



## Hoori

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(Redirected from Hohodemi)

For other uses, see [Hoori \(disambiguation\)](#).

**Hoori** (*hoori no mikoto*), also known as Hikohohodemi no Mikoto, was, in [Japanese mythology](#), the third and youngest son of the *kami* [Ninigi-no-Mikoto](#) and the blossom princess [Konohanasakuya-hime](#). He is one of the ancestors of the [Emperors of Japan](#). He is also called [Hohodemi](#) and is most frequently known as [Yamasachihiko](#) (literally the prince of the mountain of fortune).

## Myth

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Hoori's legend is told in both the *Kojiki* and the *Nihonshoki*. Hoori was a hunter, and he had an argument with his brother [Hoderi](#), a fisherman, over a fish-hook that Hoori had forced his elder brother to lend him and had lost. Hoderi claimed that Hoori should give back the fish-hook, for he refused to accept another one (due to the belief that each

tool is animated and hence unique). Hoori then descended to the bottom of the sea to search, but was unable to find it. Instead, he found [Toyotama-hime](#) (Princess Toyotama), also known as **Otohime**, the daughter of the sea god, [Ryūjin](#). The sea god helped Hoori find Hoderi's lost hook, and Hoori later married the sea god's daughter Toyotamahime.

Hoori lived with his wife in a palace under the sea for three years, but after that Hoori became home-sick and wished to return to his own country. His brother forgave him after he returned the hook, and Toyotamahime gave birth to a son named [Ugayafukiaezu](#). During the time when Toyotamahime was giving birth to her child, she had Hoori swear not to attempt to see her real figure. But he broke his promise and discovered her true form was a [dragon](#) or a *wani*. She was ashamed and returned to her father, never to return. Ugayafukiaezu married Toyotama-hime's sister, who brought him up, and she gave birth to [Emperor Jimmu](#), who is known as the first [Emperor of Japan](#). Hoori reigned in [Takachiho](#), [Hyuga Province](#) for 560 years.

## Religion and culture

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Hoori's cult is often associated with both his parents and his wife. He is worshiped mainly as a god of [cereals](#) or [grain](#). In mythology it was said that the *ho* part of his name meant fire, but etymologically it is a different character pronounced *ho*, which refers to crops, particularly rice. *Ori, to bend*) incitates a crop that is so rich, it bends under its own weight. His alias Hohodemi means *many harvests*.

In [folklore](#), Hoori known as Yamasachihiko, travels lead him to a visit to the sea god Ryūjin. Where he (Hoori) gets married to Otohime the daughter of Ryūjin, Otohime is also known as [Toyotama-hime](#) (Japanese for "luminous jewel").

## External links

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§ English [Wikisource](#) has original text related to this article: [The Happy Hunter and the Skilful Fisher](#)

§ *Hoderi and Hoori* from *Myths and Legends of Japan* by F. Hadland Davis. [Archived](#) January 30, 2005, at the [Wayback Machine](#).

## Hoori (Hohodemi) vs. Hoderi(Hohoderi) – the quarreling brothers motif

### Hohodemi just larger than life [From: [Encyclopedia of Shinto](#)]

[*Hiko hohodemi no mikoto*] (*Kojiki*) (*Nihongi*) Other names: *Hoori no mikoto* (*Kojiki*, *Nihongi*), *Hoorihiko hohodemi no mikoto* (*Nihongi*), *Yamasachibiko* (*Kojiki*), *Yamasachihiko* (*Nihongi*), *Soratsuhiko* (*Kojiki*)

Offspring of **Ninigi** and *Konohana Sakuyahime*. Called *Yamasachihiko* (“mountain-gift-man”) for his unique success in the hunt, he is known as a member of the second of three generations of *kami* related to the *Hyūga* area.

*Kojiki* describes *Hohodemi* as the last-born of three brothers, while some of the variant accounts in *Nihongi* relate differing birth orders. In any event, *Hohodemi* was born as the flames were abating after *Sakuyahime* had set fire to her parturition hut.

As younger brother to *Umisachi*, **Hohodemi** (*Yamasachi*) suggested to his brother that they exchange the magic tools of their respective occupations (*Umisachi*’s tool was a fishhook, while *Yamasachi*’s was bow and arrow). After the exchange, however, *Yamasachi* lost *Umisachi*’s fishhook, and while he broke up his own sword in order to fashion many new fishhooks and repay his brother, he was rebuffed by *Umisachi*.

