi, has been invested with the supreme solar powers over the terrestrial dimension of the Cosmos and became the founder of the earthly branch of the cosmic solar dynasty.
- (6) Princess Konohananosakuya not only embodies the beauty of the world, attractiveness of human beings and mysterious fertility of the earth, but reveals their puzzling fragility and dependence on the Heavens.

[To be cont. in the next vol. of 鹿児島女子短期大学「紀要」.]

### References

1. *Kojiki* (D. L. Philippi), p. 120. *Kojiki* (Kokushi taikēi), p. 36.
2. *Kojiki*, *Nihonshoki* and *Kogoshūi* record about 16 versions of the "Tenson-kōrin" [Descent of the celestial Solar Heir] myth. The seven of them are considered by a great number of the Japanese scholars as the most significant mythical accounts. Cfr. *Kojiki* (Kokushi taikēi), pp. 36-47. *Kojiki* (D. L. Philippi), pp. 120-142. *Nihonshoki* (Nihon koten bungaku taikēi), pp. 134-163. *Nihongi* (W. G. Aston), vol. 1, pp. 64-89. S. Mishina, *Kenkoku shinwa no shomondai*, vol. 2, T. 1977, pp. 118-123.
3. Cfr. Chart A : The mythical scenario of the "Tenson-kōrin". The chart is based upon the data recorded or schematized by the following authors : H. Inoue, *Shinwa kara rekishi e*, T. 1974, pp. 82-97. S. Mishina, op. cit., pp. 120-121. T. Ōbayashi/ed/, *Takamanohara shinwa*, T. 1973, pp. 169-173. Y. Kobayashi/ed/, *Kami to kami o matsuru mono*, T. 1967, p. 354. K. Torigoe, *Kamigami to tennō no aida*, T. 1976, p. 206. T. Matsumae, *Daijōsai to kiki shinwa*, in : S. Mishina/ed/, *Nihonshoki kenkyū*, vol. 4, T. 1975, p. 71. T. Moriya, *Kiki shinwa ronkō*, T. 1973, p. 290.
4. *Kojiki* (Kokushi taikēi). p. 37. *Kojiki* (D. L. Philippi), p. 125.
5. The original text of Amaterasu's special dictate is recorded in *Kojiki* as follows:  
"Kono kagami wa moppara wagamitama to shite aga mimae o itsukuga goto itsuki



- masure. Tsugi ni, Omoikanenokami wa mimae no koto o torimochite matsurigoto seyo!" . *Kojiki* (Kokushi taikai), p. 43. Comp. *Kojiki* (D. L. Philippi), p. 140.
6. *Kojiki* (Kokushi taikai), pp. 44. *Kojiki* (Nihon Koten bungaku zenshû), pp. 129-130. *Kojiki* (D. L. Philippi), p. 141.
7. *Kojiki* (Nihon koten bungaku zenshû), p. 130.
8. -Kamimusubinomioyanomiko [Cosmobiogonic luminous, sovereign and sacred progenitor].
- Yorozuhatatoyoakitsushihimenomikoto [Goddess of sunny autumns and splended woven fabrics]. She was the wife of Oshihomimi and a daughter of Takamimusubinokami.
- Amenohokarinomikoto [Divine lord of the celestial fire] who was also called Amaterasukuniterasuhikoakarikushitamayuhayahinomikoto [Divine lord of glowing light and beneficent luminosity which illuminates heaven and earth]. He was the elder brother of Ninigi and was regarded as the ancestral deity of Owari tribe.
- Amatsukunitamanokami [Divine Spirit of the celestial lands], the father of Amenowakahiko.
- Ajishikitakahikonenokami [Deity of the fecund light and the fertile lands], the son of Ôkuninushinokami.
- Itsunooahabarino kami [Divine biogenetic sabre], the father of Takemikazuchinokami.
- Shitateruhime [Princess illuminating the terrestrial lands] who was also called Takahimenomikoto [Princess illuminating the terrestrial lands] who was also called Takahimenomikoto [Princess of great nobility]. She was the daughter of Ôkuninushi and the wife of Amenowakahiko.
- Toyukenokami [Goddess of luxuriant crops], called also Ôgetsuhime. She was regarded as the ancestral goddess of Hayato clan.
- Amenosagume [Sibyl of heavenly knowledge] who was the highest priestess of Amenowakahiko's court.
- Cfr. *Kojiki* (Nihon koten bungaku zenshû), pp. 113-126, especially the commentaries. *Kojiki* (D. L. Philippi), pp. 447-644. P. Wheeler, *The Sacred Scriptures of the Japanese*, New York 1952, p. 394. S. Satô, *Izumonokuni fûdoki no shinwa*. T. 1974, p. 311.
9. Cfr. Chart A.
10. In some versions of the Tenson-kôrin's narrative, recorded in Nihonshoki, the supreme cosmic legislative power is exercised by Takamimusubi or by the Holy Council of all celestial divinities. Cfr. Chart A. T. Matsumae, op. cit., pp. 71-72. K. Torigoe, *Kojiki wa gisho ka*, T. 1974, pp. 174-176.
11. The ideograms of Amenohohi's name [天菩比神], written in *Kojiki*, indicate the sacred celestial energy of vegetation. Therefore his name can be translated as "God of the heavenly exuberant fecundity". The Nihonshoki's ideography of this name [天穗日神] emphasizes the immense fecundity of the solar light. It can be interpreted as the

