NOTICE OF ORDINARY MEETING

The next meeting will be held in the Museum Education Building, North Terrace, Adelaide

at

8.00 p.m. Monday, 23 September 1974

AGENDA

1. Apologies
3. New members
   Mr. David J.W. Davies Parkside
   Mrs Angela Davies Parkside
4. Tabling of Papers and Journals
5. Field Trips.
   (a) S.A. Museum Inspection - The Secretary to submit a report.
   (b) Craigie Plains Visit - The Secretary to advise re details.
6. Speaker:
   Due to the fact that Dr. Nakamura is still not available it has been decided to hold the film evening programmed for last month and not shown for technical reasons. This series of films will be on
   Asian Art & Culture
7. Next Meeting:
   The meeting for October will be held on Monday 28th when Mr. R. Edwards will address the meeting.

V.A. Tolcher,
Honorary Secretary,
213 Greenhill Road,
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PRESIDENTIAL ADDRESS by MR. R.D.J. WEATHERSBEE

RACIAL ORIGINS AND CREATION MYTHS
OF THE JAPANESE

INTRODUCTION

I make no apologies for taking the Japanese people as the subject of my address, nor for hoping that my remarks may make some slight material, rather than academic, contribution to our thinking.

The future of Japan, and her relations with other countries are of great importance to Australia now that we are losing our traditional economic and political ties with Europe. Our relations with the Japanese must inevitably undergo a change towards an increasing political emphasis, as distinct from the economic, and therefore rather detached, emphasis of the past.

More than any other developed nation in the world, the attitudes of the Japanese are governed by the influence of the philosophies developed in the beginnings of their existence as a nation.

Their contacts with foreigners were, until 1945, very limited and usually on their own terms. As a result, in addition to their national philosophy, the Japanese are unique in many of their social and organisational structures, acting and reacting in ways that are incomprehensible to foreigners.

For us to understand them, now and in the future, we must therefore have some knowledge of their racial origins, their basic religions and philosophic beliefs and their history and their culture.

I propose to briefly discuss two of these subjects - their ethnic origins and the creation beliefs of Shintō, one of their two religions.

RACIAL ORIGINS

In true anthropological style I must preface my remarks on the ethnic origins of the Japanese by saying that they are still the subject of academic disagreement and continuing research.

I will not quote the various theories, and the arguments for and against, but will give those that are the most widely accepted.

Archaeological excavations since 1950 have established that Japan was inhabited during the Pleistocene period, although no human or animal bones have yet been discovered. The earliest stone implements ranged from Mousterian to types similar to the European Upper Paleolithic industries.
By c. 5,000 B.C. the neolithic culture called Jōmon had developed and it is at this point that reasonable theories can be postulated regarding the origins of the people.

Jōmon culture is divided into five periods. In the first and second there is a clear distinction between the pottery styles and the techniques for making stone implements in two areas of the Archipelago.

Those in the north eastern part of Japan have affinities with Siberia, pointing to a migration of peoples from that area - the ancestors of the Ainu.

No parallels have been found for the pottery and implements in the south eastern part of the Archipelago. Many theories have been advanced regarding the origin of this southern element, including migrations from Malaysia, Indonesia and Polynesia. It is more probable however that all these peoples, including the southern Japanese aboriginals, shared a common ancestral stock, possibly originating in what is now Indo-China.

The third and fourth Jōmon periods saw the emergence of a central cultural area where the other two cultures merged, the evidence being that the southern culture imposed itself on the northern.

In the fifth and final period many sub-areas appear, indicating fresh but small waves of immigration from both the northern and southern coasts of the Asian mainland.

By 300 B.C. the Yayoi culture emerged. This was clearly brought by a people from Southern China accompanied as it was by wet rice culture and the knowledge of bronze working. It spread rapidly from its point of origin in northern Kyushu until it covered all the islands, its influence being weakest in Hokkaido.

During the next 600 years there were a number of other migrations from Korea and Southern China, due to the dynamic influence of the Han Dynasty in China.

