

## Chapter 5 Giving Birth to the Land

This time, Izanaki no mikoto spoke first.

“Oh, what a beautiful woman!” he said.

“Oh, what a handsome man!” his sister-spouse Izanami no mikoto then said.

Having spoken thus, they united themselves (1), and the first child they bore was Awaji no honosawake no shima 淡道之穗狭別嶋 island (2). Next they bore Iyo 伊予 island, of two names (3). This [latter] island has one body and four faces (4). Each face has a [second] name [as well]. The land of Iyo is [also] called Ehime 愛比売 (5), the land of Sanuki 讃岐 is called Iiyorihiko 飯依比古 (6), the land of Awa 粟 is called Ōgetsuhime 大宜都比売 (7), and the land of Tosa 土佐 is called Takeyoriwake 建依別 (8).

Then Izanaki and Izanami bore the triplet-islands of Oki 隱伎 (9). These islands' other name (10) is Ame no oshikorowake 天之忍許呂別. Next they bore Tsukushi no shima 筑紫嶋 (11). This island also has one body and four faces, and each face has a [second] name [as well]. The land of Tsukushi is called Shirahiwake 白日別 (12), the land of Toyo 豊 is called Toyohiwake 豊日別 (13), the land of Hi 肥 is called Takehimukahi toyokujihinewake 建日向日豊久士比泥別 (14), and the land of Kumaso 熊曾 is called Takehiwake 建日別 (15). Next they gave birth to Iki no shima 伊岐嶋 island; its other name is Ame hitotsuhashira 天比登都柱 (16). Next they gave birth to Tsushima 津嶋 island; its other name is Ame no sadeyori-hime 天之狭手依比売 (17). Next they gave birth to Sado no shima 佐渡嶋 island (18). Next they gave birth to Ōyamato toyoakizushima 大倭豊秋津嶋 island (19); its other name is Ame misora toyoakitsunewake 天御虚空豊秋津根別 (20). Because these eight islands were born first, this land [as a whole] is called Great Land of Eight Islands (Ōyashimakuni 大八嶋国; 21).

After this, Izanaki and Izanami returned [to Onogoroshima island], where (22) they bore Kibi no kojima 吉備児嶋 island. Its other name is Takehikatawake 建日方別 (23). Next they gave birth to Azukishima 小豆嶋 island; its other name is Ōnodehime 大野手売 (24). Then they gave birth to Ōshima 大嶋 island; its other name is Ōtamaruwake 大多麻流別 (25). Then they gave birth to Himeshima 女嶋 island; its other name is Ame hitotsune 天一根 (26). Then they gave birth to Chika no shima 知訶嶋 island; its other name is Ame no oshio 天之忍男 (27). Then they gave birth to Futago no shima 両児嶋; its other name is Ame no futaya 天両屋 (28).

[Gloss:] *From Kibi no kojima to Ame no futaya is six islands altogether.*

## Text Notes

### 1. “United themselves” (*miai shite* 御合)

*Miai* 御合 (“[august] union,” “[august] joining”) means “to take as a spouse” or “engage in sexual intercourse.” Questions remain as to why this passage that describes success in bearing children uses the simple term *miai*, whereas the passage describing the two deities’ initial union, which failed to produce proper children, uses more elaborate expressions such as *mito no maguwai* (“join our [august] parts together” / “join with each other in that [august] place”) and *kumido ni okoshite* (“[go into] a secluded place and engage [with each other]”; see chapter 4, notes 8, 12, and 13). Apart from 合, the *Kojiki* elsewhere uses the graphs 婚, 嫁, 目合, and 娶, as well as the phonetic transcriptions *mito no maguwai* and *mito atawashitsu*, to mean “spousal union” or “intercourse.” As the narrative progresses, “marriage” (婚) follows “meeting” or seeking “union” (合) in some passages, such as Ninigi’s union with Konohana no sakuyabime 木花之佐久夜毘売.<sup>1</sup>

