

**Communications.**— Ōsaka is provided with a very complete service of street tram-cars, the charge on which is a flat rate of 6 *sen* for any distance. These are supplemented by motor-bus services to all parts of the city and suburbs. There are also river and canal services of motor-boats to the important points. Special motor-buses for sightseeing, with guides, are run by the Osaka Motor-bus Co., 7 hrs. being taken for a round (fare ¥2.80).

Ōsaka is connected with other centres by an extensive system of railways. The Tōkaidō main line connects the city with Tōkyō, Nagoya, and Kyōto on the east and with Kōbe and other cities on the Inland Sea on the west. There are also local lines which skirt the boundaries of the city. The Nishinari line starts from Osaka Station and goes to Sakurajima (4.9 m.) via Fukushima, Nishikujō and Ajikawaguchi. The Jōtō (electric) line runs from Osaka Station to Tennōji Station (6.6 m.) via Tennōji, Sakuranomiya, Kyōbashi, Tamatsukuri, and Momoda round the eastern half of the city.

Ōsaka is also the terminus for the Kansai main line, which, with its branches, connects Osaka with such important centres as Nara, Uji-Yamada, Wakayama, etc.

Among the interurban electric railways there is the Nankai Electric Railway from Namba Station, Osaka, to Wakayama via Sakai (40 m. in 1 hr.), with branch lines to many places, including the celebrated monastery of Kōyō; the Hankai Electric Railway from Ashiharabashi, Osaka, to Ohama Ryūjin-dōri, Sakai (5.9 m.); the Osaka Railway from Osaka-Abenobashi (Tennōji) to Kumedera (24.7 m.); the Hanwa Electric Railway from Tennōji to Wakayama (38 m.), running almost parallel to the Nankai line; the Osaka Electric Railway (popularly called "Daiki") to Nara (19.1 m.), with many connecting lines, leading to Yoshino and to Yamada, the seat of the famous Ise Shrines, 85.3 m. in 2 hrs. or other important points in the district; the Keihan Electric Railway from Temmabashi, Osaka, to Kyōto (29.6 m.); the Shin-Keihan Electric Railway also to Kyōto (26.3 m.), with branch to Arashiyama; the Hanshin Kyūkō Electric Railway to Kōbe (commonly called the "Hankyū" line, 18.8 m.), with branches to Takarazuka and Mino-o; and the Hanshin Electric Railway, also to Kōbe (19.4 m.), with branches to Amagasaki and Kōshien.

Ōsaka is also connected with Kōbe by the Hanshin National Highway, one of the first of these highways to be constructed.

An air transport service has been opened between Ōsaka and Tōkyō by the Japan Air Transport Co., the fare being

¥30 and the time in transport 3 hrs. There are also services to Fukuoka (fare ¥35, 3 hrs.), from where Seoul (Korea) is reached in 4 hrs. 30 min. (fare ¥40). The aerodrome stands on reclaimed ground at the mouth of the River Kizu, and is reached by motor-car.

**Industry.**— Ōsaka is the greatest industrial city of the Orient, the latest official statistics showing that there are 5,700 factories, with a total production valued at ¥755,000,000. It is one of the great cotton markets of the world, the production of cotton yarn and fabrics reaching annually to a value of ¥70,000,000. Ōsaka is also noted for its iron foundries and its machinery works, the production of which is valued at ¥90,000,000. Other industries of the city are printing and book-binding (¥46,000,000), medicines and chemicals (¥24,000,000), motor-cars (¥22,000,000), sugar (¥21,000,000), toilet articles (¥17,000,000), etc. Formerly the foreign trade of Ōsaka was conducted through Kōbe, but with the improvement of the harbour and the increased accommodation for shipping, the direct foreign trade of Ōsaka is increasing every year. Naturally the imports are mostly raw materials and the exports the goods manufactured from them. The total value of the trade amounted in 1930 to ¥530,664,000, of which exports were ¥299,319,000 and imports were ¥231,346,000.

#### Places of Interest.

Ōsaka, in spite of its long history, can not boast of many places of interest, either from the artistic or the antiquarian point of view, although there are many beautiful spots in its vicinity, easily reached by the electric railway or motor-bus.