- "Solar lord of the celestial crops". Cfr. *Kojiki* (Nihon koten bungaku zenshû), pp. 113-114. *Kojiki* (D. L. Philippi), pp. 121, 458. *Nihonshoki* (Nihon koten bungaku taikai), pp. 134, 150. A. Ogihara, *Kojiki e no tabi*, T. 1979, pp. 102-104, K. Torigoe, *Kojiki wa gisho ka*, T. 1974, pp. 177-181. R. Harashima, *Jimmu tennô no tanjô*, T. 1975, pp. 196-229. S. Satô, op. cit., pp. 477-487.
12. *Kojiki*'s ideogramic variant of Amenowakahiko's name [天若日子] underlines the luminous or solar character of his nature and may be interpreted as the "Young celestial solar prince". *Nihonshoki*'s ideography stresses the youthfulness and adolescent energy of the emissary and can be translated as the "Young heavenly prince". Cfr. *Kojiki* (Nihon koten bungaku zenshû), p. 115. *Kojiki* (D. L. Philippi), p. 460.
  13. *Kojiki* records the following epithets of this deity: Takemikazuchi [Valiant god of lightning], Takefutsu [Valiant deity of the deadly blows], Toyofutsu [God of the powerful and deadly blows]. *Nihonshoki*'s ideography of Takemikazuchi's name [武甕槌神] underlines the political, administrative and military abilities of this god. Therefore his name is interpreted as the "Divine valiant commander-in-chief". Cfr. *Kojiki* (Nihon koten bungaku zenshû), pp. 61, 120. *Kojiki* (D. L. Philippi), pp. 59, 129, 600. *Nihonshoki* (Nihon koten bungaku taikai), p. 138. A. N. Nelson, *Japanese-English Character Dictionary*, Rutland-Vermont-Tokyo, 1966, pp. 51, 122, 357, 370, 507, 943. R. A. B. Ponsonby-Fane, *Studies in Shintô and Shrines*, Kyôto, 1962, pp. 6-7.
  14. The companion of Takemikazuchi appears in *Kojiki* 3 times under the three epithets:
    - Torinoiwakusufunenokami [God of the flying boat made of the camphor tree].
    - Amenotorifune [Celestial bird-like boat].
    - Amenotorifunenokami [God of the heavenly flying boat].

The paintings and carvings of the mythical boats with a bird on their sterns, the sun-disk on their decks and a human being are found on the walls of numerous ancient Japanese tumuli. These mythical images are the expressions of primitive faith that the Sun or the Solar deity moves through the immense celestial and eternal ocean, every day, on a special "heavenly flying boat". The Sun rising every morning from behind the horizon of the terrestrial waters was regarded as the "Eternal Sovereign" and "Guarantor" of humanity's resurrection. Cfr. *Kojiki* (Nihon koten bungaku zenshû), pp. 59, 120, 121. *Kojiki* (D. L. Philippi), pp. 56, 129, 460. Y. Kobayashi, *Sôshoku kofun*, T. 1964, pp. 60-61, 82.
  15. According to the fundamental version of *Nihonshoki*'s Tenson-kôrin, Itsunohabarino-kami [Divine biogenetic sabre], Takemikazuchinokami, Mikahayahinokami and Hihayahinokami are linked by blood relationship. Takemikazuchi is the son of Hihayahi, Hihayahi is the son of Mikahayahi, and Mikahayahi is the son of Itsunohabari, whose permanent abode is in Amenoiwaya [Celestial palace of eternity]. Cfr. *Nihonshoki* (Nihon koten bungaku taikai), p. 138.
  16. Ôkuninushinokami's name can be interpreted as the "Divine lord of the immense kingdom", or "Divine Sovereign of the great country". Other his epithets are:
    - Ônamuchinokami [Powerful sovereign deity].