Yoshii Iwao 吉井巖, who has examined the *Kojiki*’s use of the graph 娶 (“to take a [female] spouse”), argues that the graphic variety described above must correspond to differences in usage in the sources upon which the *Kojiki* is supposed to be based, the *Teiki* 帝紀 (“imperial chronicles,” believed to have emphasized genealogical information) and the *Kyūji* 旧辞 (“ancient records,” believed to have consisted of narrative accounts). Yoshii holds that passages chronicling the genealogy of the emperors (presumably derived from the *Teiki*), which were written at a relatively late date, adopt the graph 娶. By contrast, passages that describe kinship relations among the deities (such as the “giving birth to the land” chapter), which presumably derive from older legends found in the *Kyūji*, use other graphs.<sup>2</sup> Whether the reason for this graphic variation can be reduced to a hypothetical difference in sources, however, requires further consideration.

### 2. *Awaji no honosawake no shima* 淡道之穗狭別嶋

Commentators concur that this name refers to Awajishima 淡路島 island. Motoori Norinaga postulates that “the name [Awaji, lit. ‘Awa route’] means that it is an island on the sea route to the land of Awa.”<sup>3</sup> He adds regarding *honosawake*, “as this was the first island to be born, might *honosa* perhaps mean “early ear” (穗之早), as in the first rice ear to emerge and begin to ripen?”<sup>4</sup> Yamada Yoshio emphasizes the implications of *wake* 別 as indicating the division or assignment of territorial jurisdiction, or the recipient of such an assignment, and takes *honosawake* to mean “the first such allocation.” He adds that it

<sup>1</sup> Yamaguchi and Kōnoshi, *Kojiki*, pp. 120–21.

<sup>2</sup> Yoshii, *Tennō no keifu to shinwa*, vol. 1, pp. 99–124.

<sup>3</sup> Motoori Norinaga, *Kojiki den*, MNZ 9, p. 186.

<sup>4</sup> Motoori Norinaga, *Kojiki den*, MNZ 9, p. 186.

may be intended as an explanation of the island's status rather than as an alternative name, as with the names that follow.<sup>5</sup> Tsugita Uruu links *ho* 穂 to millet (*awa* 粟).<sup>6</sup> The *Nihon shoki* includes a passage where the deity Sukunahikona no mikoto 少彦名命 climbs a millet stalk in Awashima 淡島 and is launched from it into the eternal realm (*tokoyo* 常世).<sup>7</sup> The editors of the *Nihon shisō taikei* edition of *Kojiki* suggest that this island may be listed as the first of those borne by Izanaki and Izanami because the giving birth to the land myth originated as a local myth about island creation transmitted in Awajishima island.<sup>8</sup>

### 3. “Iyo island, of two names” (*Iyo no futana no shima* 伊予之二名嶋)

This term serves as a general name for Shikoku island. Motoori Norinaga holds that *futana* 二名 (“two names”) is an alternative transcription for *futanarabi* 二並 (“two by two”).<sup>9</sup> Tsugita Uruu adopts this interpretation, adding that the four lands into which the island is divided topographically appear to stand two by two, regardless of the direction—south, north, east, or west—from which it is viewed.<sup>10</sup> Nishimiya Kazutami takes the term to mean literally “two names” and posits that it was added to Iyo because the island as a whole was also referred to as the land of Awa (阿波国).<sup>11</sup> A problem with this thesis is that the *Kojiki* describes the land of Awa (粟国) as one of the four “faces” of *Iyo no futana no shima*.

### 4. “This island has one body and four faces” (*kono shima wa mi hitotsu ni shite omoyotsu ari* 此嶋者身一而有面四)

The islands that Izanaki and Izanami bore by means of their bodies are also presented as “bodies.” This aspect is perhaps linked to the two deities’ dialogue about their bodies.

### 5. The land of Iyo (*Iyo no kuni* 伊予国) / Ehime 愛比売

This name designates an area corresponding to the present Ehime 愛媛 Prefecture. Motoori Norinaga suggests that “perhaps this land was called ‘eldest daughter’ (*ehime* 兄比売) because it was the first female child. . . . *E* 愛 might also mean ‘good,’” as in the exclamations uttered by Izanaki and Izanami when they met after circling the heavenly pillar: *e-otoko* 愛遠登古 (“a handsome man”) and *e-otome* 愛遠登売 (“a beautiful woman”).<sup>12</sup>

<sup>5</sup> Yamada, *Kojiki jōkan kōgi*, pp. 209–10.

