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FUJIWARA HOUSE BIOGRAPHY: CONTINENTAL PROTOTYPES

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Abstract: The purpose of this article is to research the continental prototypes for Fujiwara-no Kamatari Biography (the main part of “Toshi Kaden”/“The Fujiwara House Biography”). Kamatari was the key political figure of his time and one of the Japanese statehood fathers. Whereas the Chinese prototypes are well investigated, we could not say so about the Korean ones. However, Kamatari is compared with both Chinese and Korean statesmen. It is for this reason, that the paper focuses on the analysis of the possible Korean prototypes.

Keywords: *Toshi Kaden*, Fujiwara-no Kamatari, Kim Yusin, Asuka and Nara periods, Silla.

The Fujiwara House Biography (*Toshi Kaden*, 藤氏家伝) is a text remarkable in many ways. First of all, it is the only surviving example of the ancient genre of “family biographies” (*Kaden*, 家伝) in Japan¹, which is why *Kaden* usually implies the Fujiwara House Biography. *Toshi Kaden* was composed in the early 760th by Fujiwara-no Nakamaro (706-764) and monk Enkei (?-?).

Secondly, this is the story of the powerful Fujiwara clan (or, to be more exact, its southern branch), which played a key role in the history of Japan for several centuries. Thirdly, much of the first *Kaden* scroll is devoted to Fujiwara-no Kamatari (614–669), the founder of the Fujiwara

¹ It was fully translated into German [Hermann 1941; Hermann 1942] and partially (the first scroll) into English [Bauer 2017; Bauer 2018]. For Russian translation see: [Sakharova 2006].

clan and a founding father of the reforms of the second half of the 7th century. Fourthly, Kamatari's great-grandson, Nakamaro, a major 8th century statesman, who made a breathtaking career, took a spectacular fall, and was executed as a rebel on the shore of Lake Biwa, was one of the *Toshi Kaden* authors. Nakamaro's head was cut off and brought to the capital in an act of unprecedented reprisal on a noble family's offspring.

Two scrolls have survived: the first one contains a detailed narrative of the life of Kamatari and briefly tells the life of his son Joe (?–665), and the second presents the biography of Fujiwara-no Muchimaro (680–737), the father of Fujiwara-no Kamatari. Several copies of *Toshi Kaden* have been preserved, the oldest of which are dating back to the end of the 12th century. Most documents copy the first scroll with the Kamatari biography (some are missing the Joe biography). There is no doubt that the text was known to aristocrats, primarily, members of the Fujiwara clan. Mentions of and quotes from *Kaden* can be found in sources dating back to 11th–12th centuries [Sakharova 2006, p.196].

The popularity of *Kaden*, especially the Kamatari biography, is rooted in its glorification of the Fujiwara clan and the high erudition of authors. Japanese researchers indicate that the authors had a profound knowledge of the Japanese official chronicles *Nihon Shoki* (the Chronicles of Japan, 720), and Chinese sources, primarily *Han Shu* (the History of the Former Han) by Ban Gu (32–92), *Hou Han Shu* (the History of the Later Han), which covers a period from the 1st century to the early 3rd century, and is ascribed to Fan Ye (398–446), and *Shi Ji* (Records of the Grand Historian) by Sima Qian (circa 145–86), which covers the period from the mythical emperors to the reign of Wu-di (141–87). Researchers have found direct and indirect quotations from 20 Chinese canonical, historical, literary, and philosophical works in the Kamatari's son Joe epitaph alone (comprising 220 characters) [Ma Jun 2007].

This article studies the central part of the document, the Kamatari biography, whose authorship is attributed to Fujiwara-no Nakamaro. Basically, the Kamatari biography does not contradict *Nihon Shoki*, and

even copy it precisely in many cases. Yet many paragraphs demonstrate a higher degree of originality, and some are missing in *Nihon Shoki*.

The primary objective of the article is to attempt to identify continental prototypes of Kamatari's image and to trace the components from which the image of one of the "founding father" of the ancient Japanese state was composed.

One has to note that borrowings from the Chinese chronicles, above all *Han Shu*, are rather well studied by Japanese researchers [Okimori 1999; Yajima 1999]. According to the researchers, the author of the Kamatari biography actively referred to the biography of Zhang Liang (?–168 BC), associate of the Western Han Dynasty (206 BC – 8 AD) founder, Emperor Gao-zu (206–195 BC) of *Han Shu*, as well *Basic Annals* of the emperor Gao-zu period from *Han Shu* and *Shi Ji*.