Although the culture known as the Tomb or Haniwa period, which followed the Yayoi c. 400 A.D., saw many cultural invasions from Korea and China the basic racial make up of the Japanese can be said to have stabilised by 100 A.D.

These invasions conformed with the turbulent history of eastern Asia during the third and fourth centuries A.D. Various militant horse-riding tribes from Manchuria swept through Northern China and Korea retaining their northern cultures to a remarkable degree. The first, somewhat legendary Japanese emperor Jimmu, was in all probability from the Royal Family of the Fuyu tribe who came from Manchuria during the first half of the fourth century A.D. to found the kingdom of Kudara in Southern Korea. Jimmu moved eastward to Japan, finally forming the empire of Yamato in central Kyushu. This hypothesis can give some credence to the belief that the Royal Family and the ruling classes of Japan show some slight racial differences from the bulk of the population.
But these invasions in the main brought cultural rather than racial change and we may conclude therefore that Japan was inhabited in the Paleolithic age by people of the stock known as Ural-Altaic - a stock that includes Huns, the Tungusic Tribes and Mongols - with possible, but unproven, elements of another stock who shared a common ancestor with modern Malays, Indonesians and Polynesians. There were successive migrations from north eastern Asia and Southern China which had been strongly influenced by China but whose cultures also include aspects of northern and southern Asia.

The dominant Japanese physical type is Mongoloid - broad-skulled, yellow-skinned and straight haired. The eyelid presents the characteristic 'Mongol fold' and the so-called 'Mongol spot' is general in Japanese babies.

The known migrations of peoples from the Asiatic mainland, with the exception of the people who produced the Yayoi culture, were responsible more for cultural rather than ethnic change.

**CREATION MYTHS**

The two main religions in Japan are the indigenous Shintō faith and Buddhism, introduced from China in the seventh and eighth centuries A.D., and most Japanese pay allegiance to both faiths.

Before describing some of the creation myths I would like to briefly discuss Shinto and its effects on the national character of the Japanese.

Essentially Shintō, the "Way of the Gods", is a relatively simple expression of awe and gratitude before the forces of nature, particularly suited to a peaceful people who were bound to nature, first as hunters and then as agriculturists. It was a nature worship of which the main-spring was appreciation rather than fear, and much that is attractive in the life of the Japanese today, such as their sensibility to the beauties of nature, can be traced to this basis of love and gratitude.

It is primitive in that it displays no great reaches of the intellect. There is no definite concept of a soul or clear distinction between life and death. The very word for god - 'Kami' - means simply 'superior' and is applied indiscriminately to any animate or inanimate object - from the sun and moon to stones and the wind.

There is little organized worship and the gods are approached through ceremonial purification.

Shinto is almost entirely lacking in abstract ideas or morality. Its code is not ethical but ceremonial. It classes as sins only such acts or states that are visibly or immediately repulsive. What is abhorrent, what must be washed away, is not guilt but pollution. The concept of sin, as distinct from uncleanliness, is lacking throughout Japanese history and they
have retained this incapacity to discern, or this reluctance to grapple with, a problem of evil. Much that is baffling in the study of their history from ancient to modern times becomes clearer when one remembers that they have never been tortured by the sense of sin.

The invasions from Korea and the Asian mainland in the first four centuries of the Christian era brought significant changes to the original Shinto faith.

Additional deities, the Amatsu-Kami or Sky-Deities, rather more sophisticated than the earlier 'Kami', were introduced, originating from the sky and descending to Japan to subdue the Kunitsu-Kami or territorial gods. The concept of clan gods was also introduced, the leaders of the clans being both high priests and chiefs. Jimmu, the first legendary emperor, belonged to the sun clan and as the founder of the Imperial line made Amaterasu, the sun goddess, a paramount deity. This addition to Shinto, although it did not alter the basic faith or supersede the original gods, had a dramatic effect on the Japanese. As the clan members could claim relationship with their chiefs who in turn were related to the gods so all Japanese, as they were joined into one nation, could claim divinity.

