

2. 天の安の河の誓約 “Bearing Witness on Ame-no-yasu-no-kawa”

Thereat the two deities, standing on each side of Ame-no-yasu-no-kawa facing each other, sought witness, when Great Ama-terasu asked Take-haya-susa-no-o-no-mikoto for his great ten-hilt-sized sword, broke it into three pieces, cleansed them in the water of Ama-no-mana-i, the Pure Well of Heaven, with the murmurous jingling of numerous magatama stones, chewed and chewed them and blew out a vapory cloud of them. And the name of the deities that came into being from that vapor were first Takiri-bime-no-mikoto, or Okitsu-shima-hime-no-mikoto; second, Ichiki-shima-hime-no-mikoto, Sa-yori-bime-no-mikoto; and third, Takitsu-hime-no-mikoto. In turn Haya-susa-no-o-no-mikoto asked Great Ama-terasu for the string of five hundred big magatama stones wound around the bunch over her left ear, with the murmurous jingling of those numerous stones, he cleansed the string of precious stones in the water of Ama-no-mana-i, the Pure Well of Heaven, chewed and chewed it and blew out a vapory cloud of it; and the name of the deity that came into being from that vapor was Masa-katsu-a-katsu-kachi-haya-hi-ame-no-oshi-ho-mimi-no-mikoto. And then he asked her for a second string of precious stones wound around the bunch over her right ear, chewed and chewed it and blew out a vapory cloud of it; and the name of the deity that came into being from that vapor was Ame-no-ho-hi-no-mikoto. And he asked her for a third string of precious stones wound around her hairpiece, he chewed and chewed it and blew out a vapory cloud of it; and the name of the deity that came into being from that vapor was Ama-tsu-hikone-no-mikoto. And he asked her for a fourth string of precious stones wound around her left hand, chewed and chewed it and blew out a vapory cloud of it; and the name of the deity that came into being from that vapor was Iku-tsu-hikone-no-mikoto. And then he asked her for a fifth string of precious stones wound around her right hand, chewed and chewed it and blew out a vapory cloud of it; and the name of the deity that came into being from that vapor was Kumano-kusubi-no-mikoto. Here were five deities born together, and Great Ama-terasu announced to Haya-susa-no-o-no-mikoto, “These latter five male deities were born according to my own attributes. It is natural, then, that they should be mine. The first three female deities were born according to thy own attributes. Then they should be thine.” Thus announced she, dividing the new-born deities between them.

Thence, for the first-borns, Oki-tsu-miya in Munakata is sacred to Takiri-bime-no-mikoto; Naka-tsu-miya in Munakata is sacred to Ichiki-shima-hime-no-mikoto; Hetsu-no-miya in Munakata is sacred to Taki-tsu-hime-no-mikoto. These three first-borns are three Great Deities that are enshriend by the Dukes of Munakata. Thence, for the latter-borns, among them Ame-no-ho-hi-no-mikoto was there, whose child was Take-hira-tori-no-mikoto, who is the ancestor of Izumo-no-kuni-no-miyatsuko, Muzashi-no-kuni-no-miyatsuko, Kami-tsu-una-kami-no-kuni-no-miyatsuko, Shimo-tsu-una-kami-no-kuni-no-miyatsuko, Ijimu-no-kuni-no-miyatsuko, and Tōtōmi-no-kuni-no-miyatsuko; then Ama-tsu-hikone-no-mikoto was there, who is the ancestor of Ōshi-Kōchi-no-kuni-no-miyatsuko, Nukatabe-no-yue-no-muraji, Ibaraki-no-kuni-no-miyatsuko, Yamato-no-

天照大神と須佐之男命 “Great Ama-terasu and Susa-no-o-no-mikoto”

tanaka-no-atai, Yamashiro-no-kuni-no-miyatsuko, Makuta-no-kuni-no-miyatsuko, Michi-no-shiri-no-kihe-no-kuni-no-miyatsuko, Suō-no-kuni-no-miyatsuko, Yamato-no-amuchi-no-miyatsuko, Yakechi-no- agata-nushi, Kamou-no- inaki, and Sakikusa-be-no-miyatsuko.