The biography compares Kamatari to a number of acclaimed Chinese statesmen, in all cases referring to the founders of new dynasties (Zhou, Han, Tang) and their close associates. That is, it proceeds from the Confucian concept, according to which a "exemplary person" (*junzi* 君子) helps a sacred sovereign to govern the country. In this biography, the ideal pair is emperor Tenji (668–671) and Kamatari. In the opinion of Nakamaro, the ideal reign of Tenji-Kamatari corresponds to the political tandem of Junnin (758-764)-Nakamaro [Sato Makoto 1999].

Emperor Tenji said in his decree on the occasion of Kamatari's death: "King Wen [founder of Zhou dynasty – *E.S.*] appointed Shang Fu² and the founder of the Han had Chang Liang [or Zhang Liang in pinyin romanization system³ – *E.S.*] as his minister. Isn't this just like the two of us?"⁴ [Bauer 2017, p. 493].

² Shang Fu is another name of Lu Shang (Tai Gong Wang), the father of Wen Wang and the teacher of his successor, Wu Wang.

³ Here and below is used pinyin romanization system for the Chinese names and toponyms. In cases when in cited translations of the sources is used another system, pinyin spelling is given in parentheses.

⁴ Henceforth Toshi Kaden quotes from [Bauer 2017]. Annotated Japanese version [Toshi Kaden 1999;]. Russian translation [Sakharova 2006].

Kamatari is compared to both Chinese and Korean statesmen. Yet most of ideal Chinese sovereigns and exemplary persons, lived in the ancient era, and every Korean statement referred to in the biography were Kamatari's contemporaries. First of all, the remarkable Korean politician and military commander of Silla and a key figure of the epoch of unification of Korean, Kim Yusin⁵ (595–673). Just like Zhang Liang, Kim Yusin was twice mentioned in the biography.

The future emperor, Tenji, said: “I have heard that ‘The Great Tang had Wei Zheng⁶, Koguryō had Kae Kim⁷, Paekche had Song Chung⁸, and Silla had Su Sun [i.e. Kim Yusin – *E.S.*].’ Each one protected their state and their fame reached ten thousand li. These were all great men in their country, and their wisdom and strategy surpassed ordinary men. Compared to our Minister of the Interior, these people would reach below his middle. How could they compete with him?” [Bauer 2017, p. 490]

One more reference: “In the 9th month of autumn of the 7th year, Silla sent tribute. The Great Minister thereupon offered the high official of Silla [Yusin – *E.S.*] a ship as gift through the official Kim Tong Won” [Bauer 2017, p. 491].

The reference to the gift to Kim Yusin is also mentioned in *Nihon Shoki* (Tenji 7-9-26, 668): “26th day. Nakatomi no Naijin sent the Buddhist priests Hōben and Shimpitsu to present a ship to the Tè-kak-u Yu-sin, Prime Minister of Silla. It was delivered to Tong-wōn and his companions”

⁵ Here and below McCune–Reischauer romanization system for the Korean language is used. There are several romanization systems for the Korean language in use, so the unification is impossible. In cases when in cited translations of the sources is used another system, spelling in McCune–Reischauer romanization system is given in parentheses.

⁶ Wei Zheng (580–643) is a renowned high official of the early Tang epoch, who served in the court of Gao-zu (618–627) and Tai-zong (627–650).

⁷ Yōn Kaesomun (?–666) is a statesman and military commander of Koguryō. In 642, Kaesomun killed the Koguryō sovereign and practically started to govern Koguryō. His biography was included in Kim Busik's *Samguk sagi*, but Korea traditionally views Kaesomun as a rebel [Kim Busik 2002, vol. 3, p.191-192].

⁸ Japanese commentators tentatively presume it could be Kwisil Pok-sin (?-663), repeatedly mentioned in *Nihon Shoki*, but Russian expert on Korea V.M. Tikhonov believes Song Chung means Song Chung (?-656), a loyal subject of the last Paekche sovereign, Uija (642-660). Song Chung was slandered and died in prison (oral information).

[Nihongi: Chronicles of Japan... 1972, p. 289] (In Russian see: [Nihon Shoki 1997, vol. 2, p. 202]. Japanese commenters note similarity between several fragments of the Kamatari biography and *Samguk sagi* (History of the Three Kingdoms, 1145): the Kim Yusin biography and a fragment of the *Silla Annals* of the *Samguk Sagi*. The author of *Samguk sagi*, Kim Busik (1075–1151), noted that the biography of Kim Yusin was composed by his great-grandchild and comprised of ten juans (chapters). Kim Busik abridged the document to ten chapters. The dates of life of Kim Yusin's great-grandchild are unknown⁹. Presumably, the biography was written in the second half or the end of the 8th century¹⁰. In 630–40s, Silla saw the establishment of a group led by Ch'unch'u (later known as T'aejong-Muryŏl (654–661)) and Kim Yusin, which pursued an active expansionist policy. The activity of Ch'unch'u and Kim Yusin dated back to the period of two female sovereigns Sŏndŏk (632–647) and Jindŏk (647–654), and Ch'unch'u ascended the throne in 654. In 647 Ch'unch'u arrived to the Yamato court as a hostage [Nihon Shoki 2005] (Taika, 3–12–last day, 647; Jito, 3–5–22, 689). Apparently, amid the military and political instability on the Korean Peninsula (in 642, Kaesomun came to power in Koguryŏ, and in 644 Tang forces invaded Koguryŏ), Ch'unch'u was seeking diplomatic and military support of Yamato. As early as in 648, Ch'unch'u and his son headed for the Tang Chang'an capital to meet with Emperor Tai-zong (627–650) and to ask for assistance of the mighty neighbor.

