

## The Ōtomo Family of Ki and the Kakurinji Temple

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### Harima Ikaruga Temple

When we hear the name Ikaruga, it immediately calls to mind the Hōryūji Temple founded (607 CE) by Shōtoku Taishi (hereafter Prince Umayado),<sup>1</sup> but there is also an Ikaruga in Harima. It's the Ikaruga in Taishi-chō, Ibo-gun, Hyōgo Prefecture, which has an Ikaruga Temple (hereafter Harima Ikaruga Temple). According to the entry for Suiko 14 (606 CE) in *Nihon Shoki*, Queen Suiko gave Prince Umayado an allowance of one hundred *chō*<sup>2</sup> of paddy land in Harima. Umayado donated this land to Ikaruga Temple (i.e., Hōryūji), and that was the reason for founding a temple on it. *Hōryūji Garan Engi narabi ni Ruki Shizaichō* (*Inventory of the Assets of Hōryūji Temple*) dating to Tenpyō 19 (747), a catalogue of the properties possessed by Hōryūji, records that Hōryūji owned 218 *chō* of paddy land in Ihibo *Kōri*: this was none other than the Harima Ikaruga Temple, a branch of the Hōryūji.

### The Ōtomo family of Uji in Ki Province

A tale about Prince Umayado appears in Scroll 1 Part 5 of *Nihon Ryōiki* (hereafter *Ryōiki*), which is a collection of Buddhist stories dating from the early Heian Period. In this, somebody called Ōtomo no Yasunoko no Muraji was despatched to Ihibo *Kōri* in Harima Province as the superintendent (*suiden no tsukasa*) of more than 273 *chō* of paddy land in the year Suiko 17 (609). Albeit that there is a discrepancy in the area of paddies, this seems to have occurred during the reign of Queen Suiko. According to *Ryōiki*, Ōtomo no Yasunoko no Muraji was Umayado's *shifu no jisha* (valet), and it is thought that Yasunoko no Muraji was sent there to manage Harima Ikaruga Temple. *Ryōiki* says that he was a member of the Ōtomo family of Uji in Nagusa *Kōri*, Ki Province. I believe that this Uji in Ki and the Uji in Ihibo *Kōri* in Harima—about which more will be said later—were linked through the Ōtomo family. There are many traces of the Ōtomo family in the Ki River valley, and it is well attested that the Ōtomo family extended outwards from southern Yamato all the way to the estuary of the Ki River. One Ujiko no Muraji Kō appears as the son of Ōtomo no Muroya in *Furu Yake Kafu*, a family tree of the Ōtomo lineage (a genealogy passed down among the shrine priests of Sengen Shrine in Yamanashi). From this we learn that this man was 'the founder of the Ōtomo Yanai'itsu no Muraji', and that the Ōtomo resided in and were charged with the control of one of the harbours at the mouth of the Ki River. The place name Uji remains in Uji at Nishi Nunochō, Wakayama-shi. 'Uji' is taken to mean the middle of an ait—a small island—in the estuary of the Ki River, and so is thought to refer to the land on a sandbank. It is where the Saiga Gobō (Saginomori Gobō)<sup>3</sup> Temple at Saginomori was located until it was moved to its present site in Eiroku 6 (1563).

### The Ōtomo family of Ihibo *Kōri*, Harima Province

The Harima Ikaruga Temple is not overtly referred to in *Harima Fudoki*, but the whole district of entries for Hira-kata *Sato*, Ōyake *Sato* and Ōta *Sato* in Ihibo *Kōri* covers present-day Taishi-chō. In the entry for Ōnoriyama (Hill) in Ōyake *Sato* it says that people of the Suguribe service group from Chiyo in Yamato Province were transplanted here during the reign of Queen Oharida Kawahara (Suiko) to develop paddy land around Suguribe Hill. So this might be an oblique reference in *Harima Fudoki* to the management of Harima Ikaruga Temple.

There is also the following record about land development in the entry for Ōyake *Sato*: 'Kamihako Hill, Shimohako Hill, Nahetsu, Augoda. In the reign of King Uji, two brothers called

<sup>1</sup> Translator's note: Prince Shōtoku, 574–622. His palace was at Ikaruga, present-day Nara Prefecture.