<sup>6</sup> Tsugita, *Kojiki shinkō*, p. 35.

<sup>7</sup> Kojima et al., *Nihon shoki*, SNKBZ 2, pp. 102–103.

<sup>8</sup> Aoki Kazuo et al., *Kojiki*, p. 321n16.

<sup>9</sup> Motoori Norinaga, *Kojiki den*, MNZ 9, p. 186.

<sup>10</sup> Tsugita, *Kojiki shinkō*, p. 35.

<sup>11</sup> Nishimiya, *Kojiki*, p. 30n4.

<sup>12</sup> Motoori Norinaga, *Kojiki den*, MNZ 9, p. 187.

**6. The land of Sanuki (Sanuki no kuni 讃岐国) / Iiyorihiko 飯依比古**

This name designates an area corresponding to the present Kagawa 香川 Prefecture. Motoori Norinaga remarks that the alternative name Iiyorihiko 飯依比古, incorporating *ii* 飯 (“rice”), may indicate a link to that grain “in the same way as the neighboring land of Awa is also called Ōgetsuhime,” likewise associated with grain.<sup>13</sup> The name Iiyorihiko carries the meaning of a male upon whom the spirit of rice descends.

**7. The land of Awa (Awa no kuni 粟国) / Ōgetsuhime 大宜都比売**

This name designates an area corresponding to the present Tokushima Prefecture. Commentators from Motoori Norinaga on have linked this toponym to the region’s association with the production of millet (*awa*), in the same way as the land of Kii 紀伊国 is associated with trees (*ki* 木) and the land of Kibi 吉備国 with common millet (*kibi* 黍).<sup>14</sup>

The name Ōgetsuhime reappears in the following episode, just before the birth of the fire deity (see chapter 6). Many commentators consider these to be two different deities, but it is unclear why the same theonym appears twice. The Ōgetsuhime killed by Susanoo is perhaps the second of these two deities.<sup>15</sup>

**8. The land of Tosa (Tosa no kuni 土佐国) / Takeyoriwake 建依別**

This name designates an area corresponding to the present Kōchi 高知 Prefecture. Ozaki Nobuo takes the name Takeyoriwake to mean a man who has been possessed by a stalwart spirit.<sup>16</sup> Nishimiya Kazutami points out that the four “lands” of Shikoku are divided on the one hand between two with male and two with female names, and, on the other, between two associated with grains and two that are not.<sup>17</sup> We will consider the implications of *take* 建 (“stalwart”) more fully in chapter 11, in connection with the name Takehaya susanoo no mikoto 建速須佐之男命.

**9. “The triplet-islands of Oki” (Oki no mitsugo shima 隱伎之三子嶋) / Ame no oshikorowake 天之忍許呂別**

The Oki 隱岐 archipelago consists of four islands divided in two groupings: Dōzen 島前 (three small islands) and Dōgo 島後 (one larger island). This number does not fit the *Kojiki*’s reference to “the triplet-islands of Oki.” Norinaga holds that the name was meant to apply only to the Dōzen grouping.<sup>18</sup> Nishimiya Kazutami believes that it reflects the

<sup>13</sup> Motoori Norinaga, *Kojiki den*, MNZ 9, p. 188.

<sup>14</sup> Motoori Norinaga, *Kojiki den*, MNZ 9, p. 188.

<sup>15</sup> See chapter 20, particularly text note 2 and the further comment appended to it.

<sup>16</sup> Ozaki Nobuo, *Kojiki zenkō*, p. 44.

<sup>17</sup> Nishimiya, *Kojiki*, p. 31n5.