It is highly probable that Kamatari was personally acquainted with Ch'unch'u, who became the sovereign of Silla in 654.

The table in the appendix indicates similarities between *Toshi Kaden*, Japanese sources *Nihon Shoki* and *Shoku Nihongi*, Chinese *Shi Ji*, *Han Shu*, and *Hou Han Shu*, and Korea's *Samguk Sagi* (Table 1. Similarities in the Kamatari Biography and Japanese, Chinese, and Korean sources). For the purpose of convenience, we used the modern division of the Kamatari biography. One also has to note that Japanese

⁹ For the research of the Kim Yusin's biography see: [McBride II 2013, pp. 497-535]

¹⁰ Kim Yusin's biography was translated into Russian by V.M. Tikhonov [Tikhonov 1998; Kim Busik 2002, vol. 3].

commentators have found similarity with the Kim Yusin's biography and information about Yusin given in the *Silla Annals* of the *Samguk sagi* (Part 6, King Munmu) [Kim Pusik 2012, pp.181-183] only in three fragments — 1, 6, 9, while we believe the actual number of similarities is larger. Eight fragments (1, 2, 6, 9, 29, 33, 34, 41) have similarities with the Kim Yusin's biography. We will analyze them in detail in the light of similarities with *Shi Ji* and *Han Shu* (Appendix. Table 2. Similarities between the biographies of Kamatari, Kim Yusin, and Zhang Liang).

The biographies of Kim Yusin and Kamatari have the following similarities (Table 2).

1. The miraculous birth: Kim Yusin was born 20 months after conception, Kamatari — 12 months after conception (fragment 1).

2. The knowledge of secret martial art: Kim Yusin received instructions from an old Taoist, and Kamatari learned by heart the “*Six Secret Teachings*” military treatise allegedly written on the orders from Tai Gong, an associate of Zhou's King Wen and King Wu (fragment 2).

3. The alliances made between Kim Yusin and prince Ch'unch'u (later known as King T'aejong-Muryŏl (654–661) — *E.S.*), and between Kamatari and Prince Naka-no Oe (the future Emperor Tenji, 668-671) while playing a game of kemari¹¹ (fragment 5).

4. The elder sister of Kim Yusin missed her chance to marry Ch'unch'u (future King T'aejong-Muryŏl), the younger sister of Kim Yusin becomes Ch'unch'u's wife and mother of King Munmu (661–681). The elder daughter of Yamada-no Omi, an ally of Kamatari and Naka-no Oe, missed her chance to marry Naka-no Oe (the future Emperor Tenji), and the younger daughter of Yamada-no Omi becomes the mother of future Empress Jito (690–697) (fragment 9).

5. In 668, the Tang Emperor Gao-zu “sent to Yusin a decree, in which paid tribute to his [merits] and invited him to the [Tang] court”.

¹¹ Mari or Kemari is a game of ball, in which players must keep the ball in mid-air as long as they can by kicking it with their legs.

The king of Koguryō (whose name is not mentioned!) sent a message to Kamatari to laud his virtues (fragment 29).

6. The house of terminally ill Kim Yusin is visited by King Munmu; Kim Yusin gives him instructions on governing the country, and the crying king accepts them. The house of terminally ill Kamatari is visited by Emperor Tenji; Kamatari asks for a modest funeral, and Tenji chokes back tears (fragment 33).

7. In 660, King T'aejong-Muryōl appointed Yusin to the supreme position and grants him the highest rank, and in 668 King Munmu grants Yusin an exclusive rank (*taedae seobalhan*), established specially for him. Emperor Tenji awarded the supreme rank and position of the Chief Minister to Kamatari shortly before his death (*daijo daijin*; in fact, the position was established two years after Kamatari's death, in 671) (fragment 34).

8. The king ordered his officers "to erect a stele recording Kim Yusin's meritorious works". Paekche monk Sat'aek Somyōng made the inscription on the stele to keep Kamatari's glory alive (fragment 41).