<sup>2</sup> Translator's note: 1 *chō* = approximately 1 hectare or 2.4 acres.

<sup>3</sup> Translator's note: also called Honganji Saginomori Betsuin, in Saginomori, Wakayama-shi.

Etakanashi and Ototakanashi, distant ancestors of the Uji no Muraji, requested land at Yofuto in Ōta *Mura*. While on their way there to construct paddy fields and transplant rice, a cook carried their cooking utensils on a shoulder-pole for them. The pole snapped here and their belongings fell to the ground. So the spot where their cooking pot fell was called Nahetsu ('Pot Inlet'); where the front boxful fell was called Kamihako Oka ('Upper Box Hill'); where the rear boxful fell was called Shimohako Oka ('Lower Box Hill'); and where the shoulder-pole fell was called Afukota ('Shoulder-pole Fields'). Ōyake *Sato* was in the vicinity of present-day Tenman in Ōtsu-ku, Himeji-shi, and it is said that there was formerly a low flat rise in the present residential built-up area that is presumed to have been the location of Kamihako Hill and Shimohako Hill. The dropping of the pot and boxes denotes that this land was developed here by divination of the will of the deities. Yofuto was at present-day Yoro in Katsuhara-ku, Himeji-shi, and includes the site of Yoro Hisagozuka Kofun, which is a keyhole-shaped burial mound dating from the beginning of the Kofun Period. A pot ink-inscribed with the name 'Ōtomo' was unearthed from the nearby Yoro and Yanagigase Archaeological Site. The pottery that turned up at this site was the result of a natural landslide, so exactly where it came from is unclear, but it appears to date from the early eighth century. The traces of the Ōtomo family in Yoro, Katsuhara-ku, are noteworthy. The Ōtsumo River leads upstream from Yoro to Ōta in Taishi-chō. According to the Ōta *Sato* entry in *Harima Fudoki*, the place name derives from a continental immigrant group called the Kure no Suguri who had come here from Ōta *Mura* in Nagusa *Kōri*, Ki Province, via Mishima in Settsu. (For more on the place name of Ōta in Harima, see Chapter 2: 'Land development in ancient times, based on the place name Ōta').

What we can point out in relation to Nagusa *Kōri* in Ki Province is that the 'Uji no Muraji' was one of the branches of the Ōtomo family that according to *Ryōiki* was present in Uji, Nagusa *Kōri*, Ki Province. Concerning the royal family of Prince Umayado (known collectively as *jōgūōke*) who expanded their influence through Harima, that branch of the Ōtomo who served the prince's family entered the land belonging to Ikaruga from the the Ōtsumo River valley, and were charged with developing paddy land in this district.

### **Kisumino and Inamino**

There are other traces of the Ōtomo family in *Harima Fudoki*. In the entry for Narahara *Sato*, Kamo *Kōri*, it says: 'Kisumino<sup>4</sup> is so-called because when the Ōtomo no Muraji family petitioned for these lands in the reign of King Homuda, he summoned Kuni no Miyatsuko Homuda Wake and questioned him about its topography. On that occasion, he replied "It is like an embroidered silk garment that has been stored in the bottom of a chest." Hence it was called Kisumino'. In other words, the land was surrounded by hills and hidden (*kisumeru*), as though laid in the bottom of a chest. Kisumino was at present-day Shimogishi-chō, Ono-shi. The expression 'stored in the bottom of a chest' refers to the shape of the flat valley being long and narrow like the bottom of a chest, being surrounded by hills on both sides when viewed from Kamoike looking towards Shimogishi. The vista of a '*no*' (patch of unreclaimed land) often denoted land where the slope levelled out along the sides of a valley. This could be developed for farming, providing water could be drawn to irrigate it. Presumably one or other of the Ōtomo family were dispatched here by the central government to supervise its reclamation. It has been pointed out that the Kuni no Miyatsuko Kuroda Wake was an influential local man, and that when such a local powerful person reported the state of the land to outsiders it signified his surrender of that land and his submission to those external authorities. So we can take this incident to signify the incursion of the Ōtomo's authority.