**Nakanoshima** (pl. F, G, H 5) is regarded as the civic centre of the city, as in it are located the City Hall, the Central Public Hall, the Public Library, the Central Post-Office, the office of the *Ōsaka Asahi* (newspaper), Bankers' Club, Medical College, etc. A small park has been laid out on land reclaimed from the river and forms one of Ōsaka's breathing spaces.

The **Hōkoku-jinsha** (pl. G 5), on the western side of Nakanoshima Park, was founded in 1880 and is dedicated to Hideyoshi (1537-1598), a bronze statue of whom stands close by. The stone lanterns in the grounds are believed to have been brought over from Korea by Hideyoshi's generals.

The **Temman-gū** (pl. H 5) is an ancient Shintō temple founded in 949 A.D. and dedicated to Sugawara Michizane. (See "Futsukaichi," Route 42.) The present buildings are comparatively new, having been reconstructed or extensively



repaired in 1901. The festival of this shrine lasts from July 25th till dawn on the 26th and is one of the great festivals of Japan. The main feature is a procession on the River Yodo, beginning at 7 p.m. on the 25th, from near Naniwa Bridge. The sacred car is placed on a decorated boat and accompanied by a large flotilla of elaborately decorated craft to the Matsushima Shrine, three miles down the river. The boats are lit by lanterns, and flares and bonfires illuminate the waterway, while on the boats dances are given, with songs and music. Both banks of the river are crowded along the entire route with spectators, for whose amusement there are many side-shows. The sacred car reaches the Matsushima Shrine about midnight, and the return journey lasts till about dawn.

The Daiyū-ji, to the north-west of the Tenman-gū, is an old Buddhist temple founded by Kōbō-Daishi. The tomb of the consort of Hideyoshi stands in the grounds.

The Imperial Mint (pl. H 5), 1.7 m. from Osaka Station, was established in 1871 and is the only one in the country. The working of the mint may be viewed on the presentation of an introduction from the Japan Tourist Bureau (Azuchi-machi, Sakaisuji, Higashi-ku). Close to the Mint is the Sempukan, a fine building with a beautiful landscape garden. It is not as a rule open to the public. In 1871 the Emperor Meiji honoured the place with a visit and named the building.