Thus, the intricate Chinese figurativeness and phraseology conceals the profound similarity with the Korean prototype at the level of narrative and key moments of Kamatari's biography. Considering that crucial moments of Kamatari's biography coincide with *Nihon Shoki*, one could also presume that the biography of Kamatari based on the Korean prototype was written by the time *Nihon Shoki* was composed. As for the Chinese prototype (Zhang Liang), it looks like the biography of Zhang Liang and information about Gao-zu from *Shi Ji* and *Han Shu* was used extensively in composing Kim Yusin's biography.

This is proven by the story of initiation into the art of war miraculously given by an old Taoist (Table 2, fragment 2). Yusin's biography has a moment coinciding with the early days of Gao-zu. "At this time, Yusin was the military governor of Amnyang-ju and often spent months drinking wine and playing music as if he had no interest in military matters" [Na, You, Shin 2018, p. 220].

Shi Ji says the following about Gao-zu: “He treated all the other officials in the office with familiarity and disdain. He was fond of wine and women and often used to go to Dame Wang’s or old lady Wu’s and drink on credit” [Sima Qian 1993, p. 78; in Russian see: Sima Qian 2003, vol. 2, p. 157]. The use of Zhang Liang’s image in writing the biography of Kim Yusin looks quite logical. Kim Yusin was mostly known as a military commander, and a standard phrase in his biography is “10,000 heads of [enemies] were chopped off.” In contrast to Yusin, Zhang Liang never took part in battles due to his poor health, but was a remarkable tactician and strategist, and Gao-zu won many victories thanks to his recommendations and advice.

As known, Kamatari scored no military victories. Moreover, during his time Yamato joined a military confrontation on the Korean Peninsula on the side of Paekche and against the coalition forces of Silla and Tang. In 661–668, three expedition corps were sent to Korea (5,000 men in 661, and 27,000 men in 663), to help Paekche, an ally of Yamato. As a result of several defeats, the worst of which was the sea battle of Paekgang chōnt’u in 663, the corps ingloriously returned to the home country. It is known that Kim Yusin personally led Silla’s main forces in numerous military operations. *Toshi Kaden* makes no mention of the defeat of the Yamato forces.

So, the chain of ideal Confucian pairs of “sovereign-subject” looks as follows: Gao Zu – Zhang Liang, Ch’unch’u – Kim Yusin, Tenji–Fujiwara-no Kamatari.

The question is what is behind this strong “Korean trace”, hidden by multiple Chinese quotations. An answer to this question would require a separate research, but the preliminary ideas are as follows.

In Kamatari’s times, Yamato was actively engaged in the affairs evolving on the Korean Peninsula, which was manifested, among other things, at the level of personal relations. It seems that Kamatari personally knew well Ch’unch’u, the future king of Silla. Meanwhile, Kim Yusin was a descendant of Karakkuk, a clan in the small proto-state Kaya (Mimana), which traditionally maintained close contacts with Yamato.

People with origins on the Korean Peninsula (including re-settlers) played a huge role at the early stage of the formation of the Japanese statehood. It seems that the first systematized information about Kamatari used by the authors of *Nihon Shoki* and *Toshi Kaden*, was recorded by a person who comes from the Korean Peninsula. It could be a Koguryō monk named Doken. He is the author of *Nihon Seiki* [The Records of Japanese Generations (Sovereigns)], which did not survive but which was frequently quoted by *Nihon Shoki*. This is what *Nihon Shoki* says about Kamatari's death:

"The "Nihon Seiki" says: — "The Naidaijin died at the age of fifty in his private residence. He was removed for temporary burial to the south of the mountain. Oh! cruel Heaven! that could not bring itself to leave this aged man! Alas! what sorrow!" The inscription on his tomb says that he died at the age of fifty-six" [Nihongi: Chronicles of Japan... 1972, p. 292].

The authorship of the Joe epitaph is also ascribed to Doken. Despite Japan's close and intensive contacts with the states of the Korean Peninsula, and after their unification by Silla – with the Unified Silla, Japanese-Korean relations were never problem-free. The only exception was the reign of Tenmu (673–686), when Silla, unrecognized by the Tang, needed an ally and pledged to be Yamato's vassal. There was a period of thaw in Silla-Yamato relations. Yamato sent an embassy to the Tang in 669; no other embassies were sent to China until 701. Meanwhile, Silla sent embassies to Yamato almost every year during the Tenmu reign; there were eight embassies from Yamato to Silla between 670 and the end of the century (in 670, 675, 676, 681, 684, 687, 692, and 696).