Wandering despondently along a beach, *Yamasachi* met *Shiotsuchi no kami*, who placed *Yamasachi* in a basket and sent him to the palace of the *kami* of the sea. Arriving at a well outside the palace gates, *Yamasachi* climbed a *katsura* tree and was entertained by the sea *kami* *Watatsumi*, receiving the latter’s daughter **Toyotamabime** in marriage. After three years, *Yamasachi* prepared to return to the land, at which time **Watatsumi** found the missing fishhook, which had been swallowed by a sea bream. Returning the fishhook to *Yamasachi*, **Watatsumi** also furnished him with magical formulae and rituals, and a “tide-raising jewel” and “tide-lowering jewel.” With these gifts of control over the water, *Yamasachi* was able to bring his elder brother under his own subjection.

*Yamasachi* and **Toyotamabime** had one child, but since *Yamasachi* spied upon **Toyotamabime** and saw her transformed into the form of a *wani* (lit., “crocodile,” but probably referring to a shark) as she gave birth, **Toyotamabime** was shamed, and the passageway which had existed between sea and land was henceforth closed.

The “ho” of the name *Hohodemi* describes both the “flame” at the time of his birth, and also means fully ripened heads of rice. In *Nihongi*, different characters are used to write the honorific title *mikoto* attached to *Yamasachi* and *Umisachi*. This difference expresses the relationship of lord and retainer, and reflects the fact that *Yamasachi* would go on to transmit the legitimate line of imperial succession to

Ninigi, while Umisachi would be ancestor of the Hayato people who served the imperial court.

According to the account in *Kojiki*, Hohodemi lived in the palace of Takachiho for 580 years and was later buried in a tumulus to the west of Mount Takachiho. *Nihongi* relates that he was buried in a tumulus at Mount Takaya in Hyūga (present-day Kyushu)

\* \* \*

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### The Myth

Hoori's legend is told in both the [Kojiki](#) and the [Nihonshoki](#). Hoori was a hunter, and he had an argument with his brother [Hoderi](#), a fisherman, over a fish-hook that Hoori had forced his elder brother to lend him and had lost. Hoderi claimed that Hoori should give back the fish-hook, for he refused to accept another one (due to the belief that each tool is animated and hence unique). Hoori then descended to the bottom of the sea to search, but was unable to find it. Instead, he found [Toyotama-hime](#) (Princess Toyotama), also known as **Otohime**, the daughter of the sea god, [Ryūjin](#). The sea god helped Hoori find Hoderi's lost hook, and Hoori later married the sea god's daughter Toyotamahime.

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a different character pronounced *ho*, which refers to crops, particularly rice. *Ori, to bend*) indicates a crop that is so rich, it bends under its own weight. His alias Hohodemi means *many harvests*.

In [folklore](#), Hoori known as Yamasachihiko, his travels lead him to a visit to the sea god Ryūjin. In the Dragon King's kingdom, he (Hoori) gets married to Otohime the daughter of Ryūjin, Otohime is also known as [Toyotama-hime](#) (Japanese for "luminous jewel").

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The next extract is taken from [Folk-lore](#) – A Quarterly Review. Volume 10, 1899.djvu/351, Japanese Myth. pp. 310-311

The story concerns itself no further with the eldest of these three children. Of the others, the senior, named Ho no Susori, became a fisherman, and the younger, Hohodemi, a hunter. Ho no Susori once proposed to his brother to exchange their respective callings. Hohodemi accordingly gave over to his elder brother his bow and arrows, and received a fish-hook in return. But neither of them profited by the exchange ; so Ho no Susori gave back to his brother the bow and arrows, and demanded from him the fish-hook. Hoho- demi, however, had in the meantime lost it in the sea. He took his sword and forged from it a number of new fish-hooks, which he piled up in a winnowing tray and offered to his brother by way of compensation. But the latter would have none but his own, and demanded it so vehemently of Hohodemi as to grieve him bitterly. Hoho- demi went down to the sea-shore and stood there lamenting, when there appeared to him the Old Man of the Sea, by whose advice he descended into the sea-depths to the abode of the God of the Sea, a stately palace with lofty towers and battlements. Before the gate there was a well, and over the well grew a thick-branching cassia-tree, into which Hohodemi climbed. The Sea-God's daughter, Toyo-tama- hime (rich-jewel-maiden), then came out from the palace to draw water. She saw Hohodemi's face reflected in the well, and, returning within, reported to her father that she had seen a beautiful youth in the tree which grew by the well. Hoho- demi was courteously received by the Sea-God, Toyo-tama-hiko (rich-jewel-prince), who, when he heard his errand, summoned before him all the fishes of the sea and made inquiry of them for the lost fish hook, which was eventually discovered in the mouth of the Tai. Toyo-tama-hiko delivered it to Hohodemi, telling him when he gave it back to his brother to say "a hook of poverty, a hook of ruin, a hook of downfall," to spit twice, and to hand it over with averted face.