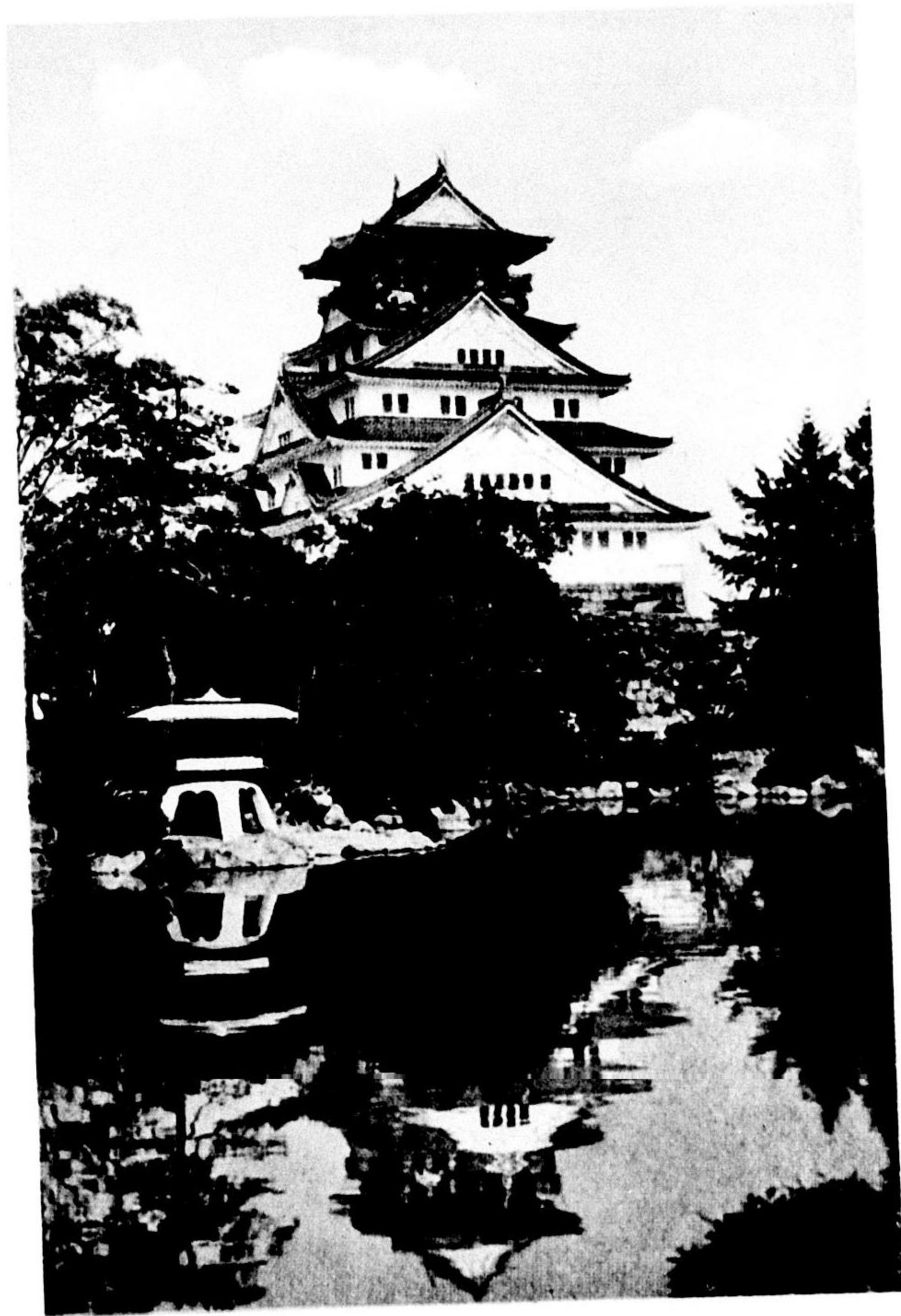
Ōsaka Castle (pl. I 6), 2.7 m. from Ōsaka Station, which was built by Hideyoshi in 1584, has been replaced by modern buildings and is used as the headquarters of the Fourth Army Division. The walls were constructed of granite stones, some of them of immense size, as may still be seen, the biggest, known as *Tako-ishi* or "Octopus-stone," measuring 36.3 ft. in length, 26.4 ft. in height, and several feet in thickness. Hideyoshi in building the castle requisitioned the material from his generals, who vied with one another in supplying him with these large stones. Most of the superstructure, including the old donjon, was destroyed by fire in 1868, when it was set alight by the Tokugawa troops before they made their retreat, but the donjon has now been reconstructed in reinforced concrete and commands an extensive view of the city. It contains various exhibits of historic interest in connection with old Osaka.

The site of the castle was originally occupied by the Hongan-ji Temple, which was turned into a fortress by the priests, who defended it obstinately against Oda Nobunaga till they were persuaded to abandon it. Hideyoshi built his castle on the site, and till 1596 it remained the actual seat of government of Japan. The castle measured 1.4 m. from east to west and 1.2 m. from north to south, being over 7.3 m. in circumference and covering an area of more than 274 acres. The present site shows only the foundations of the innermost citadel, the original



Ōsaka Castle





Osaka Castle.



The precincts having extended beyond Temma-gawa on the north to Anō-ji and Yamato-gawa on the south, and to the sea on the west, the citadel was surrounded by two lines of outer defence works, consisting of walls on which stood large and small towers (*yagura*), each being surrounded by moats. The castle had altogether 48 large towers and 76 small towers. In 1596, however, Hideyoshi built a new castle at Fushimi, where he resided till his death in 1598. His wife and he returned to Osaka Castle after his death, and were there besieged by Ieyasu in 1614. A peace was arranged, by the terms of which all the outer defence works of the castle were destroyed, and the two inner lines of moats filled in; but this did not satisfy Ieyasu, and he returned to the siege the following year, capturing the castle but not destroying it. The members of the foreign diplomatic corps were received at the castle in 1867 by the last of the Tokugawa Shōgun.