<sup>18</sup> Motoori Norinaga, *Kojiki den*, MNZ 9, p. 189.

way the archipelago is perceived when one travels to it from the cape of Mihonoseki 美保関 in Shimane 島根 Prefecture. From that angle Dōgo is not visible.<sup>19</sup> Kurano Kenji considers the *Kojiki*'s sequence of the birth of the land (Shikoku → Oki → Kyushu) to be unnatural.<sup>20</sup>

There are two different interpretations of the morpheme *oshi* 忍 in the alternative name Ame no oshikorowake 天之忍許呂別. Motoori Norinaga interprets it as a contraction of *ōshi* 大 (“big”). As support for this hypothesis, he points out that the deity named as Kumano ōkuma no mikoto 熊野大隅命 in the third variant of the seventh section of the *Nihon shoki* Age of Deities chapter is named as Kumano oshikuma no mikoto 熊野忍隅命 in the third variant of the sixth section.<sup>21</sup> Shikida Toshiharu takes *oshi* to mean to press down on something, to be forceful.<sup>22</sup>

Yamada Yoshio takes *koro* 許呂 to mean “coagulate” and to refer here to the Oki archipelago's being made up of a cluster of islands.<sup>23</sup> Nakajima Etsuji understands it as the word “child” (*ko* 子) plus the suffix *ro*.<sup>24</sup> Kurano Kenji holds that *oshikoro* means “press and coagulate” (押し凝).<sup>25</sup>

#### 10. “Other name” (*mata no na* 亦名)

Sugano Masao 菅野雅雄 observes that the expression “other name” (*mata no na*) in the *Kojiki* does not indicate an alternative name specific to a particular individual; rather it serves the narrative function of conjoining what were originally different entities.<sup>26</sup>

#### 11. The island of Tsukushi (Tsukushi no shima 筑紫嶋)

This name indicates the island of Kyushu as a whole. Ogiwara Asao holds that “Tsukushi no shima” was adopted as the general name for the entire island because Tsukushi in the narrow sense (i.e., the area equivalent to the present Fukuoka 福岡 Prefecture) was its political and transportation center.<sup>27</sup>

#### 12. The land of Tsukushi (Tsukushi no kuni 筑紫国) / Shirahiwake 白日別

This name designates an area comprising the two provinces of Chikuzen 筑前 and Chikugo 筑後 and equivalent to the present Fukuoka Prefecture. The meaning of the

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<sup>19</sup> Nishimiya, *Kojiki*, p. 31n6.

<sup>20</sup> Kurano, *Kojiki zenchūshaku*, vol. 2, p. 129.

<sup>21</sup> Motoori Norinaga, *Kojiki den*, MNZ 9, p. 189; Kojima et al., *Nihon shoki*, SNKBZ 2, pp. 74–75, 88–89.

<sup>22</sup> Shikida, *Kojiki hyōchū*, p. 314.

<sup>23</sup> Yamada, *Kojiki jōkan kōgi*, p. 223.

<sup>24</sup> Nakajima, *Kojiki hyōshaku*, p. 42.

<sup>25</sup> Kurano, *Kojiki zenchūshaku*, vol. 2, p. 133.

<sup>26</sup> Sugano, *Kojiki keifu no kenkyū*, pp. 268–71.

<sup>27</sup> Ogiwara, *Kojiki, Jōdai kayō*, p. 55n12.

alternative name Shirahiwake 白日別 remains uncertain. Some connect it to the term *himuka* 日向 (“sun-facing”), others take it to mean “bright day,” and others link it to *shiranui* 白縫, a pillow-word (*makura kotoba* 枕詞) associated with the land of Tsukushi. The Chikushi 筑紫 Shrine in Haruda 原田 in the present city of Chikushino 筑紫野 enshrines the deity Shirahiwake.