This in itself is not unusual in primitive religions but it becomes remarkable in the light of the fact that the Japanese alone have brought it down into modern times as an undeniable and guiding tenet upon which the national philosophy is based. Emperor Hirohito, the one hundred and twenty-third sovereign after Jimmu, has in fact the divine blood of Amaterasu in his veins and his subjects are also the lineal offspring of the gods.

An example of this faith is seen in the Shintō "Catechism of the Great Way" written as late as 1890 (Takatomi) which is still used. One question is as follows:

Question. "In what manner was human life first produced?"

Answer. "Their Augustnesses, He-Who-Invites and She-Who-Invites, in obedience to the Divine Will of the Sky-Deity, first trod the path of spouses and produced deity-men, deigning to lay the foundation for all enterprises. Hence it was that all Japanese breathe and have their being. For this reason this person's flesh and blood have been inherited from these deities and they are the first parents of the human race."

The Japanese deny celestial descent to all other races - they move alone, estranged by their divinity, the unique exception in human creation. Only they are capable of knowing right from wrong.

To the Westerner this philosophy might sound unbelievable, even ridiculous, but it is the keystone of the arch of Japanese solidarity - the force that has retained one family on the throne for over a thousand years and that supplied the drive
for world domination during the third and fourth decade of this century.

Of course many Japanese do not believe in this philosophy today but the great shrines of Ise and Izumi still look down on their venerating millions whilst Japanese students study higher mathematics and nuclear physics.

The oldest authentic Shintō Scriptures extant, the Kojiki (Records of Ancient Matters) and the Nihongi (Written Chronicles of Japan), were both written in the eighth century A.D. after Buddhism and Chinese culture had reached Japan. The texts must therefore be considered corrupt in several ways. There is the normal confusion between myth and historical fact. There is the overlay of the myths of the invaders of the 3rd and 4th centuries. And finally there is the influence of Buddhism and Chinese culture on the compilers of the scriptures as well as probable political pressure by the ruling families of the time to ensure that their ancestors' claims to divine descent were strengthened.

However Dr. Post Wheeler in his book "The Sacred Scriptures of the Japanese" * did a superb job in isolating as far as possible the original myths and translating proper and place names into literal English. I will use his text in discussing the myths and adopt his practise of translating proper and place names into literal English rather than leave the meaningless sounds of the Japanese syllables.

It would take far too long to give all the creation myths in detail so I will alternate with precis and actual narrative.

Narrative

THE BEGINNING OF THE SKY AND THE EARTH

Of old time the Sky and the Earth were not yet set apart the one from the other, nor were the female and male principles separated. All was a mass, formless and egg shaped, the extent whereof is not known, which held the life principle. Thereafter the purer tenuous essence, ascending gradually, formed the Sky; the heavier portion sank and became the Earth. The lighter element merged readily, but the heavier was united with difficulty. Thus the sky was formed first, the Earth next, and later Kami were produced in the space between them.

When the Sky and the Earth began, there was something in the very midst of the emptiness whose shape cannot be described. At first a thing like a white cloud appeared, which floated between Sky and Earth, and from it three Kami came into being in the High-Sky-Plain. These three Kami, appearing earliest, were born without progenitors and later hid their bodies. They were

MID-SKY-MASTER
HIGH-PRODUCER
DIVINE PRODUCER

* George Allen & Unwin Ltd., London 1952
(Some hold that the last two did not appear till after He-Who-Invites and She-Who-Invites, and that High-Producer was their child.)

These first three were called the Three-Creator-Kami. High-Producer produced the Kami

SKY-DIVINE-STANDER

Now while the soil of the young Earth which made the Lands drifted about as floating oil, like a jelly-fish sporting on the water-surface, or a cloud floating over the sea without root or attachment, a something clear and bright like crystal sprouted up, like a horn, like a reed shoot when it first emerges from the mud. This became transformed into Kami of human shape, and there appeared, springing out of the buds of the reed-shoot, two more Kami

PLEASANT-REED-SPROUT-PRINCE-ELDER

ETERNAL-SKY-STANDER

Precis

The five invisible deities are followed by a series of mated deities, closing with the He-Who-Invites (Izanagi) and She-Who-Invites (Izanami)

Narrative

THE ISLAND SELF-CURDLING

Now all the Sky-Kami (some say High-Producer) deigned to bid He-Who-Invites and She-Who-Invites to make and consolidate the drifting earth, saying "There is the Fruitful-Reed-Plain-Land-of-Rice-Ears-of-Thousand-Autumns. Go and set it in order". So, a Sky-Jewel-Spear whose staff was of coral having been granted them, the pair took stand upon the Floating-Sky-Mist.