To my knowledge, Japan historians tend to disregard the following statement made by *Samguk Sagi* about the embassy sent from Yamato in 670: "The state We (Chinese "Wa", Japanese "Yamato" – *E.S.*) had been renamed Nihon. They [the Japanese] said it was named so because of the state's location close to the place where the Sun rises." (The Silla Annals, 12th month, 670) [Kim Busik 2001, vol. 1, pp. 179, 109]. The

information given by *Samguk sagi* is confirmed by *Nihon Shoki*'s records of an embassy sent to Silla in 670 [Nihon Shoki. Tenji, 9–10–1, 670]. Meanwhile, Japanese historians believe that the first mentioned of the new name of the country (Nihon) was the record made in the Chinese chronicles *Jiu Tang Shu* (945), which said it was the name of the country given by Ambassador Awata-no Mahito in 702. It is generally assumed, that the country started naming itself Nihon during the reign of Tenmu. The opinion of South Korean historians, according to which the new name was reported by an ambassador who came from Yamato to Silla in 670, is disregarded¹².

Later on, Japan-Silla relations were mostly deteriorating: Japan insisted on the subjugated position of Silla as a vassal, and Silla wanted the two states to have an equal status, which caused numerous diplomatic scandals [Sakharova 2012, pp. 20-24]. An aggravation of Japan-Silla relations was also characteristic of the period of political dominance of Fujiwara-no Nakamaro, who is believed to be the author of the Kamatari biography. In 759, he ordered to start preparations for a military invasion of Silla (*Shoku Nihongi*, *Tempyo Hoji*, 3–6–18, 759) [Shoku Nihongi 2005, vol. 3, p. 321]. His plans did not come to fruition: Nakamaro was deposed in 764. However, due to anti-Silla sentiments intensified in the later period, Japan severed official contacts with Silla (the last Japanese embassy was sent to Silla in 779) and terminated trade relations in the end of the 9th century. Since then, exchanges with the mainland were brokered by Chinese merchants.

Compared with the corresponding fragments of *Nihon Shoki*, *Toshi Kaden* gave a more Chinese-style description of the Kamatari biography. Given the increasing anti-Silla feelings of the Japanese ruling elite, the vagueness of the Korean prototype is understandable: after all, the Japanese leadership viewed Silla as a state hostile to Japan.

¹² Using the occasion, I'd like to thank V.M. Tikhonov for kindly advising me on this and other matters.

Table 1.
Congruence of Kamatari Biography with Japanese,
Chinese, and Korean sources

Legend:

x — no match (only for *Nihon Shoki*);

(+) — borrowing of some phrases or paraphrases from *Shi Ji*, *Han Shu*, and *Hou Han Shu*;

+ — matches with a significant degree of *Kaden's* originality;

++ — significant semblance;

+++ — practically complete match.

№ III	Kamatari Biography fragment	Nihon Shoki	Shoku Nihongi	Shih Ji	Han Shu	Hou Han shu	Samguk sagi
1.	Birth at the Fujiwara mansion	x			+		+
2.	Kamatari's character	x			+	+	+
3.	Man of outstanding moral qualities and knowledge	x	+	+	+	+	
4.	Decline of Imperial House	+		(+)	(+)		
5.	Prince Karu	+++					
6.	Naka-no Oe	+++		+	+		++
7.	Elimination of Yamashiro-no Oe	+++			+		
8.	Marriage	+++					
9.	[Yamada-no Omi] offers marriage with his younger daughter	+++					++
10.	Elaboration of joint plan	+		(+)		(+)	
11.	Plot to kill Iruka	+++					
12.	Iruka invited [to the empress]	++					
13.	Message from 3 Korean states	++					
14.	End of message reading	++					
15.	Killing the Iruka	++					

№ III	Kamatari Biography fragment	Nihon Shoki	Shoku Nihongi	Shih Ji	Han Shu	Hou Han shu	Samguk sagi
16.	Treacherous rebels yet to be subdued	++					
17.	Escape of rebels	++					
18.	Eradiation of rebellion and vice	+		(+)	(+)		
19.	Naka-no Oe gives up his throne	++					
20.	Noble man loyal to his word	x					
21.	Daikin rank awarded	+		(+)		+	
22.	Extraordinary rank awarded	+	+				
23.	Daishiki rank awarded	x	+	(+)	(+)		
24.	External affairs	++					
25.	Response from deities	x		(+)			
26.	[Heir] puts on white clothes and starts to rule	++					
27.	Remarkable wise men	+		+	+		
28.	Heir starts to rule	x				(+)	
29.	Message from Koguryō king	x				+	+
30.	Blessed reign	+		(+)			
31.	Omi admonishes sovereign	x		(+)	(+)		
32.	Modification and endorsement of laws	+	+	(+)	(+)		
33.	[Sovereign] enquires about illness	+++					++
34.	Fujiwara-no Asomi	+++					+
35.	Death at the Afumi mansion (Tenji's order)	++		(+)			