### 13. The land of Toyo (Toyo no kuni 豊国) / Toyohiwake 豊日別

This name designates an area corresponding to the present Ōita 大分 Prefecture. The element Toyohi 豊日 in the alternative name Toyohiwake occurs in the *Kojiki* also in the proper name Tachibana no toyohi 橘豊日 (Emperor Yōmei 用明). In the *Nihon shoki*, it appears in the name Ameyorozu toyohi 天万豊日 (Emperor Kōtoku 孝德). Saigō Nobutsuna points out that the inclusion of the graph 日 (“sun”) in the names of all four of the Tsukushi lands may derive from the epithet “sun-facing Tsukushi” (*Tsukushi no himuka no 筑紫の日向の*) found frequently in the myths.<sup>28</sup>

### 14. The land of Hi (Hi no kuni 肥国) / Takehimukahi toyokujihinewake 建日向日 豊久士比泥別

This name designates an area comprising Hizen 肥前 and Higo 肥後 provinces, equivalent respectively to the present prefectures of Nagasaki 長崎 and Kumamoto 熊本. Some hold that the land of Hi also included the area of present Saga 佐賀 Prefecture, and others that it embraced the present Miyazaki 宮崎 Prefecture as well. Nakajima Etsuji hypothesizes that the alternative name probably conjoins what were originally the two separate names Takehimukahi 建日向日 and Toyokujihinewake 豊久士比泥別.<sup>29</sup> Himuka may be a place name or a term meaning to face the sun. Kujihhi 久士比 is likely the same as *kushihi* 奇日 (“wondrous power”), while *ne* 泥 may be a suffix connoting familiarity.

Himuka is not named as one of the “lands” to which Izanaki and Izanami give birth in this episode. Saigō Nobutsuna postulates, however, that the deity name Takehimukahi toyokujihinewake is related to Himuka no takachiho no kujifurutake 日向之高千穗之久士布流多氣, the name of the peak in Himuka to which the Heavenly Grandson Ninigi subsequently descends. It is likely a variant of this toponym, he holds.<sup>30</sup>

### 15. The land of Kumaso (Kumaso no kuni 熊曾国) / Takehiwake 建日別

This name designates an area extending from the southern part of the present Kumamoto Prefecture to Kagoshima 鹿児島 Prefecture. The name is written Kumasoo 球磨嚙啖

<sup>28</sup> Saigō, *Kojiki chūshaku*, vol. 1, p. 124.

<sup>29</sup> Nakajima, *Kojiki hyōshaku*, p. 42.

<sup>30</sup> Saigō, *Kojiki chūshaku*, vol. 1, p. 124. For Ninigi’s descent, see Yamaguchi and Kōnoshi, *Kojiki*, pp. 116–17.

in *Bungo no kuni fudoki* 豊後国風土記. Kurano Kenji holds that the “land of Kumaso” was likely a general denominator for two lands, Kuma 熊 and Sō 曾, that encompassed the southern half of Kyushu. He hypothesizes that the *Kojiki* compilers listed Kumaso as a land, while omitting Himuka, because they saw the southern half of Kyushu as a barbarous area yet to be brought fully within the compass of imperial rule, unlike the northern half (the lands of Tsukushi, Toyo, and Hi), over which imperial authority extended.<sup>31</sup>

**16. Iki no shima** 伊岐嶋 / **Ame hitotsuhashira** 天比登都柱

This name designates an area corresponding to Iki no shima 壱岐島 island, incorporated today in Nagasaki 長崎 Prefecture. Motoori Norinaga holds that the alternative name Ame hitotsuhashira (“single heavenly pillar”) “presumably comes from its being a solitary island in the middle of the sea.”<sup>32</sup>

**17. Tsushima** 津嶋 / **Ame no sadeyori hime** 天之狭手依比売

This name designates Tsushima 対馬 island, incorporated today in Nagasaki Prefecture. Motoori Norinaga takes it to derive from the island’s function as a harbor (*tsu* 津) where ships traveling to the Korean peninsula could anchor.<sup>33</sup> The meaning of *sade* 狭手 in the alternative name is uncertain, but *sade* 小網 [左手] (“scoop net”), found in *Man’yōshū* poems 38 and 662, is perhaps relevant.<sup>34</sup> *Yori* 依 means “to attach,” “come near” (*yoritsuku* 依りつく).

**18. Sado no shima** 佐度嶋

This name designates Sado 佐渡 island, incorporated today within Niigata 新潟 Prefecture. Motoori Norinaga suggests that the name may mean *sado* 狭門 (“narrow [port] entrance”).<sup>35</sup> This island is the only entity mentioned in this passage for which no alternative name is given.