Kisumino is located at Shimogishi, Ono-shi, where the Kako River bends, and is at a little distance from the Ōtsumo River valley which is part of the Ibo River system. Where did the Ōtomo family who were transplanted to Kisumino come from? In Kako *Kōri* there are traces of the Ōtomo who are thought to have been under the control of the *jōgūōke* (Prince Umayado's relations). In the entry for Kako *Kōri* in *Harima Fudoki*, it says that Awawa *Sato* was so-called on account of the

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<sup>4</sup> Translator's note: *no* is often translated as 'field', but in this context it meant land that had yet to be reclaimed for agriculture; in other words, a natural grassland, meadow, heath or moor.

fact that a person by the name of Korime, the founding ancestor of the Ōtomo<sup>5</sup> no Miyatsuko, first cultivated this grassland and planted millet (*awa*) there. Awawa *Sato* was located on the river terraces of Inamino in present-day Inami-chō and Kakogawa-shi. Because they could not raise water to it, it was only suitable for growing millet in dry-fields. There is a story that this particular branch of the Ōtomo family with the title *miyatsuko* were descended from continental immigrants: they were under the authority of the Ōtomo family.

Going upstream from the estuary of the Kako River, it meanders as though encircling Inamino; the Minō River joins it from the east, and the Manganji River from the west, and just a little downstream of that confluence and on the right bank is where Kisumino was located. On the river terraces of the right bank is the land of Ōbe no Shō (Ōbe Manor), which was established in the twelfth century. The first documentation of the place name Ōbe *Sato* is also in the twelfth century, and it was probably the Ōtomo family on the opposite bank of the river at Kisumino who undertook the manor's development. The development of the tops of the terraces was in the Middle Ages, but reclamation of their lower levels that were near the flood plain (across present-day Shimo Ōbe-chō, Ono-shi) probably goes back to the ancient period.

### The Kako River and the *jōgūōke*

As regards this hypothesis that the Ōtomo family who served the *jōgūōke* (i.e. the royal family of Prince Umayado) were involved in the agricultural development of Inamino, the following record is enlightening. That is the entry in *Shoku Nihongi* for the fifth month of Tenpyō Shingo 1 (765 CE), in which Umagai no Miyatsuko Hitogami, a person of Kako *Kōri*, requests a change of his name. His founding ancestor Kamitsumichi no Omi Okinaga Karikama lived in 'Inamino, Kako *Kōri*' in the reign of King Nintoku. Karikama's sixth-generation grandson had been appointed *uma no tsukasa* ('Master of the Horse')<sup>6</sup> at the time of Jōgū Taishi (i.e., Prince Umayado/Shōtoku Taishi). Hitogami was granted his request to change his title from Umakai no Miyatsuko to 'Inamino no Omi'. As horse breeder and Master of the Horse, he probably belonged to a community with immigrant origins. It is thought that they were transplanted to Inamino as part of the *jōgūōke*'s strategy, and took over the task of Master of the Horse there under the authority of the Prince's family. In this we can see the traces of the *jōgūōke*'s reach into the Kako River valley.

When looked at in the above light, the ancient Kakurinji Temple in Kakogawa-shi is noteworthy. It has handed down a strong faith in Shōtoku Taishi: with its Taishidō (Taishi Hall) and its standing statue of the bodhisattva Kannon (Āryāvalakitesvara) dating from the Hakuō period,<sup>7</sup> this is indicative of how active this temple was in the late seventh century. Kakurinji is said to have been an offshoot of Shitennōji Temple in Ōsaka, and together with the Harima Ikaruga Temple it shows how faith in Shōtoku Taishi developed in Harima Province.

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<sup>5</sup> Translator's note: Whereas the graphs for the Ōtomo family are generally 大伴, in this case they are written as 大部, which is sometimes also glossed as Ōbe. This is significant as regards the following discussion.

<sup>6</sup> Translator's note: This translation indicates a comparable role, practical and ceremonial, that has been important in several European monarchies off and on since Roman times; in ancient Japan the position emulated that of China and the Korean peninsula, where it is said to have been instigated in the Western Zhou dynasty (1045–771 BCE).

<sup>7</sup> Translator's note: Hakuō period, 673–686.