At some time, while He-Who-Invites slept, this bridge fell down, and it is now the great stony cape northeast of the village of Guke, in Yosa, Tango Province. It was named, as its upper part, Wondrous-Beach.

On the Bridge the two Kami held council, after which, saying "Lo, there is something here like floating oil; perhaps there is an island in its midst," they dipped down the Sky-Jewel-Spear and moved it about till they found the sea plain, and searching for a land, they stirred the briny silt, saying "Surely there must be a land!" When they drew the spear up, the drippings from its point piled up and formed the Island Self-Curdling. At that they rejoiced and drew up the spear, saying, "Good! There is a land!"

They descended and dwelt in this island and erected a palace eight hiro* long, of which they made the jewel spear the central pillar, and they set up a Sky-Pillar and made the Island Self-Curling the Pillar of the Land's centre. Now they desired to become husband and wife and to produce countries, and would have co-habited, but knew not how. However, while they were thus embarrassed, there came to them a wagtail which beat together its head and its tail, and the two, imitating it, obtained knowledge of the manner of sexual intercourse. He-Who-Invites then asked his younger sister She-Who-Invites, "In what fashion is your body formed?" She replied, "In the growing of my body there is one part which grew not joined together, which is the female source spot." Then said He-Who-Invites, "In the growing of my body there is one part which grew superfluous, which is the male source-spot. Would it not be well, therefore, that I insert that part of my body which grew superfluous, the male source-spot, into the part of your body which grew not joined together, the female source-spot, and procreate territories?" She-Who-Invites replied, "It would be well." Then said He-Who-Invites, "To this end let us go around about this Sky-Pillar and mutually meeting, join together our august parts in co-habitation." Having thus agreed, He-Who-Invites said, "Do you go around to the right: I will go to the left." So, the male Kami going to the left and the female Kami to the right, when they had gone around separately and met on the same side, She-Who-Invites speaking first, said "O comely and lovable youth!" At that He-Who-Invites said, 0 comely and lovable maiden!" When they had thus spoken, he was displeased and said, "I am the man and of right should have been the first to speak. How is it that you, on the contrary, spoke first? This was unlucky. We should go around again." Nevertheless, the female Kami took the hand of the male Kami and they became united as husband and wife and began to co-habit, and begot a son named

LEECH

(Who, some say, was not born until after Great-Sky-Shiner and Moon-Darkness-Possessor.)

This child did not please them, since even at the age of three years it could not stand upright; so, having next given birth to

BIRD-ROCK-CAMPHOR-TREE-BOAT

they took this boat, and laying the child in it, set it adrift, abandoning it to the winds and the currents, The boat in which he drifted arrived at Ebisu Shore, below the West-Palace, wherefore the Kami is called Ebisu Saburo.

(Some hold that this Kami was set adrift in a boat made of reeds, and that Bird-Rock-Camphor-Tree-Boat was not born till just before the Kami Fire-Shining-Swift-Male.)

* 1 hiro = six feet approximately
Next they procreated Foam-Island, which is not reckoned among their off-spring.

(There are those, however, who say that this island was not brought forth at this time, but later, next after Great-Mountain-Gate-Fertile-Dragon-Fly-Island).