The grounds of the castle are open to the public from 9 a.m. to 4 p.m. daily. In the neighbourhood of the castle are situated the Arsenal, the Military Club, the Garrison Hospital, and the Parade Ground.

The **Commercial Museum** (pl. H 6), at Uchi-Hommachi, provides a permanent exhibition of Japanese and foreign products, besides various special displays, and also supplies information connected with any phase of Japanese commerce and industry. A magazine entitled the *Commercial Ōsaka* is issued every three months and distributed free of charge to any applicant.

The **Kōzu-jinsha** (pl. H 7), at Kōzu Ichiban-chō, is a shrine founded in 1768 and dedicated to the Emperor Ninmu (p. cxiv). It commands a fine view of the city and surroundings.

The **Ikutama-jinsha**, a little south of the Kōzu-jinsha, formerly stood on the site of the castle. It was reconstructed in 1914. The place is noted on account of its cherry-blossoms and fine views overlooking the city.

**Tennōji Temple** (pl. H 9), near Tennōji Station, was founded in 587 A. D. by Prince Shōtoku and is thus contemporaneous with the Hōryū-ji near Nara, which was also founded by the Prince. The temple has been repeatedly destroyed by fire, the present structure dating from 1812. There are three gates by which the temple grounds may be entered, the one to the east having been erected by Hideyoshi. The grounds cover an area of 25 acres and contain, besides the Main Hall (*Kondō*), a five-storied pagoda, Lecture Hall, Dining Hall, Treasure-house, etc. The bell in the belfry near the Lecture Hall was cast in 1912 and weighs 156 tons. It is believed to be the largest bell in the world. The Treasure-house (*Kuginashidō*), which was renovated by order of Hideyoshi, is celebrated for the beauty of its carving. Among the treasures contained in it are the *Hokokyō* scriptures copied by Prince Shōtoku, his sword, and other articles connected with the Prince. The images in the Main Hall are of Nyoirin-



Kwannon and Miroku-Buddha. There is also a lotus pond in the grounds, in the centre of which a dancing stage has been erected, used on the occasion of festivals.

**Chausuyama** (pl. H 9), to the south-west of Tennōji, is celebrated as the site of Ieyasu's camp during the siege of the castle in 1614 and 1615. The place belonged to the late Baron Sumitomo, who gave it to the Municipality. An Art Museum stands on the site of the Baron's residence.

**Tennōji Park** (pl. G 9) is close to the Tennōji Temple and covers an area of 56.5 acres. The park contains zoological gardens, botanical gardens, public-hall, museum, fencing hall (Butokuden), tennis courts, etc.

**Shinsekai**, to the west of Tennōji Park, is an amusement quarter, with many picture halls, restaurants, etc. An iron tower, 250 ft. high, built after the model of the Eiffel Tower in Paris, marks the quarter.

**Dōtombori and Sennichi-mae** (pl. G 7), north-west of Tennōji Park, are the pleasure quarters of Ōsaka, being packed with theatres, picture-halls, restaurants, cafés, etc. It is interesting to note that only fifty-five years ago this spot was a lonely burial ground for the bodies of executed criminals.

**Tsumura Betsuin Temple** (pl. G 6) (popularly called "Kōka Midō"), at Azuchi-machi, is a branch temple of the Nishi-Hongan-ji in Kyōto and was founded in 1597 by Junnyo-Shōin. During the siege of Ōsaka Castle by Ieyasu the temple was the headquarters of the eastern army. The present buildings were reconstructed after a fire. Close by is the Namba Betsuin (popularly "Minami Midō"), a branch temple of the Higashi-Hongan-ji of Kyōto.

**Shinsaibashi-suji** (pl. G 6, 7) is the name given to the main street on both sides of Shinsaibashi Bridge. The southern section, which is connected with Dōtombori by the Ebisu Bridge, is lined with thousands of retail shops, including two department stores, the Daimaru and the Sogō. The northern section is largely occupied by wholesale dealers.