№ III	Kamatari Biography fragment	Nihon Shoki	Shoku Nihongi	Shih Ji	Han Shu	Hou Han shu	Samguk sagi
36.	Ship and oars sink (Tenji's order continuation)	x	+	+	+		
37.	Tushita kingdom (Tenji's order, end)	+					
38.	Burial	x	+			(+)	
39.	Cremation in the Yamashina-dera temple	x					
40.	Honoring three treasures	x	+				
41.	Reason why they built the tomb stone	x					+

Table 2.
**Congruence between the Kamatari biography
and biographies of Kim Yusin and Zhang Liang**

Kamatari biography Fragment	Kamatari Biography ¹³	Samguk sagi ¹⁴	Han Shu, Shih Ji ¹⁵
1. Birth at the Fujiwara mansion	<p>“His forebears de- scended from Ame no Koyane no Mi- koto...”</p> <p>“While still inside Lady Ōtomo's womb, his crying voice was heard from the outside and he was born after twelve months”</p>	<p>“...Yusin's stele reads, “[He was] Xuanyuan's (A legendary Chi- nese ruler, the Yellow Emperor 黃帝) descendant”</p> <p>Kim Yusin's mother “dreamt that a boy clad in golden armor floated into her room on a cloud. Soon afterwards, she was pregnant, and after twenty months gave birth to Yusin” (Samguk sagi, Chapter 41)</p>	

¹³ [Bauer 2017].

¹⁴ Kim Yusin Biography (volumes 41–43) [Na, You, Shin 2018; in Russian see: [Kim Busik 2002] and the Silla annals of the Samguk sagi (book 6) [Kim Pusik, 2012]

¹⁵ Shi Ji quoted by [Sima Qian 1993], Russian translation [Sima Qian 2003]. Han Shu quoted by [Han Shu 2004; Han Shu. Le chuan 1991].

Kamatari biography Fragment	Kamatari Biography	Samguk sagi	Han Shu, Shih Ji
<p>2. Kamatari's character</p>	<p>“He often read Tai Gong’s Six Secret Teachings, and there wasn’t a single verse he could not repeat and recite”</p>	<p>Kim Yusin met with an old Taoist who taught him his art. “He remained there for four days until suddenly an old man, clad in hemp garments, came [up to him] and said, “This is a frightful place with lots of poisonous insects and ferocious beasts. Why did you come and stay here by yourself, my noble youth?” [Kim Yusin] said, “Sir, where do you come from? May I hear your venerable name?” The old man said, “I do not stay anywhere. I move or stay as conditions allow. My name is Nanseung.” Upon hearing this, Lord Yusin realized that he was no ordinary man. He prostrated himself twice and approached the old man saying, “I am a man of Silla. Seeing my country’s enemies has caused my heart to ache and my head to hurt. That is the reason I came here. I only hoped to come across something. I beseech you, Sir, show compassion for my earnest sincerity and give me a prescription [for the ills of my country]”</p> <p>The old man was quiet and uttered not a word. Lord Yusin wept and implored him tirelessly, six or seven times. Finally, the old man spoke and said, “You are but a youth, yet determined to annex the three kingdoms.</p>	<p>Zhang Liang met an old man, from whom he received Tai Gong’s Six Secret Teachings (Han Shu, the biography of Zhang Liang)</p>

Kamatari biography Fragment	Kamatari Biography	Samguk sagi	Han Shu, Shih Ji
		<p>How brave!" Then, as he gave him a secret method, he continued, "You mustn't pass this on Having thus spoken, the old man took leave and walked for about two ri. Yusin pursued him, but he was nowhere in sight. There was only a light on the mountain top. It was radiant and shone in five colors" (Samguk sagi, Chapter 41).</p>	
<p>3. Man of outstanding moral qualities and knowledge</p>	<p>[Master of the Dharma Min told]: "Among those who entered my hall, there is none like Soga no Tairō. However, your spiritual and knowledgeable appearance in reality supersedes this man. I beg you, be careful."</p>		<p>"Since my youth," said Master Lü, "I have been fond of reading faces. I have read many faces, but none with signs like yours. You must take good care of yourself, I beg you..." (Shi ji 8: The Basic Annals of Emperor Kao-tsu [Kao-tsu = Gao-zu in pinyin romanization system – E.S.]</p>