THE PROCREATION OF THE GREAT-EIGHT-ISLANDS

They then took council together, saying, "These children to whom we gave birth are not good," and re-ascending to the Sky-Kami, they announced this fact in the august place. Thereon the Sky-Ancestor-Kami, having made grand divination, decreed, "How can one think of the woman speaking first!" and determining the day and hour by divination, bade them descend and make the trial again. So, descending they again went around the pillar as before (some saying that He-Who-Invites this time went around it from the left and She-Who-Invites from the right) when, having met face to face, He-Who-Invites spoke first, saying "Ah, what a fair and lovely maiden!" Then She-Who-Invites said, "Ah, what a fair and lovely youth!" When they had thus spoken they co-habitated and gave birth to islands as follows:

Precis

Then follow the names of all the islands that form the Japanese archipelago. After this they bring forth the deity of food and deities of land and sea, or river, mountain, moor, tree and plant. Next is born the deity of fire, and in giving him birth She-Who-Invites is burned and made ill. From her vomit, faeces, and urine spring earth and water deities, and the deities of metals. She dies and goes to the underworld of Yomi (Hades), and He-Who-Invites, in grief at losing her, slays the fire deity, from whose spattered blood and from portions of whose body, other deities, now unknown save for their names, come into being.

He-Who-Invites, longing to see his dead wife, follows after her to Yomi. She comes out of the Palace of the Dead to speak to him, and he begs her to return to the upper world. Replying that she has already eaten of the food of the underworld, but will consult the deity of the place (of whom the Narrative tells nothing) she warns him not to look upon her, and re-enters. She is long in returning, however, and He-Who-Invites, disregarding the prohibition, strikes a light and goes in, to find a mass of putrefaction, on which sit eight hundred deities. He flees and she, angered at his disobedience sends in pursuit the Ugly-Females-of-the-Land-of-Night and the thunder deities. He casts behind him his head-dress and his comb, which become grapes and bamboo shoots; these the Ugly-Females stop to devour, and, again hard pressed by them, he urinates, the water becoming a great river that they cannot quickly cross. He frightens away the thunder deities by hurling at them three peaches which he plucks from a tree. She-Who-Invites takes up the pursuit and he blocks the Level-Pass-of-the-Land-of-Night with a "thousand-man-lift" rock, across which they divorce each other. She-Who-Invites hereupon vanished from the Narrative.
Regaining the upper world, He-Who-Invites performs lustration. Various deities are born from the articles of clothing he casts off and from the filth he has gathered on his body. As he washes his left eye there is born Great-Sky-Shiner, (the Sun-Goddess, Amaterasu the head-to-be of the Japanese hierarchy); as he washes his right eye the Moon-Deity (concerning whom the Narrative recounts only one episode, and that of no particular significance); and as he washes his nose, the Impetuous-Male-Deity is born.

Narrative

Then He-Who-Invites rejoiced greatly, saying, "In my continued begetting I have at last begotten three illustrious children."

THE INVESTITURE OF THE THREE CHILDREN-KAMI

Now the resplendent lustre of Great-Sky-Shiner shone throughout all the six children, and He-Who-Invites said, "Though I have had many children none has been the peer of this wondrous child. She should not be kept long in this land, but I should send her straightway to the Sky, with whose affairs she should be invested." So, jinglingly taking off and shaking his jewel-string necklace whose name was

STOREHOUSE-SHELF-KAMI

he bestowed it upon Great-Sky-Shiner, charging her to rule the Plain-of-the-High-Sky. Now at this time the Sky and the Earth were still not far separated and were connected by the Sky-Pillar, by which he sent her up. The refugence of Moon-Darkness-Possessor was next to that of Great-Sky-Shiner in splendor and he was to be her consort and share in her government, so he was likewise sent up to the Sky.

Now after these two had come there, Great-Sky-Shiner said to Moon-Darkness-Possessor, "I hear that in the Central-Land-of-Reed-Plains is a Kami called Jewel-of-Storehouse-Rice. Do you go and attend upon her."

Precis

She affronts him by offering him food taken from her body. In anger he slays her, and from various portions of her body are born the silkworm, ox and horse, the five grains, and the mulberry tree. Enraged at the Moon-Deity's overt act, however, Great-Sky-Shiner sends him to rule the night. From this point the Moon-Deity disappears from the story.

