

GENEALOGY OF THE DESCENDANTS OF
OPO-TÖSI-NÖ-KAMĪ.

- 1 OPO-TÖSI-NÖ-KAMĪ¹ took as wife INO-PIME, the daughter of KAMU-IKU-SUBI-NÖ-KAMĪ, and there was born [the child] OPO-KUNI-MI-TAMA-NÖ-KAMĪ; next, KARA-NÖ-KAMĪ; next, SÖPORI-NÖ-KAMĪ; next, SIRA-PI-NÖ-KAMĪ; next, PIZIRI-NÖ-KAMĪ. (Five deities)
- 2 Again, he took as wife KAGAYO-PIME² and there was born [the child] OPO-KAGA-YAMA-TO-OMI-NÖ-KAMĪ; next, MI-TÖSI-NÖ-KAMĪ. (Two deities)
- 3 Next he took as wife AMĒ-TIKARU-MIDU-PIME³ and there was born [the child] OKI-TU-PIKO-NÖ-KAMĪ; next, OKI-TU-PIME-NÖ-MIKÖTÖ, also named OPO-BĒ-PIME-NÖ-KAMĪ. This is the hearth-deity worshipped by all the people.⁴ **Öyamakui 大山咋神**
- 4 Next [there was born the child] OPO-YAMA-GUPI-NÖ-KAMĪ, also named YAMA-SUWE-NÖ-OPO-NUSI-NÖ-KAMĪ. This deity dwells on **Mt. Hiei** in the land of TIKA-TU-APUMI and also dwells at MATU-NÖ-WO in KADUNO. He is the deity who holds the humming arrow.⁵ **Matsuno-o 松尾**

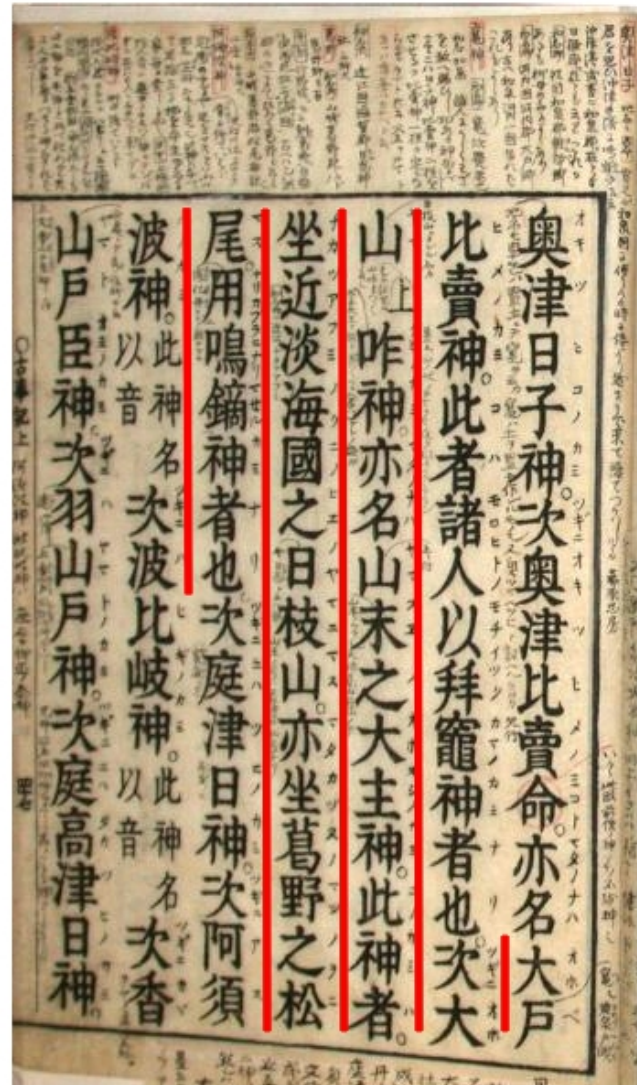
¹ Cf. 20:14. This chapter is directly related to the genealogical sections of Chapter 20. Opo-tösi-nö-kamī is a deity of grain. Tsugita (pp. 184–85) says that the deities in this chapter are merely a collection of various widely worshipped land-protecting deities, agricultural deities, and gods of the home and hearth, and that they are not necessarily related to each other. According to Watanabe (p. 278), gods of lesser importance worshipped in various localities and whom it was desirable to fit into the official mythology may have been given places here in the Idumo pantheon—even though they may not have been Idumo deities.

² Or Kayo-pime.

³ Or Amē-wakaru-midu-pime; Amē-siru-karu-midu-pime.

⁴ There are records of hearth-deities or kitchen-deities being worshipped at court, and this statement makes it clear that there was also widespread popular worship. Today this worship is widely performed under the name *kamado-matsuri*; the deity is called *o-kama-sama* or *kōjin-sama*. *Kojiki taisei*, VI, 143.

⁵ *Nari-kabura*; cf. 23:13. The last sentence might also mean 'who uses the humming arrow,' or 'in respect to whom humming arrows are used,' i.e., arrows were presented to him in worship. Motoori favors changing the word 'holds' into one meaning 'be-



次大山【上】咋神。亦名山末之大主神。此神者。
坐近淡海國之日枝山。亦坐葛野之松尾。用鳴鑰神者也。

Image Source: Kojiki (1803 Version), Book 1, Page 47 Paragraph 1
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