[The "Don't Look" motif]

Hohodemi married the Sea-God's daughter, Toyo-tama-hime, and remained with her for three years. He then became home-sick and returned to the upper world. On the beach where he came to land, he built for his wife, who was soon to follow, a parturition-house which he thatched with cormorant's feathers. The roofing was still unfinished when she arrived, riding on a great tortoise. She went straight into the hut, begging her husband not to look at her. But Hohodemi's curiosity was too strong for him. He peeped in, and behold ! his wife had become changed into a great sea-monster (or dragon), eight fathoms long. Deeply indignant at the disgrace put upon her, Toyo-tama-hime returned hastily to her father's palace, abandoning her new-born child to the care of her sister, and barring behind her the sea-path in such a way that from that day to this all communication between the realms of land and sea has been cut off.

The child thus born was the father of Jimmu Tenno, the first human sovereign of Japan.

Hohodemi's troubles with his elder brother were renewed on his arrival home. He was obliged to use against him two talismans given him by his father-in-law. One of these had the virtue of making the tide flow and submerge Ho no Susori and thus compel him to sue for mercy. (Another account says that Hohodemi whistled and thereby raised the wind and the sea). Then by a second talisman the tide was made to recede, and Ho no Susori's life was spared. He yielded complete submission to his younger brother, and promised that he and his descendants to all generations would serve Hohodemi and his successors as mimes and bondservants. The Nihongi adds that in that day it was still customary for the Hayato (or Imperial guards) who were descended from Ho no Susori to perform a mimic dance before the Mikados, the descendants and successors of Hohodemi, in which the drowning struggles of their ancestor were represented.

[The well motif]

The Castle-gate and the tree before it, at the bottom of which is a well which serves as a mirror, form a combination not unknown to European folklore. The student will also note the partiality evinced for the younger of two brothers,

“Then the giant's dochter came to the palace where Nicht, Nought, Nothing was, and she went up into a tree to watch for him. The gardener's dochter going to draw water in the well saw the shadow.” Mr. Andrew Lang's *Custom and Myth*, p. 91.

This last reference to the “drawing water from the well” appears to be an archetypal allegory hinting of a favorable outcome for a love suitor and predictor for the hero character finding favour with a powerful personage's daughter ... There is also a parallel with Hohodemi finding favor with the Dragon-king and his daughter, to be found in the biblical story of Ruth the Moabite daughter of Naomi who finds favour with powerful and wealthy landowner Boaz, while drawing water at the well – see Ruth 2

The tale is most related to the Urashima folktale, which is recognizable cultural hero archetype, the hero who ventures to the another world, the quarreling brothers motif, but there are intriguing specifics here – from this myth recorded from the Kei Islands in the extreme south-east of the Indonesian area also involving two brothers, the lost fishhook, revenge and journeying to another world ... There are too many components and mythemes to be a coincidence, so that the similarities suggest a possible borrowing from this myth from either direction.

“According to this tale, there were three brothers and two sisters in the upper sky-world. While fishing one day, Parpara, the youngest of the brothers, lost a fish-hook which he had borrowed from Hian, his oldest brother, who, angered by the loss of the hook, demanded that it be found and returned to him. After much fruitless search, the culprit met a fish who asked him what his trouble was, and who, on learning the facts, promised to aid in the search, at length discovering another fish who was very ill because of something stuck in its throat. The object proved to be the long-lost hook, which the friendly fish delivered to Parpara, who thus was able to, restore it to its owner. Parpara, however, determined to have his revenge upon his brother, and so he secretly fastened a bamboo vessel full of palm liquor above Hian's bed in such a way

that when the latter rose, he would be almost certain to upset it. The expected happened, and Parpara then demanded of his brother that he return to him the spilled liquor. Hian endeavoured, of course fruitlessly, to gather it up, and in his efforts dug so deeply into the ground that he made an opening clear through the sky-world. Wondering what might lie below, the brothers determined to tie one of their dogs to a long rope and lower him through the aperture; and when they had done this, and the dog had been drawn up again, they found white sand sticking to his feet, whereupon they resolved to go down themselves, although the other inhabitants of the heaven-world refused to accompany them thither. Sliding down the rope, the three brothers and one of the sisters, together with their four dogs, safely reached the world which lay below, and which was thus discovered for the first time. As the second sister was descending, however, one of the brothers chanced to look up, at which his sister was so ashamed that she shook the rope and was hauled up by the other sky-people. In this way the three brothers with their sister were the first occupants of the world and became the ancestors of the human race.” — [Myths of Origins and The Deluge of Indonesia](#)

The inclusion of Watatsumi who has a central role in instructing Hohodemi on the location of the missing fishhook is again intriguing, and provides support of that the provenance of Watatsumi lies in a more southerly direction where crocodiles may be found. See [The curious crocodile “wani” connection between the Watasumi sea god and Hooderi and Hoori brothers royal myth](#) for a full treatment of the etymology for Watasumi.