**Sakai-suji** (pl. G 5, 6, 7) is another busy thoroughfare, in which are situated two department stores, the Mitsukoshi and Takashimaya. The continuation of this street from Nihon Bridge is called Nihombashi-suji, and contains the building of the Matsuzakaya department store.

**Yotsubashi** (pl. G 7) is the name given to an important tram-car junction where four bridges meet. It is the entrance to the pleasure resort of Shimmachi, where the famous Naniwa Odori (p. 293) is held at the Embujō Hall in April.

**Kawaguchi**, on the upper portion of the delta formed

by the rivers Ajikawa and Kizugawa, is the site of the former foreign settlement. Some mission schools and a number of Chinese firms are still situated there.

**Ōsaka Harbour** may be reached by the city tram-cars from Nakanoshima. It consists of inner and outer basins, the latter being protected from the sea by two large breakwaters. Over 1,200 acres of land have been reclaimed on the offshore and turned into building-lots. The harbour is well provided with five quay walls and four piers. The accommodation for ships at present provided allows 29 vessels (less than 20,000 tons each) to tie up at once.

**Tengachaya** (1.5 m. from Namba Station on the Nankai Railway) has been lately incorporated in the city. Formerly there stood two tea-houses (*chaya*) on this spot, and it is said that the name is a corruption of *Denka-chaya* ("His Highness's tea-house"). Hideyoshi stopping to rest here when he went to worship at the Sumiyoshi Shrine.

The **Sumiyoshi-jinsha**, close to Sumiyoshi Station, is a popular Shintō shrine of ancient foundation. It is notable for the large number of stone lanterns in the grounds, the gifts of those interested in ships, as the shrine is dedicated to the gods of the sea, who are also gods of war. At the annual festival on August 1st, the sacred car is carried with great ceremony to Sakai, a flourishing city in the vicinity.

**Sumiyoshi Park**, adjoining the Shrine, is noted for its large pine-trees and wisterias. The pines once grew on the beach, but are now separated from it by reclaimed land. At the western end of the park there is a tall lantern (*takamizō*), which was once a mark for seafarers on the coast. An iris garden is close by.

#### Places of Interest in the Vicinity.

By the **Nankai Electric Railway**. — **Sakai**, the second largest city in Ōsaka Prefecture (pop. 120,300), is reached in 20 min. from Namba terminus. It is an ancient trading port, which was greatly frequented by Chinese and foreign ships from early in the 15th century. When foreign trade was interdicted in 1635 the city began to decline, and it received a further blow when the course of the River Yamato was altered and the entrance to the port consequently began to silt up. The port can no longer accommodate large steamers, but there is an active traffic in small craft. In the 16th century, Sakai was noted for its silk textiles, but with the closing of foreign trade and the stoppage of the import of Chinese silk, the industry declined.

**Myōkoku-ji** is a famous temple noted for its large *sogetsu*-tree (cycad), over 400 years old and perhaps the largest of its



kind in the country (66 ft. in circumference). At the *Miyako-jūji* are the tombs of the samurai who were ordered to commit suicide in connection with the killing of some French marines at Sakai. The ceremony was held at the temple in 1868. Twenty samurai were involved, but when eleven had committed suicide, the French officers present intervened and successfully pleaded for the lives of the remainder.

**Hamadera Park** (30 min. from Namba terminus) is the most popular bathing resort for the people of Osaka.

The **Hanwa Electric Railway**, from Tennōji Station (Osaka) to Higashi-Wakayama Station (Wakayama), (38 m.) reaches many places of interest, including **Ōtori-jinsha** at Otori and the **Kumeda-dera** at Kumeda, containing many treasures. **Mt. Ushitaki** is also reached from Kumeda Station from which it is 8.7 m. distant. It is celebrated for its many waterfalls and for its maple-trees. The **Mizuma Kwannon** and **Kotsumi Kwannon** are both near Kumeda Station, the latter containing many national treasures. **Negoro-dera** stands 5 m. east of Kii Station, the pagoda-shaped reliquary (*Daihōtō*), founded in 1129, standing in the grounds, being under the protection of the Government.