- Ashiharashikoonokami [Divine hero of the lands yielding abundant reeds].
- Yachinokonokami [Divine creator of thousand beings].
- Utsushikunitamanokami [Divine Spirit of the immense luxuriant lands].

His genealogy runs as follows: Susanoo → Yashimajinumi → Fuhanomojikunusu → Fukabuchinomizuyarehana → Omizunu → Amenofuyukinu → Ōkuninushi. Cfr. *Kojiki* (Nihon koten bungaku zenshū), pp. 89-91. *Kojiki* (D. L. Philippi), pp. 91-92.

17. Cfr. *Kojiki* (Kokushi taikei), pp. 29-35. *Kojiki* (D. L. Philippi), pp. 93-117.
18. This name may be interpreted as the "Divine sage of eternal revelation" or Divine lord proclaiming eternal words".
19. His name means: Divine lord of great might. Some scholars regard Takeminakata as the ancestral deity of some military tribes of southern Kyūshū, while the others consider him as the principal deity worshipped by tribes inhabiting the region of Suwa (Nagano prefecture). Cfr. *Kojiki* (Nihon koten bungaku zenshū), pp. 122-123, especially the commentaries. *Kojiki* (D. L. Philippi), pp. 132-133, also the commentaries.
20. Cfr. *Kojiki* as above. I. Kaneko, *Kojiki shinwa no kōsei*. T. 1976, pp. 146-155.
21. *Kojiki* (Kokushi taikei), p. 36. *Nihonshoki* (Nihon koten bungaku taiki), pp. 134, 136.
22. *Kojiki* (Kokushi taiki), p. 42. *Nihonshoki* (Nihon koten bungaku takei), pp. 134, 140, 156, 160.
23. D. L. Philippi translates the name of Oshihomimi as follows:
  - "Verily Winning I Have-won Victorious Vigorous-force and Heavenly Great Rice-ears-Ruler deity".
  - Correct-Victory I-Am-Victorious Victory-Rapid-Sun and Heavenly Great Rice-ears-Ruler Deity". *Kojiki* (D. L. Philippi), pp. 77, 513.
 W. G. Aston, the same name, interprets as follows:
  - "Truly-I-conquer-swiftness-heaven-of-great-great-august-person". *Nihongi* (W. G. Aston), vol. 1, p. 36.
24. Cfr. S. Mishina, op. cit., pp. 141-143. T. Matsumae, op. cit., pp. 111-114. K. Torigoe, op. cit., pp. 25-42, 189-204, 242-261, 285-290.
25. Cfr. A. Ogihara, op. cit., pp. 149-150. S. Mishina, *Kenkoku shinwa no shomondai*, vol. 2, T. 1977, pp. 127-142. K. Higo, *Shinwa jidai*, T. 1964, pp. 201-203. K. Yamada, *Kanji no gogen*, T. 1977, pp. 151, 218, 405. A. N. Nelson, op. cit., pp. 83, 348, 356, 493, 871, 895, 902. *Kojiki* (Nihon koten bungaku zenshū), pp. 126-127. S. Mishina, *Nihon shinwaron*. T. 1974, pp. 128-129. D. L. Philippi (*Kojiki's* transl., pp. 138, 456), the name of Ninigi interprets as follows:
  - "Lad of the rice-ears which are peaceful deity".
  - "Heavenly-Plenty Earthly-Plenty Heavenly Lad of-the-Plentiful-Rice-ears Deity".
  - "The-heavens-are-Peaceful The-Lands-are-Peaceful Heavenly-Lad Lad-of-the-Rice-Stalks-which-are-Peaceful Deity".
26. *Kojiki* (Kokushi taiki), p. 43. *Kojiki* (Nihon koten bungaku zenshū), p. 128. *Kojiki*

