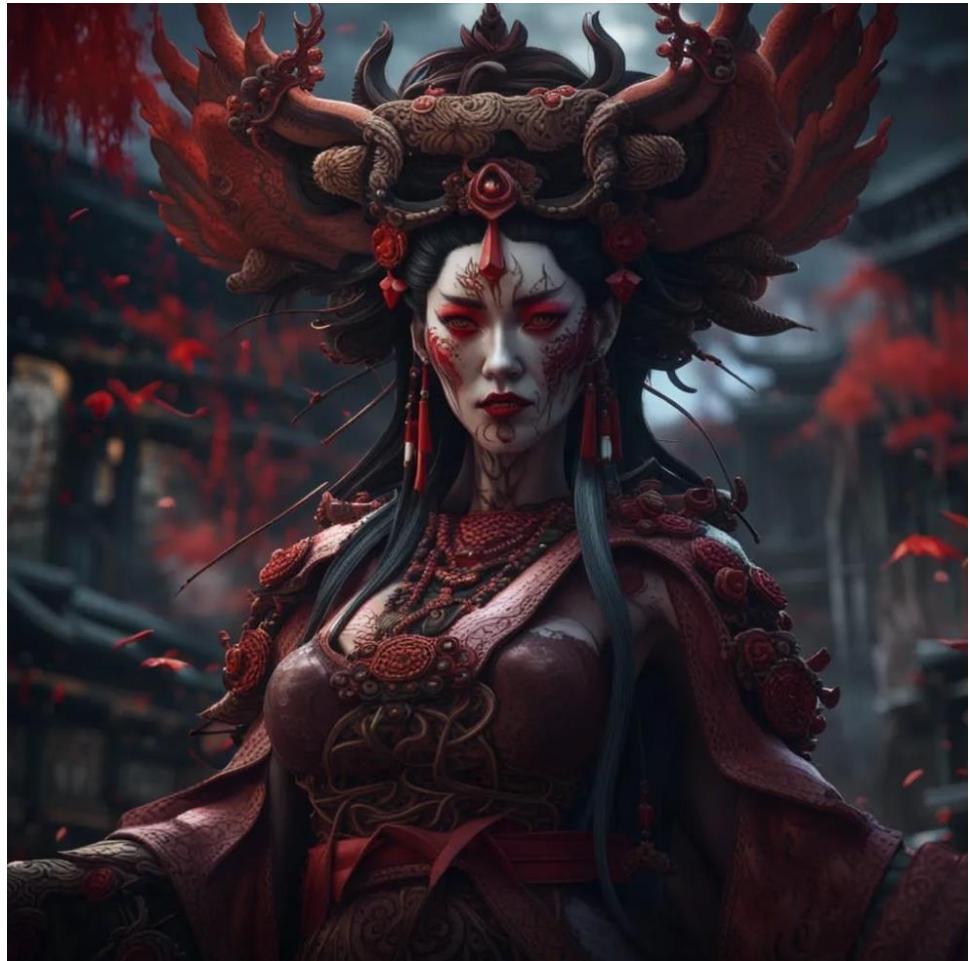


NAME: _____

MYTHOLOGY and FOLKLORE

with Mr. Rinkevich



JAPANESE MYTHOLOGY

JAPANESE MYTHOLOGY HISTORICAL QUESTIONS

1. What are the foundations of Japanese mythology and what has also heavily influenced it?
2. How were Japanese Myths passed down?
3. What allowed the growth of so many local myths?
4. What are many myths connected to?
5. Name and describe the differences between the three important literary sources of Japanese Myths.
6. What has a unique political connection to the mythology of Japan?

創造 JAPANESE MYTHOLOGY CREATION MYTH 創造

The Primordial Beginnings

In the Beginning there was the primordial (_____), the primitive substance that is the material that builds existence. Within this **oil** came the sounds of particles rubbing together:

The lightest particles rose to form the (_____)

The light particles settled below to form the (_____)

More particles settled just below the clouds to form (_____)
the “Higher Plain of Heaven”.

The remaining particles that did not rise, formed a huge mass, dense and dark, to be called (_____).

Appearing spontaneously in (_____) and rising from the primordial oil came the (_____), the gods of creation.

After a time, two more gods arose from the oil, completing the (_____) – the early gods who were born in (_____) and without procreation.

Soon after the creation of the sky, the clouds and heaven the (_____) go into hiding and are never seen, heard, or mentioned ever again.

Age of the Gods (神代, *Kami-yo/Jindai*)

Next the (_____) (The Seven Generations of Gods who appear after the **Kotoamatsukami**) appear.