**19. Ōyamato toyoakizushima** 大倭豊秋津嶋

Some hold this name to be a general denominator for Honshu, others take it to designate the Kinai 畿内 region centered on the Yamato area.<sup>36</sup> Some interpret *akizushima* 秋津

<sup>31</sup> Kurano, *Kojiki zenchūshaku*, vol. 2, pp. 138–41.

<sup>32</sup> Motoori Norinaga, *Kojiki den*, MNZ 9, p. 196.

<sup>33</sup> Motoori Norinaga, *Kojiki den*, MNZ 9, p. 196.

<sup>34</sup> Kojima et al., *Man’yōshū*, SNKBZ 6, pp. 48, 337. The SNKBZ editors read 左手 in poem 662 as *sate* and suggest that it may mean “in that way.” (TN)

<sup>35</sup> Motoori Norinaga, *Kojiki den*, MNZ 9, p. 196.

<sup>36</sup> Kinai (“home provinces”) encompasses the five provinces in the immediate vicinity of the imperial seat. (TN)

島 as meaning “manifest island” or “bright island” (*akitsushima* 現つ島). Saigō Nobutsuna sees the name as deriving from that of the palace Akizushima no miya 秋津島宮 (in the vicinity of Wakigami 掖上 in the present city of Gose 御所), which is described as the seat of the sixth emperor, Kōan 孝安.<sup>37</sup> There is no established consensus.

## 20. **Ame misora toyoakitsunewake** 天御虚空豊秋津根別

Kanda Hideo and Ōta Yoshimaro read the first part of the name as *amatsumisora*; they interpret it as a laudatory expression related to the epithets Amatsuhiko 天津日高 (“heavenly prince”) and Soratsuhiko 虚空津日高 (“prince of the sky”) used subsequently to describe Amaterasu’s grandson Ninigi and his descendants. They suggest that the morpheme *ne* found frequently in theonyms and anthroponyms conveys a religious function.<sup>38</sup>

## 21. **Great Land of Eight Islands (Ōyashimakuni** 大八嶋国)

The editors of the *Nihon shisō taikēi* edition of the *Kojiki* hold that the addition of the prefix *ō* 大 (“great”) transforms a more vague notion of a “land of many islands” (*yashimakuni* 八嶋国) into a term with larger political significance. The laudatory prefix *ō*, they note, is associated with sovereignty, as in the terms *ōkisasi* 太后 (“empress”), *ōkashiwade* 大膳 (“office in charge of imperial banquets”), *ōtoneri* 大舍人 (“imperial attendant”), or *ōuta* 大歌 (“court song”). Adding it as a prefix to *yashima* expresses the idea of a region under the emperor’s political authority.<sup>39</sup>

## 22. **“Returned” (kaerimasu toki** 還坐之時)

The general consensus is that this phrase means that Izanaki and Izanami “returned” (*kaeru* 還) to Onogoroshima island after going around giving birth to the eight islands one after another. Yamaguchi Yoshinori and Kōnoshi Takamitsu question the “going-around-giving-birth” hypothesis and see the meaning of the graph 還 to be uncertain.<sup>40</sup>

## 23. **Kibi no kojima** 吉備児嶋 / **Takehikatawake** 建日方別

This name designates an area corresponding to what is today known as the Kojima 児嶋 peninsula in Okayama 岡山 Prefecture. This area was evidently an island until the medieval period. The element *hikata* 日方 in the alternative name Takehikatawake 建日方別 perhaps means “the direction of the sun.” The digraph occurs in the name

<sup>37</sup> Saigō, *Kojiki chūshaku*, vol. 1, p. 127. See Yamaguchi and Kōnoshi, *Kojiki*, pp. 168–69.

<sup>38</sup> Kanda and Ōta, *Kojiki*, vol. 1, p. 182n31.

<sup>39</sup> Aoki Kazuo et al., *Kojiki*, p. 322n18.