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Sources and references:

- [The Story of Hoderi and Hoori](#) from *Myths and Legends of Japan* by F. Hadland Davis
- [Hohodemi](#) (The [Encyclopedia of Shinto](#))
- [Folk-lore](#) – A Quarterly Review. Volume 10, 1899.djvu/351 (Wikisource), Japanese Myth. pp. 310-311
- [Myths of Origins and The Deluge of Indonesia](#)
- [Asiatic Mythology: A Detailed Description and Explanation of the Mythologies of All the Great Nations of Asia](#) ed. J. Hackin

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*Editorial note: The rivalry of the two brothers reminds us of the Biblical Cain and Abel story, Kulabob and Manup and all of those versions of warring brother stories known throughout the Papua New Guinea.*

# Hoderi

From Wikipedia, the free encyclopedia



It has been suggested that this article be merged with *Hoori* to *Umisachihiko and Yamasachihiko*. (Discuss)*Proposed since April 2012.*

**Hoderi-no-Mikoto** ("Fire Shine-prince"<sup>2</sup>), in [Japanese mythology](#), was a deity of the bounty of the sea and enchanted [fisherman](#), better known by the nickname **Umisachihiko** (Luck of the Sea)<sup>[1][2][3][4]</sup> He was the less fortunate of the brothers in the episode of the "Luck of the Sea and the Luck of the Mountains", and outstripped by [Hoori](#).

## Myth

Hoderi was the eldest son of the [god Ninigi](#) and the blossom princess [Konohanasakuya-hime](#), who gave birth to triplets during the same delivery. In this article, the older source, *Kojiki* will be the preferred authority, but confusingly, the *Nihongi* transposes the names, so that the sibling corresponding to him is **Honosuseri**, born in the middle.

The blossom princess Konohanasakuya (aka Kamu Kamu-Ata-Kashitsu-hime<sup>[5]</sup>) announced her pregnancy after just one day of [matrimonial](#) relationship with [Ninigi](#). Ninigi suspected the conception was not by him (the heavenly son), but had been previously fathered by one of the earth deities (*kuni-tsu-kami*). Offended by the suggestion, the princess sought to prove proper paternity by undergoing [ordeal by fire](#): she declared she would seal herself up inside a maternity house, and set it aflame; then she avowed, may no child survive the birth if they were not of the seed of the divine Ninigi. Three children were born sound and hale, though they arrived at different hours, and the eldest born when fire was most intense became Hoderi.<sup>[6]</sup>(But *Nihongi* says that the fire was at its height when Honosuseri was born in the middle, and it was he who became Luck of the Sea, the elder sibling of Luck of the Mountain<sup>[6][7]</sup>). Below is a tabulation of the 1st ~ 3rd siblings (Luck of the Sea in boldface):

<i>Kojiki</i> : <sup>[5]</sup>	1. <b>Hoderi</b>	2.Hosuseri	3.Hoori
<i>Nihongi</i> : <sup>[8]</sup>	1.Honoakari	2. <b>Honosuseri</b>	3.(Hoori-)Hiko-hohodemi-no-mikoto

Hoderi grew to be a handsome youth along with his brother [Hoori](#). His father [Ninigi](#) bequeathed onto his eldest son **Hoderi** a magic hook with the luck of the sea and bestowed on to his brother [Hoori](#) a magic bow to ensure both sons would be successful in each of their endeavors. With the gift of the magic hook, **Hoderi** spent most of his days fishing, at which he excelled. **Hoderi** saw that his brother [Hoori](#), with his gift could go to the woods and hunt rain or shine, whereas he could not set his boat out to fish during any rain storm or heavy weather. Jealousy overwhelmed **Hoderi** and he insisted that his brother had the better of the two gifts and he being the older of the two should have the greater of the two gifts. **Hoderi** insisted that he and [Hoori](#) exchange gifts, thus **Hoderi** would then have the bow and become a hunter and his brother receive the hook and then be the more unfortunate one and become the [fisherman](#). [Hoori](#) agreed to the exchange of two gifts in order to please his older brother.

While **Hoderi** was out hunting in the mountains his younger brother [Hoori](#) spent the day fishing and proved to be a meager [fisherman](#) and he even had the misfortune to lose his brother's magic hook. During this time **Hoderi** spent the entire day hunting in the woods with the magic bow and every time he drew the magic bow the arrow would miss its intended mark. Disappointed and furious **Hoderi** demanded that they return each other's magic gifts to its rightful owner. [Hoori](#) revealed to his older brother that he had lost his magic hook. Upon hearing the news Hoderi became furious and demanded that his brother find and return his hook. [Hoori](#) could not find his brothers hook and took his own sword, which he held dear, and broke it to many pieces. With the fragments of his sword [Hoori](#) constructed 500 fishing hooks which he presented to his brother.