Kamatari biography Fragment	Kamatari Biography	Samguk sagi	Han Shu, Shih Ji
5. Prince Karu	“...Prince Karu knew his ingenuity was grand and his knowledge surpassed the others. He specially had his favorite consort serve and feed him morning and evening, and his lodging, drink and food were quite different from what normal people received”		“Master Lü was very surprised and got up and came to the gate to greet him. Master Lü was very good at reading people's faces and when he saw Kao-tsu's features he treated him with great honor and respect and led him in to a seat” (Shi ji 8: The Basic Annals of Emperor Kao-tsu)
6. Naka-no Oe	A union made between Kamatari and prince Naka-no Oe (later known as emperor Tenji) during a game of kemari. “If the Great Minister wanted to select someone, going through the entire royal family, then only Naka no Ōe	A union made between Kim Yusin and Prince Ch'unch'u (later known as King T'aejong-Muryŏl) during a game of kemari. “...Yusin was playing kick-ball (kemari – E.S.) with Lord Ch'unch'u and stepped on sash on Ch'unch'u's garment pulling it off. Yusin said, “Fortunately, my house is nearby, please come over and we will mend the sash” (The Silla annals of the Samguk	Zhang Liang brings a shoe to an old Taoist who intentionally tossed it from the bridge (Han Shu, the biography of Zhang Liang). The daughter of Lü Kung

Kamatari biography Fragment	Kamatari Biography	Samguk sagi	Han Shu, Shih Ji
	<p>was ingenious and heroic and able to rise in rebellion. However, there was no occasion for the Great Minister to meet him. By chance, he encountered him at the kemari court, when Naka no Ōe's shoe fell off through contact with the ball. The Great minister took it up and presented it to him respectfully. Likewise, Naka no Ōe received it with respect. From that moment, they were each other's friend and together they were like fish and water"</p>	<p>sagi, book 6) [Kim Pusik 2012]. "The Great King sobbed and said, "I need you as much as a fish needs water. If something unavoidable happens, what should I do with these people and this country?" (Samguk sagi, Chapter 43)</p>	<p>married Kao-tsu and became Empress Lü (Shi ji 8: The Basic Annals of Emperor Kao-tsu).</p>
<p>7. Elimination of Yamashiro-no Oe</p>	<p>"When Okamoto ascended the throne as sovereign, all ministers said there was strife between nephew and uncle" "It gradually became apparent at the court that the tranquil Han had fallen into disarray</p>		<p>"There are disagreements between Buwang from Jiuqiang (Qing Bu, an associate of Liu Bang), a courageous military commander from</p>

Kamatari biography Fragment	Kamatari Biography	Samguk sagi	Han Shu, Shih Ji
	and the savagery and arrogance of Dong Zhuo had already appeared in the country”		Chu, and Hsi-ang-wang”. (Han Shu, the biography of Zhang Liang)
9. [Yamada-no Omi] offers marriage with his younger daughter	“In the third month of spring, when a hundred carriages went out to meet them, his younger brother Muzashi abducted the bride and took off. Yamada no Omi was distressed and afraid, not knowing what had to be done. His younger daughter was at his side, saw her father’s grieving complexion and asked: “Why are you so sad?” Her father explained his reasons. His younger daughter said: “I might not possess Xi Shi’s complexion but I do have the spirit of Mo Mu. Please, choose me and give me to him.” Her father was delighted and eventually presented his younger daughter”	The elder sister of Kim Yusin refused to mend clothes of Prince Ch'unch'u, but the younger sister did. She married Prince Ch'unch'u (later known as king T'aejong-Muryŏl) and gave birth to Munmu. “...older sister dreamt that she climbed and sat on the top of Mount Sŏhyŏng where she urinated and it flowed to all corners of the country. The younger sister playfully said, “I would like to buy your dream”. And so she gave her brocade skirt as the price of the dream. Several days later, Yusin was playing kick-ball (kemari – <i>E.S.</i>) with Lord Ch'unch'u and stepped on sash on Ch'unch'u’s garment pulling it off. Yusin said, “Fortunately, my house is nearby, please come over and we will mend the sash”. And so they went together to his house. As wine was served he [Yusin] casually called his sister Pohŭi to bring a needle and thread to sew. For some reason the older sister did not appear, but younger sister came forward to sew it on. Lightly made up	The daughter of Lü Kung married Gao-zu and became Empress Lü.

Kamatari biography Fragment	Kamatari Biography	Samguk sagi	Han Shu, Shih Ji
		and neatly dressed, her beauty dazzled those around her. Ch'unch'u on seeing her was delighted, requested marriage, and completed the ceremony (The Silla annals of the Samguk sagi, book 6) [Kim Pusik 2012].	
25. Response from deities	”When the seventh month of autumn arrived, the condition of the sovereign deteriorated. The Great Minister harbored fear in his heart, prayed to the gods and relying on the Three Regalia he passionately sought the longevity of her life. He was blessed by the statue of the Buddha, who reached out his arm and as in a dream Kannon herself appeared floating in the air; the manifestation of holiness was apparent”	“Suddenly a large shooting star fell on the enemy’s camp along with heavy rains, thunder, and lightning. The enemy soldiers, perplexed and frightened, lifted the siege and ran away. Before this, when Yusin heard that the enemy had encircled the fortress, he said, “Now that our men’s strength is exhausted, we must rely on divine intervention.” He went to a monastery, where he built an altar and prayed. Just then the heavens shook and all the people said that his complete sincerity moved Heaven” (Samguk sagi, Chapter 42).	
27. Remarkable wise men	“At that time he spoke to his personal attendants: “I have heard that ‘The Great Tang had Wei Zheng, Koguryō had Kae Kim, Paekche had		There is a similar passage in Shi Ji, 92 (Huaiyin Biography) (Shi Ji 92)