The first two generations of these remaining creator gods are born as (_____) – born without a partner

Kuninotokotachi
Toyokumunu

Uhijini
Tsunuguhi
Ōtonoji
Omodaru
Izanagi

Suhijini
Ikuguhi
Otonobe
Aya-kashiko-ne
Izanami

(_____) and (_____) stand on (_____) and Izanagi, under command from the upper gods, uses the (_____) to stir the mass of particles in the primordial oil creating the first of great Japanese islands. Soon after they would create the remaining eight.

Next Izanagi and Izanami would decide to start populating these islands with their godly offspring the (______).

Because Izanami spoke first, before her husband, their first child was born without limbs or bones as punishment. Soon after the godly couple would place this child on a raft and send him to the sea.

The couple would try again, with only Izanagi now speaking. Numerous Kami were born during this time.

Humanity is believed to have appeared/created during this period. There is no mention of humanity’s creation in either the **Kojiki** or **Nihon Shoki**.

Death of Izanami and the Birth of the Sun, The Moon and The Storm

Eventually, Izanami would give birth to the fire god (_____) who would burn his mother during birth which would eventually result in her death.

Izangi would kill the child which resulted in more kami springing from his blood and corpse.

Izangi then journeys to (_____) to find his wife. When he finds her, he ignores her request to not look at her until they reach the surface. He is horrified to see that she is a rotting corpse, and many kami had arisen from her various body parts. Izangi flees to the surface leaving Izanami behind.

***While in the land of the dead, Izanami makes the first actual mention of humanity.**

After returning to the surface, Izangi would perform a purification ritual that would lead to the creation of the Sun (_____) was born from his eye. The Moon and the storm god (_____) were born while he washed his face.

The Hyuga and the Establishment of the Imperial Line

Later, Amaterasu's grandson, (_____), would descend from the Heavens and begin the (_____) that would culminate with the birth of (_____) thus establishing a line of divinely descended rulers for the people of Japan.

And with that concluded the early mythological origin of Japan.