With the absence of his magic hook only infuriated **Hoderi** more and he threatened to kill his own brother if he did not find his magic hook.

In searching for his brother's magic hook he fell in love with princess [Toyotama-hime](#), daughter of Owatatsumi-no-kami, the [kami](#) of the [sea](#), and made her his wife. [Hoori](#) explained the circumstance with his brother to his father in law Owatatsumi-nokami who summoned all the fishes in the sea to his palace and found the lost hook for [Hoori](#). Owatatsumi-nokami gifted his new son in law with two jewels, one to raise tides and one to lower tides and had a spell put on the hook that would give bad luck to its user.

Upon seeing that his brother returned home Hoderi attacked his brother and Hoori countered his attack with the use of his jewel that raised the tide in order to make him drown. Hoderi, drowning because of the tide, pleaded to his brother to save his life, so Hoori used the other jewel to lower the tide and saved his brother's life. Being saved by [Hoori](#), **Hoderi** vowed to his brother that he and his descendants would then on serve his brother and his children for all eternity. **Hoderi's** descendants are the [Hayato](#) who guard the palace to this day.

## References

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1. [Ujiya 1988](#),p.82
2. [Keene 1955](#),p.54-
3. [Ujiya 1988](#),p.84
4. [Aston 1896](#), *Nihongi*, p.101 "sea-gift prince"
5. [Takeda 1977](#), p.67
6. [Ujiya 1988](#),p.67
7. [Aston 1896](#), *Nihongi*, p.72-3; p.85
8. [Ujiya 1988](#),p.68-9

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## External links

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# HOORI

## Japanese Hunting God

Also known as HO-ORI-NO-MIKOTO, FIRE-FADE, HIKOHOHODEMI, HIKO-HOHODEMI, YAMASACHINOHICO, YAMASACHIHIKO

## Hero God of Hunting

He's the heroic hunter son of NINIGI, great-grandson of AMATERASU, and the younger brother of HODERI the fisherman. From him sprang the first of the Japanese emperors.

One day he and his brother were bored and decided to do a job swap. But when **HOORI** used HODERI's fishing tackle, the line snapped and he lost his brother's favorite magic fish hook.

HODERI was not of a forgiving disposition, and it was nag, nag, nag all the way home. "That was my favorite hook and I want it back. Don't stand there waving your arms — go and get it. Don't come home until you've found it — I'm not cooking for you. I didn't catch anything with your stupid hunting gear anyway." Then he took to throwing stones if brother came near their domain.

**HOORI** donned a wet suit and tried diving about in the sea, but it was hopeless. "Why am I doing this?" he asked himself, "am I a God or a sardine?" But all was not lost. He had been spotted by OTOHIME, the Sea Dragon's daughter, who thought "Oooh he's gorgeous".

Wearing her most seductive swimwear, she managed purely by chance to accidentally collide with his canoe. They hit it off at once. "Do you come here often?" she asked. "Only in the canoodling season," he replied. With such repartee how could things go wrong?

When he confided about the missing fish hook she beamed with delight. "You've come to the right place. My dad is the Ruler of the Sea and if you come home to tea with me I'll butter him up and get that silly hook back for you." Now she knew she had him hooked.

At first RYUJIN, Dragon King of the Sea, was not too pleased when his daughter brought home what he presumed to be a fisherman. Being the protector of aquatic species he had 'No Fishing' and 'Fishermen will be Devoured' notices all over the place.

**HOORI** assured him he hated fishing as much as RYUJIN did. "I only tried it once — I hated every minute of it and I won't ever do it again — and if it will help I'll say sorry to the poor brave fish that got stuck on the hook and kiss his mouth better."

After that the two of them got on like a dragon on fire. Three actually, as the daughter was planning wedding gongs. Everything was going so swimmingly she was in no hurry. Life was good in the palace and the wedding did eventually take place.

But there came a day when **HOORI** remembered the fish hook and his brother and became strangely homesick. By now his wife was expecting a child, so with RYUJIN's blessing and a gift of two Tide Jewels — and the fish hook of course — he planned a triumphant return to reclaim his half of the **HOORI** and HODERI kingdom.

Was HODERI happy to see him? Not a bit. "Where the hell have you been. Gallivanting around getting married — not even so much as a postcard in all these years. Oh, we're going to use *no postal service* as an excuse are we? Too much trouble to put a message in a bottle then. So where's my hook? No, I don't want to meet her. She can shove off and have your baby. I don't care where. It's none of my business. There's plenty of empty sheds around. They should be full of fish, but you lost my best hook didn't you? Anyway, I'm going fishing even if the hook is bent and you haven't bothered to straighten it out properly."