Kamatari biography Fragment	Kamatari Biography	Samguk sagi	Han Shu, Shih Ji
	<p>Song Chung, and Silla had Su Sun.” Each one protected their state and their fame reached ten thousand li. These were all great men in their country, and their wisdom and strategy surpassed ordinary men. Compared to our Minister of the Interior, these people would reach below his middle. How could they compete with him?”</p>		
<p>28. Heir starts to rule</p>			
<p>29. Message from Koguryō king</p>	<p>“Therefore, the king of Koguryō sent a letter to the Minister of the Interior: “I believe that the Great Minister’s wind of benevolence blows from afar, and his immense virtue stretches widely. You declare the sovereign will instruct the people for a thousand years, and his fragrant scent will spread ten thousand li. You became the pillar of the state and constructed floating bridges among its</p>	<p>In 668 Tang emperor Gao-zu “sent a decree to Yusin, praising and rewarding him. Furthermore, he instructed Yusin to come to the imperial court. However, in the end, this did not happen. The decree was preserved in Yusin’s household but was lost by the fifth generation” (Samguk sagi, Chapter 43).</p>	

Kamatari biography fragment	Kamatari Biography	Samguk sagi	Han Shu, Shih Ji
	<p>people. You are looked upon by the entire country and you are wanted by the common people. People hear you from afar and clap their hands out of joy. Their happiness spreads and truly deepens.”</p>		
<p>33. [Sovereign] enquires about illness</p>	<p>“...the Great Minister weakened, became ill and finally his illness turned very serious. The sovereign proceeded to his private residence and inquired about his illness. ... Thereupon the sovereign stated: “If you are thinking about something, then I should hear it.” The Great Minister replied: “Your servant cannot be prompt now, what should I actually say? However, regarding my funeral, I request simplicity to be used. In life, I did not have merit for the country in war, why should my death result in labor for the people?” The sovereign’s throat choked and distressed he could not control himself”.</p>	<p>“About ten days after that event, Yusin became bedridden with an illness and the Great King personally paid a visit”. (Samguk sagi, Chapter 43) “The king wept and took the words to heart”. (Samguk sagi, Chapter 43)</p>	

Kamatari biography Fragment	Kamatari Biography	Samguk sagi	Han Shu, Shih Ji
34. Fujiwara-no Asomi	<p>The sovereign sent his younger brother, the crown prince of the eastern palace, to his house to state: “When one reflects upon previous ages from a distance, then through time and generations there were not just one or two servants of a sovereign who conducted the policy. However, if one considers the accomplishments of their efforts, they did not do as well as you did. It is not merely we who have affection for you. Sovereigns of later generations will truly bless your descendants. Not forgetting and not dismissing, answering your good deeds widely and deeply. Having heard your sickness has become heavier, our hearts hurt more and more. We confer upon you the rank you should hold.” Then, he received the Brocade Cap, was promoted to the position of Dajōdaijin and his line became the “Fujiwara Asomi.”</p>	<p>In 668, sovereign Munmu gathered together dignitaries, and called merits of Yusin unprecedented. With their consent he grants Yusin the exclusive highest rank (taedae seobalhan), 500 homesteads, a palanquin, a staff, and the right not to bow to the sovereign. (Samguk sagi, Chapter 43).</p>	

Kamatari biography Fragment	Kamatari Biography	Samguk sagi	Han Shu, Shih Ji
35. Death at the Afumi mansion (Tenji's order)	“The sovereign wept and was very distressed. Court was suspended for nine days”	“The Great King learned of his [Yusin's], death and was shaken with grief” (Samguk sagi, Chapter 43).	
41. Reason why they built the tomb stone	“There was a man from Paekche named Sataku Seimei (=Sat'aek Somyong in McCune–Reischauer romanization system – <i>E.S.</i>) with the rank of Lesser Purple Cap who was unrivalled in talent and thinking, and during his life the foremost in composition. He was pained that the Great Minister's reputation was not passed on, that his wisdom and virtue would hollow out and perish. Therefore he composed an epithet”	“There, the officer in charge was ordered to erect a stele recording Kim Yusin's meritorious works” (Samguk sagi, Chapter 43).	

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