The **Ōsaka Electric Railway**, popularly known as the "Dan-ki" line, which starts from Uehommachi, where is the Dan-ki Building, touches at many places of interest to the east and south-east of Osaka, such as Nara, Hōryū-ji, Unobuchi, Yoshino, Uji-Yamada, etc., the last named being the seat of the Grand Shrine of Ise (Route 37). The railway takes 40 min. to Nara (19.1 m.) and about 2 hrs. to Uji-Yamada (85.3 m.).

The **Keihan Electric Railway** runs from Osaka to Kyōto through Yawata, Momoyama (Kyōto), where the Momoyama Mausoleum stands, and Fushimi. There is also a branch to Uji (Route 35), noted for its tea plantations.

The **Shin-Keihan Electric Railway** runs between the Keihan Railway and the Government line to Kyōto, touching at Senriyama, Katsura, and Arashiyama.

In addition to the Tōkaidō main line and the electric railways of the Keihan Co. and the Shin-Keihan Co., another means of quick communication from Ōsaka to Kyōto has been opened by the recent completion of the **National Highway** between the two cities. As the Tōkaidō express trains do not stop at any of the stations between Ōsaka and Kyōto, the electric lines are convenient for those visiting intermediate places.

**Ibaraki** (9.2 m. from Ōsaka) has an 18-hole golf course, 1.5 m. north-west of the railway station. Visitors must be introduced by a member.

**Yamazaki** (18 m. from Ōsaka) is the scene of the battle

between Hideyoshi and Akechi Mitsuhide, the traitor who surprised and slew Oda Nobunaga, his lord, in which Mitsuhide was utterly defeated (1582). On the summit of the hill is a monument to Maki Izumi-no kami and his followers, who committed suicide in 1864 when they found themselves unable to carry out their plans for the restoration of the Emperor to power. Half-way up the hill is a temple called **Takara-dera**, where is enshrined an eleven-faced Kwannon carved by the famous priest Gyōki. Among its treasures is a little hammer called the *Uchide-no-kozuchi* or "Treasure-producing Hammer," said to have been given to the Emperor Shōmu by the Dragon God (*Ryūjin*).

**Sakurai-no-sato**, 1.4 m. south-west of Yamazaki Station, is the scene of the last parting between Kusunoki Masashige and his son, which took place in 1335 when Masashige was on his way to Hyōgo to fight his last fight for his Emperor. (See Nankō Shrine, Kobe, p. 286.) An old decayed pine-tree, called *Kowakare-no-matsu*, marks the spot, where there is also a monument bearing an inscription in Japanese written by the late General Nogi, and another erected in 1876 by Sir Harry Parkes, the then British Minister to Japan, with an inscription in English.

**Otokoyama Hachiman-gū**, situated on Otokoyama, 3.1 m. from Yamazaki Station, is one of the oldest Shintō temples and was founded in 859. The Main Hall is richly decorated, and almost all the older buildings are listed as national treasures. The view from the top of Otokoyama, which is reached by a funicular railway, is an extensive one, and includes the four rivers of Yodō, Kizu, Uji, and Katsura.

**Mukōmachi** (22.7 m. from Osaka and 2 m. from Kyōto) is the site of the Imperial capital established by the Emperor Kammu (781-805 A. D.). The spot where the Daigokuden ("Great Hall of State") stood is 1 m. south of Mukōmachi Station. A monument stands there in a bamboo grove.

The **Hanshin Electric Railway** to Kōbe touches at **Kōshien**, famous for its athletic field, **Naruo** (race course and 9-hole golf links), and **Kōshien** bathing beach. At **Kōshien** is the **Kōshien Hotel**, situated in a picturesque spot on the River Muko (rooms ¥5 up, breakfast ¥1.50, tiffin ¥2, dinner ¥2.50).

The **Hanshin Kyūkō (Hankyū) Electric Railway** also runs to Kōbe, via Nishinomiya, with branch lines to Takarazuka and Mino-o.