**HOORI** scratched his head and got on with the matter in hand — settling his wife. She refused the services of a midwife and did not want him to be present at the birth. She wanted to be entirely alone. **HOORI** was very unhappy about this and was determined to keep an eye on her, so he peered through a crack when he heard a cry. He should have listened to her. At the first labor pang his wife changed into a monstrous dragon.

**HOORI** shrieked in fright and dismay, and she did the same, scuttling off swiftly into the sea leaving him holding the baby. She never did return but sent a sister in a nanny's uniform to care for the child. "Serves you right," said his brother.

This time the easy going **HOORI** had had enough of these jibes and decided to test the Tide Jewels. These are the equivalent of microchips for sea control. Jewel one — Whooooosh! Tide out out out. HODERI was stranded in a boat with no sea underneath — no fish. Jewel two Whooooosh! Tide in with tidal wave, boat sunk and HODERI up to his neck in water. Unfortunately he never learnt to swim. **HOORI** controls tide to creep mode, and does not stop until only HODERI's mouth is above water screaming and begging for mercy and promising to be ever-so nice from now on.

What happened to **HOORI**'s son? Well he grew up and married his caring aunt TAMAYON-HINE and they in turn had a son called KAMU-YAMATO, who grew up to be the first human Emperor of Japan.

Article last updated on 01 January 2014 by the Godchecker Team.  
Editors: Peter J Allen, Chas Saunders

# Bergglück und Meerglück

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Bergglück, *yama no sachi*, und Meerglück, *umi no sachi*, beschreibt die Qualitäten zweier von Ninigis Söhnen, dem Protagonisten Hoori<sup>1</sup> no Mikoto und seinem älteren Bruder Hoderi no Mikoto, Erfolg auf der Jagd bzw. beim Fischfang zu haben. Der Bergglück und Meerglück Mythos stellt die Überleitung vom mythologischen Zeitalter der Götter zum Beginn der Periode irdischer Herrscher dar.<sup>2</sup>

## Resümee der *Kojiki*-Version

### Der Austausch der Glückswerkzeuge

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Hoderi, der Meerglückprinz und Hoori [auch Hikohohodemi genannt] der Bergglückprinz, wollen ihre Fähigkeiten tauschen. Hoderi hat aber kein Glück bei der Jagd nach den Bergtieren, Hoori fängt keine Fische und verliert überdies den Angelhaken seines Bruders im Meer. Er versucht als Entschädigung selbst Angelhaken anzufertigen. Hoderi ist darüber sehr erzürnt, nimmt die Angelhaken nicht an und verlangt von seinem Bruder, den eigenen wieder zu beschaffen.



Shiotsuchi no Oji stattet dem über den Verlust des Angelhakens klagenden Yamasachi-hiko einen Besuch ab.

### Der Palast des Meergottes

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Entmutigt klagt Hoori am Strand darüber, als ihm Shiotsuchi no Oji erscheint. Dieser beruhigt den Bergglückprinzen und flechtet ihm einen Korb, der Hoori als Floß für die Reise in das Reich des Meergottes Watatsumi dient. Am Meerespalast angekommen entdeckt eine junge Frau<sup>3</sup> voller Erstaunen Hoori beim Brunnen vor dem Eingangstor und kehrt rasch in den Palast zurück, um

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<sup>1</sup> Nach der historischen Kana-Orthographie (*rekishiteki kanazukai*) als Howori transkribiert.

<sup>2</sup> Dennoch finden sich auch im späteren Verlauf des historischen Zeitalters mytho-historische Elemente, insbesondere bei sagenumwobenen Persönlichkeiten wie [Yamato Takeru](#) oder [Jingū Kōgō](#).

<sup>3</sup> Je nach Version handelt es sich entweder um die Tochter des Meergottes oder eine Maid.

sich mit dem Regenten über den ungewöhnlichen Gast<sup>4</sup> zu beraten. Schließlich gewährt Watatsumi Hoori Audienz und ist derart begeistert von seinem Gast, dass er in Hooris Ehren ein großes Festmahl anrichten lässt und ihm seine Tochter Toyotama-hime zur Frau anbietet.



Hoori auf dem Wani (Meiji-Zeit)

Hoori willigt ein, denn er verliebte sich in Toyotama-hime und sie erwiderte seine Liebe. Daraufhin bleibt Hoori drei Jahre lang im Meerespalast. Der Gedanke an seine Heimat und den eigentlichen Grund seines Besuchs lassen ihn immer öfter aufseufzen, doch wendet er sich nicht an Watatsumi. Erst nachdem Toyotama-hime bemerkt, dass ihr Gatte betrübt ist, spricht sie ihren Vater darauf an. Watatsumi ruft Hoori zu sich und erkundigt sich nach der Ursache seiner Qual. Also erzählt Hoori ihm die Geschichte über den verlorenen Angelhaken, worauf Watatsumi alle Meeresbewohner herbeiruft. Nur einer kam nicht. Der rote Tahifisch,<sup>5</sup> die sich am Mund verletzt hat als sie einen spitzen metallischen Gegenstand verschlucken wollte. Watatsumi ordert also die rote Frau zu sich her, die im Besitz besagten Hakens ist.