終わり

JAPANESE MYTHOLOGY

Zōka Sanshin -

Amenominakanushi –

Kamimusubi –

Takamimusubi –

Kotoamatsukami -

Amenotokotachi –

Umashiashikabihikoji –

Izanagi and Izanami Family Saga

Izanagi –

Izanami –

Kagutsuchi –

Tsukuyomi –

Susanoo –

Amaterasu –

Ame-no-Uzume –

Ukemochi –

Dragons

Orochi –

Ryujin –

Nure-onna –

Dragons

Azure Dragon –

Kiyohime –

Mizuchi –

Kuzuryū –

Watatsumi –

Ryūō –

Toyotama-hime -

The Underworld

Kami

Izanami –

Kagutsuchi –

Datsueba & Ken'e-ō –

King Enma –

Jizo –

Shinigami –

Locations

Yomi -

Yomotsu Hirasaka –

Sai no Kawara –

Sanzu River -

Holidays, Beliefs, Customs, Traditions

Setsubun -

Obon -

Shinto -

Buddhism -

Clans

Imperial -

Minamoto -

Taira -

Fujiwara -

Tachibana -

Imperial Line

Amaterasu -

Hyuga -

Ninigi -

Emperor Jimmu -

Imperial House -

Sacred Treasures -

Thunder Gods

Yakusanoikazuchi –

Raijin –

Fujin –

Takemikazuchi –

Tenjin -

Notable Kami

Hachiman –

Inari Ōkami –

Kannon –

Sarutahiko Ōkami –

Kazuo Yamagishi -

Places

Takamagahara –

Ame-no-ukihashi –

Ōyashima –

Nakatsukuni –

Ryūgū-jō –

Seven Gods of Luck

Ebisu/Hiruko –

Daikokuten –

Bishamonten –

Benzaiten –

Jurōjin –

Hotei –

Fukurokuju –

Kichijōten -

Objects

Ame no Nuboko –

Ame no Ohabari –

Ema –

Torii Gates -

Books

Kojiki –

Nihon Shoki –

Tosa Obake Zōshi –

Gazu Hyakki Yagyō –

Kamishibai -

Terminology

Amatsukami –

Kunitsukami –

Hitorigami –

Kamiyonanayo -

Folklore and Mythological Creatures

Youkai

Akaname -

Akateko -

Akuma -

Amikiri -

Azuki-Arai –

Bake-kujira -

Bakotsu –

Basan -

Dorotabo -

Futakuchi-onna –

Harionago –

Jikininki -

Jinmenken -

Jubokko -

Folklore and Mythological Creatures

Youkai

Kamikiri -

Kappa -

Konaki-jiji -

Kotobuki -

Kudan -

Miage-nyūdō -

Ningyo -

Ninmenju -

Nurikabe -

Nukekubi -

Nuppeppō -

Noppera-bō -

Oni -

Rokurokubi -

Sazae-oni -

Tengu -

Folklore and Mythological Creatures

Youkai

Tenome -

Wanyūdō -

Yonaki ishi -

Yōsei -

Yuki Onna -

Zashiki-warashi -

Folklore and Mythological Creatures

Henge

Bake-Neko -

Kamaitachi -

Kitsune -

Neko-Mata -

Ōmukade -

Tanuki -

Folklore and Mythological Creatures

Creatures

Akabeko -

Baku -

Hibagon -

Kyūketsuki -

Kotobuki -

Namazu -

Onibi -

Reikon -

Tsukumogami -

Yurei -

Folklore and Mythological Creatures

Folk Heroes

Kintarō -

Momotarō -

Uriko-hime -

Folklore and Mythological Creatures

Folk Heroes

Swordsmiths –

Sun Wukong –

Watanabe no Tsuna -

JAPANESE MYTHOLOGY - LITERATURE QUESTIONS



THE STUDENT CHALLENGES THE MASTER

1. Why did the student challenge the master?
2. What type of challenge did they decide upon?
3. How does Muramasa's weapon perform?
4. How did Masamune's weapon perform?
5. Whose weapon proves superior? Why?
6. Name some possible themes running through this story?

THE STONECUTTER

1. At the beginning of the story, how does the Stonecutter feel about his position in life?
2. Who does the Stonecutter meet that changes his situation?

What does he wish for:

First –
Result –
Second –
Result –
Third –
Result –
Fourth –
Result –
Fifth –



3. What is the result of his final wish?
4. Who or what could the wish granter that the stonecutter encounters be?
5. Name some possible themes running through this story?

CRACKLING MOUNTAIN: THE STORY OF THE FARMER AND THE TANUKI

1. What made the badger a malicious neighbor?
2. How does the farmer plan to rectify this situation?
3. How does the badger escape capture?
4. What does he do once he escapes? What about after he completes this task?
5. Who helps the farmer with getting his revenge?
6. How does this avenger first attempt to kill the badger?
7. What is his next and final plot?
8. How does he end the badger's attempt to escape this final trap?
9. Name some possible themes running through this story?



THE STORY OF MOMOTARO, PEACH BOY

1. What does the giant peach from which Momotaro is born symbolize?
2. Momotaro unites three different animal species under a common cause. Analyze the significance of their unique strengths and the order in which they join him. What message does the story convey about bringing together different individuals to achieve a shared objective? What does their teamwork reveal about the theme of collaboration?
3. Momotaro shares millet dumplings with his companions. How does this simple act of sharing represent themes of loyalty, trust, and community? In what ways does it establish Momotaro's leadership and form the bonds that ensure his success?
4. The ogres on Onigashima represent a malevolent force. What do they symbolize in the story? Consider their representation of challenges, adversity, and evil that must be overcome. How does Momotaro's victory over them represent the triumph of good?
5. How does Momotaro's story follow the classic narrative structure of the hero's journey? Trace his progression from the call to adventure to his return home as a triumphant hero.
6. The story has evolved over time, with some versions depicting Momotaro as a "fine boy" and others as lazy before his quest. What does this variation reveal about the story's function as a moral lesson for different eras?
7. The story often features a clear distinction between the peaceful, natural world of the old couple's village and the evil, chaotic world of the ogres. How does Momotaro's connection to nature (born from a peach, allied with animals) contrast with the ogres?
8. Momotaro returns the stolen treasure to its rightful owners. What does this final act of restitution emphasize about his character and the values of the story? What would be different about the moral of the tale if he had kept the treasure for himself?



THE MONKEY AND THE CRAB



1. Why did the crab trade his rice cake for the monkey's persimmon seed? Was he naive or trusting?
2. Were the monkey's actions fair? Why or why not?
3. Can you think of ways the monkey and crab could have shared and both been happy?
4. How is the monkey in this story similar to or different from characters in other tales we have read in this unit?
5. Was the crab's child justified in his actions? Why or why now?
6. What would you have done if you were the crab's child?
7. How did the monkey plant "the seed of revenge"?
8. At the end of the story, the monkey claims "You do not understand," to which the crab's child replies that he does understand and that now the monkey will as well. What do you think was meant by these statements from each character?