The Impetuous-Male-Deity is wicked and of fierce and destructive character, spending his time in fuming and wailing, to the neglect of his earthly rule, so that He-Who-Invites condemns him to govern the under-world, presumably taking precedence over the deity of the realm. The Impetuous-Male-Deity asks permission to visit the Sky to bid farewell to Great-Sky-Shiner, his sister, and after being granted this, He-Who-Invites vanished in his turn from the scene.
The Impetuous-Male-Deity, ascending to the Sky, gives his evil nature free reign. He persecutes Great-Sky-Shiner with malicious mischief, and as a climax breaks a hole in the roof of her weaving house and hurls through it a flayed piebald colt, so startling her that she wounded herself with her shuttle.

Narrative

THE DOOR OF THE SKY ROCK CAVE

Then Great-Sky-Shiner said, "You have evil intentions, I will no more see you face to face." And, enraged, she retired into the Sky-Rock-Cave and closed and made fast the door and dwelt there in seclusion, so that the whole Plain-of-the-High-Sky was darkened and all the Central-Land-of-Reed-Plains unilluminated, from which unchanging night befell and the alternation of day and night was unknown. The Kami had no place to set their hands or feet and all their affairs were carried on by means of lights. So that all the myriad Kami were grieved and their noise was like the buzzing flies in the fifth moon and ten thousand woeful calamities befell.

So, when there was no light but candlelight, the eight hundred myriad Kami assembled in a divine company in the dry bed of the Sky-River-of-Eight-Currents (or, as some say, in the Sky-High-Market-Place) to consider how they should beseech her, and bade the Kami

THOUGHT-INCLUDER

child of High-Producer, who was of deep plan and far-reaching thought, conceive a plan. He considered the matter and said, "Let there be made an image of Great-Sky-Shiner and let prayer be offered to it." So they assembled the long-singing cocks of the Eternal-Land and made them utter their long-drawn cry to one another. (It was at this time that the torii originated, they being used as roosts for the Sky-cocks.) And they took hard rocks from the Sky-River-Bed for an anvil, and iron (or, as some say, copper) from the Sky-Metal-Mountains, and calling in the one-eyed Kami, the smith

SKY - NARA

bade him make from it a Sun-spear. Also he stripped off in a single piece the hide of a true stag and made of it a Sky-bellows. Now the female Kami which he fashioned by this means on the upper reach of the Sky-River-of-Eight-Currents is the Kami

SUN - MAE

who dwells in the Land-of-Tree. They then appointed the Kami

AGAIN-FORGING-OLD-WOMAN
as artisan to make a Sky-Mirror in shape like the sun.
This she did, but the mirror did not give satisfaction,
so that she forged it a second time. The first mirror is
the Kami at Hisaki in Tree Province.

Then they deigned to lay command upon the Kami

JEWEL-ANCESTOR

a child of He-Who-Invites, to make a jewel-string of five
hundred very splendid augusty-fastening-together jewels,
eight shaku* long.

Precis

The Kami then made various items of clothing and forged
weapons and bells. All these articles are hung on an
uprooted tree in front of the cave - A Grand Liturgy is
recited and the deity Sky-Frightening-Female performs a
lewd dance, inciting the laughter of "the eight hundred
myriad Kami."

Narrative

When Great-Sky-Shiner heard this, she was astonished and
opening with her august hand the door of the Sky-Rock-Cave
for a little space, peeped out, and exclaimed: "Though of
late many prayers have been offered me, none have been of
such beautiful language as these. Moreover I thought that
since I have withdrawn and shut myself in the Rock-Cave, the
Plain of the High-Sky and the Central-Land-of-Reed-Plains
would be in continued darkness. How is it that Sky-Frightening-
Female makes merry and the eight hundred myriad Kami all laugh?"
Sky-Frightening-Female answered, "We rejoice that a Kami has
been found more shinningly lovely than you." While she spoke,
Sky-Beckoning-Ancestor-Lord and Great-Jewel held up before
her the Mirror, whereupon Great-Sky-Shiner, more and more
amazed, little by little came outside the door to gaze into
it. At this time, when the Mirror was thus used, it struck
against the door of the Sky-Rock-Cave and received a small
scar which remains to this day. (This Mirror is the great Kami
worshipped at Ise.) Then Sky-Hand-Strength-Male, who had
been standing in hiding, seized the hand of Great-Sky-Shiner and
drew her out, and led her to the new palace, Sky-Beckoning-
Ancestor-Lord and Great-Jewel surrounding it with an august
bottom-tied Sun-rope, and beseeching her not to return. After
Great-Jewel stretched the return-preventing rope across behind
her, saying, "You shall not go further back than this!"