<sup>4</sup> Gemeint ist hier Hooris Wesen als himmlischer Ahn. Florenz führt an, dass Hoori eine Art Mischwesen ist, dass weder göttlich noch irdisch zu sein scheint. Die Meeresbewohner bezeichnen Hoori deshalb als Sora tsu Hidaka (Des Luftraums Himmelshoher) oder Ama tsu Hidaka (Himmels Sonnenhoher).

<sup>5</sup> In Varianten des *Nihon shoki* ist wird dieser Fisch rote Frau *akame* oder Mundfrau *kuchime* genannt. Letzterer Name ist auf die durch das Verschlucken des Angelhakens zugefügte Verletzung am Mund zurückzuführen. Florenz merkt an, dass das Verschlucken des Hakens als Missetat verstanden wurde und daher dieser Fisch niemals dem Tennō vorzusetzen ist.

## Hoderis Unterwerfung

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Watatsumi übergibt Hoori den Angelhaken und unterrichtet ihn, wie er diesen an seinen Bruder zurückgeben soll. Zudem gibt ihm das Flutsteige- und Flutsinke Juwel. Ein [Meeresungeheuer](#) transportiert Hoori an die Oberfläche, wo er auf seinen Bruder Hoderi trifft. Hoori quält seinen älteren Bruder, indem er ihn mithilfe der Juwelen des Meergottes zuerst fast ertrinken lässt und ihn schließlich rettet. Der ältere Bruder unterwirft sich und verspricht, Hoori als Leibwächter zu dienen. Die Mythen identifizieren ihn außerdem als Ahnherrn der [Hayato](#), eines teils loyalen, teils rebellischen Volksstamms in Kyūshū.<sup>6</sup>

## Die Niederkunft der Toyotama-hime

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Hoori beobachtet heimlich seine Frau Toyotama-hime in ihrer wahren Gestalt bei der Geburt von Hiko Nagisatake Ugayafukiahezu no Mikoto.

Nach diesen Begebenheiten kommt Toyotama-hime an den Strand, weil sie schwanger ist und nicht will, dass ihr Sohn im Meer geboren wird. Sie baut eine Gebärhütte<sup>7</sup> aus Kormoranfedern, die zum Zeitpunkt der Geburt aber noch nicht ganz vollendet ist. So bittet sie Hoori, sie beim Gebären nicht zu beobachten. Dieser späht dennoch hinein und erkennt, dass sie ein Meeresungeheuer ist. Beschämt kehrt sie zurück ins Meer und lässt ihr Kind am Strand zurück. Dessen Name — Amatsuhiko-hiko Nagisatake Ugayafukiahezu no Mikoto, „Sohn des himmlischen Prinzen Kormoran[feder]-Bedeckung ist unfertig“ — erinnert an die Begebenheiten seiner Geburt.

Der Sohn des Hoori heiratet schließlich seine Tante, Tamayori-hime, die ebenfalls dem Meer entstammt. Weder [Kojiki](#) (712) noch [Nihon shoki](#) geben eine genaue Auskunft über die Nachkommen. Insgesamt haben sie vier Söhne, einer davon, Waka-mikenu bzw. Toyo-mikenu oder Kamu-Yamato Ihare-hiko ([Jinmu](#)

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<sup>6</sup> Die Hayato hatten sich im 5. Jahrhundert mehr oder weniger dem Yamato-Staat unterworfen, behielten allerdings ihre ethnische Eigenständigkeit. Sie wurden teilweise zu Wachtdiensten herangezogen und im 8. Jahrhundert Teil einer staatlichen Behörde, die mit Wachtdiensten befasst war. Diese Episode zeigt den Versuch des Yamato-Hofes, die Hayato mythologisch in den Herrschaftsbereich der Yamato einzubinden. (Naumann 1996, S. 174)

<sup>7</sup> Nach einer anderen Version aus dem [Nihon shoki](#) (720) lässt sie diese von ihrem Ehemann bauen.

Tennō) wird Reichsgründer. Mit ihm endet das Götterzeitalter und es beginnt das Zeitalter der irdischen Kaiser.

## Abweichungen in den *Kiki*

Die verschiedenen Versionen dieses Mythos unterscheiden sich vor allem durch die Abweichungen in der Beschaffenheit von den magischen Gegenständen, einzelner vorkommender Charaktere sowie der Namen der zwei Brüder.