<sup>40</sup> Yamaguchi and Kōnoshi, *Kojiki*, p. 37n13.



Kushihikata amatsuhikata takechinutsumi 奇日方天日方武茅淳祇, a person mentioned in the *Nihon shoki* chronicle of Emperor Sujin 崇神.<sup>41</sup> It also occurs in *Man'yōshū* poem 1231: “Mist fills the heavens / a wind blows from the direction of the sun” (*amagirai hikata fukurashi* 天霧相日方吹羅之).<sup>42</sup>

#### 24. Azukishima 小豆嶋 / Ōnodehime 大野手比売

This name designates an area corresponding to Shōdoshima 小豆嶋 island, located on the eastern shore of the Inland Sea in the present Kagawa Prefecture. The name may indicate a place where *azuki* beans were grown, in the same way as the names Kibi, Kii, and Awa evidently derive from a product associated with those regions. The meaning of the alternative name Ōnodehime 大野手比売 is not clear. Kurano Kenji hypothesizes that *node* 野手 might derive from *naede* 苗手 (straw used to bind bunches of young rice plants together) and that *nodehime* 野手比売 may mean a rice-planting maiden.<sup>43</sup>

#### 25. Ōshima 大嶋 / Ōtamaruwake 大多麻流別

Ōshima has been identified variously as corresponding to Ōmishima 大三嶋 (in the present city of Imabari 今治, Ehime Prefecture), or to Ōshima 大島 island (an alternative name for Yashirojima 屋代島 island, located in the present town of Suō-Ōshima 周防大島, Yamaguchi 山口 Prefecture), but there is no established consensus. Yamaguchi and Kōnoshi postulate that *tamaru* in the alternative name Ōtamaruwake may refer to the accumulation (*tamaru* 溜まる) of water.<sup>44</sup> Kurano Kenji hypothesizes that the name might be linked to a group of boats gathering to take shelter from rough weather (*funadamari* 船だまり).<sup>45</sup>

#### 26. Himeshima 女嶋 / Ame hitotsune 天一根

This name is generally assumed to correspond to the island of Himeshima 姫嶋, located northeast of the Kunisaki 国東 peninsula, in the present Ōita Prefecture. Motoori Norinaga hypothesizes that the name was originally transcribed as Himeshima 日女嶋 and that the initial graph *hi* 日 was dropped at some point. He takes the alternative name Ame hitotsune 天一根 to mean a solitary island.<sup>46</sup>

#### 27. Chika no shima 知訶嶋 / Ame no oshio 天之忍男

This name designates the Gotō 五島 islands, presently part of Nagasaki Prefecture and

<sup>41</sup> Kojima et al., *Nihon shoki*, SNKBZ 2, p. 274.

<sup>42</sup> Kojima et al., *Man'yōshū*, SNKBZ 7, p. 227.

<sup>43</sup> Kurano, *Kojiki zenchūshaku*, vol. 2, pp. 152–53.

<sup>44</sup> Yamaguchi and Kōnoshi, *Kojiki*, p. 37n19.

<sup>45</sup> Kurano, *Kojiki zenchūshaku*, vol. 2, p. 153.

<sup>46</sup> Motoori Norinaga, *Kojiki den*, MNZ 9, p. 200.

known since antiquity as a strategic base for both foreign trade and defense. The alternative name Ame no oshio may perhaps indicate a male deity endowed with a heavenly mighty power.

**28. Futago no shima** 両児嶋 / **Ame no futaya** 天両屋

The name Futago no shima (“twin islands”) is generally assumed to indicate Oshima 男島 and Meshima 女島 islands, located in the southern part of the Gotō islands. The alternative name Ame no futaya may mean two roofs standing side by side in the heavens. Nishimiya Kazutami holds that the prefix “heavens” (*ame* 天) expresses the sense that the islands appear to be floating in the sky when seen from a distance.<sup>47</sup> Apart from Ame misora toyoakitsunewake, all the islands with the prefix *ame* are relatively small.

**Bibliographic Data**

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<sup>47</sup> Nishimiya, *Kojiki*, p. 332n37.