Now when Great-Sky-Shiner had come forth, her radiance filled
the Sky-Under, and both the Plain-of-the-High-Sky and the
Central-Land-of-Reed-Plains again became light, so that all
could see each other's faces distinctly, at which the eight
hundred myriad Kami rejoiced greatly, and, stretching forth
their hands, danced and sang together, shouting, "How Pleasant!
How delightful!" the sound being like the rustle of the
leaves of the bamboo and the oke trees. "Now the universe
for the first time is truly fair!"

* Approximately 12"
The Kami

GREAT-PALACE-FEMALE

daughter of Great-Jewel, was ordered to attend the presence of the Great Kami. Thus came about the resemblance to the present court, where females bring into harmony the relations between lord and vassal and comfort the mind of the Sovereign with good and beautiful words.

Precis

The Impetuous-Male-Deity is fined and punished, after which he is driven downward to his banishment in the nether world. Before he departs he again ascends to the Sky, to the alarm of the Sun-Goddess, to whom, however, he declares his peaceful intent, and proposes a contest by the terms of which each is to produce deities, his own production of males to constitute proof that he speaks truth. After this test he descends with his son, Fifty-Brave, to Korea, from which he crosses in a clay boat to Izumo Province, in Japan, which he plants with trees.

Here he comes upon an earth deity (a child of the Mountain-Deity, a grandson of the creative pair) who, with his wife, is bewailing the approaching fate of their daughter, whom the Eight-Forked-Serpent-of-Koshi is to devour. The Impetuous-Male-Deity bids them brew sake, with which the monster is made drunk, and slaying it, he finds in its tail a sword, which he subsequently sends to the Sky. He weds the maiden Kami whom he has thus rescued, their descendant in the sixth generation being Great-Land-Master, the Earth-Ruler. Finding the land too small, the Impetuous-Male-Deity tows across and sews to it projecting portions of the adjoining Korean coast, and finally departs to take up his rule in the nether world.

The Narrative then concerns itself with the career of the Kami Land-Master in subduing the terrestrial Kami which I will omit.

The story then returns to the Sky, where Great-Sky-Shiner bids her son Truly-Conqueror-I-Conquer-Swift-Sun-Sky-Great-Great-Ears (one of her children produced in her contest with the Impetuous-Male-Deity) descend to take over the earth-rule. From the "Floating-Sky-Bridge" (on which the earlier creative pair had stood when they thrust down the Sky-spear to produce the first island) he discerns great confusion, and concludes that the land is unfit for his advent, whereon the deities, in conference, choose Sky-Great-Sun, his younger brother, to pacify it. This envoy departs, but ingratiates himself with the Land-Master, and for three years brings back no report. His son sent after him, does likewise.

Next there is sent down a third deity, Prince-Sky-Young, who weds the Land-Master's daughter, and planning to seize the rule himself, for eight years sends no word to the Sky. The cock pheasant and the dove are then dispatched, and when these do not return, the hen pheasant is sent, who delivers her
message to Prince-Sky-Young, but is shot by him. The arrow that pierces her reaches the sky, and, flung back by the primal deity, who appears throughout to occupy the position of adviser to the Sun-Goddess, kills the recreant prince. The latter's body is borne to the Sky, where a mortuary is built, and various birds (not spoken of as deities) officiate in the ceremonies of mourning.

Again there is celestial conference and two more deities are sent down, one being the son of the sword with which the deity He-Who-Invites had slain his son, the Fire-Deity, and the other the boat in which the creative pair had abandoned the first, unsatisfactory child. The pair demand of the Land-Master that he abdicate in favour of the Sky-Ruler-to-come, and he refuses. On returning to the Sky to report, they are sent again to offer him the promise that he shall be made the head of religious affairs, that a palace shall be built for him, and festivals be instituted in his honor. The Land-Master submits the decision to his two sons, who accept the proposal. Accordingly the two Sky-deities erect the palace as agreed, install the abdicated monarch in it, and proceed to pacify the evil deities of the land, a star-deity (the only star-deity of whom mention is made in the Narrative) being the last to submit.