Namensunterschiede beim Protagonisten (jüngerer Bruder) und Antagonisten (älterer Bruder) in den *Kiki*:<sup>8</sup>

Version	älterer Bruder	jüngerer Bruder
<i>Kojiki</i>	Hoderi	Honoori
<i>Nihon shoki</i> - Haupttext	Honosusori	Hiko Hohodemi
<i>Nihon shoki</i> - Variante 1	Honosusori	Hiko Hohodemi
<i>Nihon shoki</i> - Variante 2	Honosusori	Hiko Hohodemi
<i>Nihon shoki</i> - Variante 3	Honosusori	Hiko Hohodemi
<i>Nihon shoki</i> - Variante 4	Honosusori	Honoori

Die magischen Gegenstände in den verschiedenen *Kiki*-Varianten:<sup>9</sup>

Magischer Gegenstand	<i>Kojiki</i>	<i>Nihon shoki</i> - Haupttext	<i>Nihon shoki</i> - Variante 1	<i>Nihon shoki</i> - Variante 2	<i>Nihon shoki</i> - Variante 3	<i>Nihon shoki</i> - Variante 4
Hook of poverty	O	O	X	O	X	X
Origin of	X	X	O	X	X	X

<sup>8</sup> Bentley 2006, S. 91.

<sup>9</sup> Bentley 2006, S. 91/



poverty						
Beginning of famine	X	X	O	X	X	X
Fountain of pain	X	X	O	X	X	X
Hook of desolation	X	X	X	O	X	X
Hook of destruction	X	X	X	O	X	X
Plain hook	O	X	X	X	O	X
Hook of chaos	O	X	X	X	O	X
Hook of stupidity	O	X	X	X	O	X
Hook of penurious poverty	X	X	X	X	X	O
Hi-Low Tide Jewels	O	O	X	O	X	X

Die *Nihon shoki*-Versionen dieser Erzählung stellen im Vergleich zum *Kojiki* detailliertere Schilderungen bestimmter Ereignisse dar. Obwohl sich die magischen Gegenstände, die der jüngere Bruder nutzt, unterscheiden, erfolgt der Ablauf der Geschichte in jeder Version auf dieselbe Weise.

## Erwähnung im *Kogo shūi*

Der Verfasser des *Kogo shūi* (807) Inbe no Hironari erwähnt den Bergglück und Meerelück Mythos nur beiläufig in einem Absatz. Für Hironari ist in diesem

Zusammenhang nur die Geburtszene von Bedeutung, da an dieser Stelle die Gottheit Ame no Oshihito no Mikoto auftritt, eine Gottheit, die in den *Kiki gar* nicht vorkommt. Ame no Oshihito legt Matten in der unfertigen Gebärhütte aus und hindert Krebse mit seinem Besen daran, in das Innere der Hütte einzudringen. Mit dieser Aktion wird auf die Tätigkeit der Kanimori Hofbeamten aus der [Heian-Zeit](#) (794–1185) hingedeutet, die unter anderem für die Reinigung des kaiserlichen Hofes zuständigen waren.

## Verwandte Mythologeme innerhalb der japanischen Mythologie

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Ein im Bergglück und Meerglück Mythos wiederkehrendes [mythologisches Element](#) ist der [Tabubruch](#). Ähnlich dem Vergehen durch [Izanagi](#), [Izanami](#) in der Unterwelt nicht anzublicken, um sie retten zu können,<sup>10</sup> unterliegt auch Hoori der Versuchung, als er trotz der Bitte seiner Frau einen heimlichen Blick auf sie wirft und dadurch die Verbindung zwischen Meeresgefilde und Schilfgefilde<sup>11</sup> unterbrochen wird.

Eine weitere narrative Parallele, die man in dieser Erzählungen findet, ist das Motiv vom [brüderlichen Konflikt](#) und dem [Triumph des jüngeren Bruders über den älteren](#) (*basshi seikō tan*).

## Verwandte Mythologeme in der universalen Mythologie

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Melusine (europ. Mittelalter)

Melusine. Ein nixenartiges Zwitterwesen der europäischen Mythologie, halb Mensch, halb Schlange, die von ihrem Mann getrennt wird, sobald er heimlich ihre wahre Gestalt erspäht. Davon ausgehend auch die Geschichte der kleinen Seejungfrau.

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<sup>10</sup> Auch außerhalb der japanischen Mythologie findet sich dieses Mythologem, so etwa in der griechischen Orpheus Sage. Als Orpheus seine Frau Eurydike aus dem Hades befreit und sich während ihrer Rückkehr nach ihr umblickt, woraufhin Eurydike wieder in die Unterwelt zurückkehren muss.

<sup>11</sup> Mit anderen Worten das Land Japan.

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