- (D. L. Philippi), p. 138. Cfr. *Nihonshoki* (Nihon koten bungaku taikei), pp. 147-150.
27. *Nihonshoki* observe that Amenouzumenomikoto [Sibyl-vestal of the cosmic Solar Deity], who was sent to face Sarutabiko and inquire about him "bared her breasts and, pushing down the band of her garment below her navel, confronted him with a mocking laugh" *Nihongi* (W. G. Aston), vol. 1, p. 77. This behaviour of Amenouzume resembles a part of her performance enacted in front of the celestial gate leading to the cosmic palace of eternity, and described in the Amenoiwayato myth.
  28. *Kojiki* (Kokushi taikei), pp. 44-45. *Kojiki* (D. L. Philippi), p. 142. The transmogrification of Sarutabiko during his sinking and the three forms of his existence shed some light on the nature of this puzzling mythical figure. Sarutabiko appears as Sokodokumitama [Great Spirit of abyssal eternity], Tsubutatsumitama [Divine Spirit generating the polymorphic life], and as Awasakumitama [Eternally all sustaining sacred Spirit].
  29. Cfr. T. Matsumae, op. cit., pp. 101-103. A. Ogihara, op. cit., pp. 153-156. T. Ôbayashi/ed/, *Hyûga shinwa*, T. 1974, pp. 275-279. K. Torigoe, op. cit., pp. 220-227. N. Saigô, *Kojiki no sekai*, T. 1974, pp. 143-146. N. Tsukushi, *Amaterasu no tanjô*, T. 1973, pp. 150-160. Y. Yuaki, *kamigami no tanjô*, T. 1978, pp. 132-137. K. Higo, op. cit., pp. 215-216. S. Satô, op. cit., p. 490.
  30. Cfr. *Nihonshoki* (Nihon koten bungaku taikei), pp. 147-150. *Nihongi* (W. G. Aston), vol. 1, pp. 69-70, 77-78. T. Kaneko, op. cit., pp. 161-164.
  31. "Amaterunokami" is interpreted as the "God of the celestial glowing light", while "Amaterasuômikami" can be translated as "Celestial space illuminating solar deity", "Celestial space illuminating august goddess", or "Goddess of the Solar luminosity glowing in the heavens"
  32. *Kojiki* (Kokushi taikei), p. 44. *Kojiki* (D. L. Philippi), p. 141.
  33. Cfr. *Kojiki* (Kokushi taikei), pp. 45-47. *Kojiki* (D. L. Philippi), pp. 144-147. Comp. *Nihonshoki* (Nihon koten bungaku taikei), pp. 141-142, 154-164. *Nihongi* (W. G. Aston), vol. 1, pp. 70-73, 84-86, 90-91.
  34. Cfr. M. Yamada, *Rekishin no nazo*, T. 1977, pp. 315-318. T. Ôbayashi/ed/, *Hyûga shinwa*, T. 1974, pp. 12-14. Y. Yuaki, op. cit., pp. 86-88.
  35. Cfr. *Kojiki* (Kokushi taikei), pp. 45-47. *Nihonshoki* (Nihon koten bungaku taikei), pp. 154-163.
  36. Cfr. T. Ôbayashi/ed/, *Hyûga shinwa*, T. 1974, pp. 17-18. S. Mishina, *Kenkoku shinwa no shomondai*, vol. 2, T. 1977, pp. 146-148. M. Yamada, op. cit., pp. 314-318. Y. Yuaki, op. cit., pp. 89-92, N. Saigô, op. cit., pp. 161-166.
  37. "This is how Jesus Christ came to be born. His mother Mary was betrothed to Joseph, but before they came to live together she was found to be with child through the Holy Spirit. Joseph... she had conceived what is in her by the Holy Spirit. She will give birth to a son and you must name him Jesus, because he is the one who is to save his people from their sins". *Gospel of Matthew*, 1, verses 18-22. The gospel according to *Luke* (1, verses 29-36) the same episode describes as follows: "The angel Gabriel



said to her, 'Mary, do not be afraid ; you have won God's favour. Listen! You are to conceive and bear a son, and you must name him Jesus. He will be great and will be called Son of the Most High. The Lord God will give him the throne of his ancestor David, he will rule over the House of Jacob for ever and his reign will have no end'. Mary said to the angel, 'But how can this come about, since I am a virgin ? '. The Holy Spirit will come upon you', the angel answered 'ad the power of the Most High will cover you with its shadow. And so the child will be holy and will be called Son of God". Mary, as the gospels spell out clearly, has been chosen from among all women of the world ; chosen by the God himself ; and elevated to the highest dignity of "mother of the Son of God". Roman catholicism teaches that Mary was the first human being to be free from any sin and the first human being to be redeemed by God. We can detect some symbolic, mythical and religious analogy between Kamuatatsuhime and Mary.

38. Cfr. A. Ogihara, op. cit., pp. 164-165. T. Ôbayashi/ed/, *Hyûga shinwa*, T. 1974, pp. 12-14. H. Inoue, op. cit., pp. 95-97.