The pacification completed, the abdication is confirmed in the Sky, and the Sun-Deity again bids her son descend. He, however, has meanwhile wed, and has begotten two sons, the younger of whom he proposes be sent in his place. While the celestial descent is accordingly preparing, however, the elder son, Plenty-Swift-Sun, descends, takes to wife the sister of one of the earth princes and dies, transmitting to his own son his weapons as symbols of his Sky origin.

The imperial heir, Ruddy-Plenty, now descends with a numerous company of attendant deities, Great-Sky-Shiner investing him on his departure with the mirror with which the deities had lured her from the rock-cave, the sword which the Impetuous-Male-Deity had found in the tail of the serpent, and her jewels - these being symbols of his divine authority, the mirror representing the giver's own presence upon earth. The cavalcade descends upon a mountain in the island of Tsukushi, and thus the rule of the imperial line begins.

The Sky-descended one weds a lady of the land, Princess-Blooming-Tree-Blossom (a daughter of the Mountain Deity), who bears him three sons at a single birth. As he has given to her but one night, he suspects the parentage, and in anger she shuts herself with them in a doorless hall which she sets afire. All are unhurt, and the imperial heir accepts this fact as proof of his paternity.

Of the three sons one, Fire-Fade, is a hunter and another, Fire-Glow, a fisherman. To better their luck they exchange weapons, Fire-Glow taking Fire-Fade's bow and arrows, and Fire-Fade taking the other's fish-hook, which he loses in the sea. On Fire-Glow's demanding its return, Fire-Fade wanders
on the sea-shore lamenting, when he meets the Salt-Deity, who, hearing his story, sets him in a basket and lowers him into the sea, by which means he reaches the palace of the Sea-Deity. Following the Salt-Deity's instructions previously given, he climbs a tree at its gate, and, when the maidservants of the Sea-Deity's daughter come to draw water from a well there, he drops his neck-jewel into their urn, and it is thus carried to the princess, who goes to look and informs her father of the stranger's presence.

The Sea-Deity welcomes the newcomer and gives him his daughter in marriage, and for three years Fire-Fade dwells there content. One day, however, she finds him sighing, and he reveals the original cause of his coming. The Sea-Deity thereupon calls together all the fishes, and the lost hook being found in the mouth of the red tai-fish, it is returned to Fire-Fade. The Sea-Deity sends him back to his own land on the back of a wani, his wife promising to come to him when her pregnancy is fulfilled, in order that his child may be born there. On his departure the Sea-Deity, giving him two jewels, of which one, cast from him, will cause the tide to flow and the other to ebb, instructs him to employ these to vanquish his brother, Fire-Glow.

Accordingly Fire-Fade overwhelms his brother with the jewel of ebb and flow and when he makes submission, Fire-Glow covenants that he and his descendants shall be the other's "falcon-men," and constitute his body guard. The victor has meanwhile built a "bringing-forth house" thatched with cormorants' feathers, and his sea wife, coming on tortoise-back from the sea realm, enters it to bring forth her babe, warning him against looking at her while she is in labour. Just as He-Who-Invites disobeyed his wife's similar prohibition in the nether world, so Fire-Fade is disobedient, and, making a light with a comb, peeps in, to find her changed into a wani. He flees from the sight aghast, and she in anger leaves the newborn boy on the sea shore, and goes down again to the sea realm, closing the boundary so that there may no more be open communication between his land and hers. She sends back, however, her younger sister to nurse the babe, whom the child in due time marries. From this union springs Young-Three-Hairs-Moor (Jimmu-Tenno), who is accounted the first earthly emperor.

From this point the Narrative relates the gradual conquest of the archipelago by the imperial line.

This Address was delivered to the Society in November 1973.

* Sea monster.