**Nishinomiya** produces the best saké in Japan, the annual value of the liquor made in the district being over ¥10,000,000. **Rokkō-Kurakuen**, a mineral spring resort, is reached from Nishinomiya by motor-car. The places along the electric lines, Ashiya and Sumiyoshi in particular,



are favourite residential quarters for the wealthy people of Ōsaka and Kōbe.

**Takarazuka**, one of the most popular pleasure resorts in the district, is on the clear stream of the River Muko and is reached from Ōsaka or Kōbe in 40 min. by the Hankyū Electric Railway. The mineral spring which has been known since 1546, is cold, but is heated for bathing. The great attraction of Takarazuka, however, is the Recreation and Opera House, containing three theatres, public and private baths, dining rooms, gymnasium, library, and other features. The Opera House is one of the largest of its kind in the world, having accommodation for 4,000 seats, and in it are performed musical renderings of Japanese and other fairy tales, foreign operas, etc. by a company of girl players. The Takarazuka Hotel (54 rooms, rooms ¥3 up, breakfast *à la carte*, tiffin ¥1.20, dinner ¥1.50), managed by the Hankyū Railway Co., a few minutes' walk from the terminus, provides good accommodation for a week-end, and for amusement there are golf links (18 holes) of the Takarazuka Country Club, a short mile from the hotel, and the Takarazuka Kaikan, the largest dance-hall in Japan.

**Mino-o Park** is reached via Ishibashi on the Takarazuka line in 30 min. from Ōsaka. It is situated in a narrow glen, along the side of a stream, filled with maple and other trees, which present a gorgeous sight in the autumn. At the head of the glen there is a waterfall 200 ft. high. In the park is situated the Ryūan-ji, a Buddhist temple with a pavilion, from which a fine view may be obtained.

**Nose Myōken**, a famous Buddhist temple on the summit of Mt. Myōken (2,053 ft. high), is reached by the Nose Electric Railway which runs from Ikeda (30 min. from Ōsaka) on the Fukuchiyama line to the foot of the hill, up which there is a funicular railway to the summit. The temple comprises scores of fine structures. The views from the summit are extensive.

### Route 29. Ōsaka to Nagoya by the Kansai Line.

The Kansai main line from Minatomachi, Ōsaka, to Nagoya (108.8 m.), passes through a district noted for its historical associations. The northern half of Nara Prefecture, which the line traverses, was the theatre of Japan's early history and the birthplace of her arts and industries. Nara and its neighbourhood are particularly rich in classical memories and are a centre where at least two or three days should be spent studying Japan's ancient civilization.

There are five through trains daily between Minatomachi and Nagoya, and, in addition, for the convenience of pilgrims to the Ise Shrines, there are six through trains from Nagoya to Yamada (73 m.), five through trains from Minatomachi to Yamada (107.2 m.) and four through trains from Kyōto to Yamada (84.5 m.).

**Minatomachi**, the western terminus of the Kansai main line, is situated in the southern part of Ōsaka, quite near Nishimbori and Sennichi-mae, the famous pleasure quarters of the city. The station is connected by electric tramway and motor-bus services with Ōsaka Station on the Tōkaidō main line in the north of the city.

**Tennōji** (2.3 m. from Minatomachi) is the junction for the Jōtō (electric) line, which runs round the eastern part of the city to Ōsaka Station (6.6 m.), and also for the Hanwa Electric Railway to Wakayama (38 m.). For places of interest see "Ōsaka and Vicinity," Route 28.

**Kashiwara** (10.1 m. from Minatomachi) is the junction for the Nagano line (10.3 m.) of the Ōsaka Railway, which at Nagano is connected with the Kōya line of the Nankai Electric Railway running from Namba, Ōsaka, to the famous Kōya-san (Route 30). These railways pass through a district rich in historical associations.

**Ōji** (16 m. from Minatomachi) is the junction for the Wakayama line to Yoshino, Kōya-san, and Waka-no-ura. It is also the junction of the Yamato Railway to Sakurai (10.9 m.) and the Shigi-Ikoma Electric Line to Ikoma (7.8 m.). **Tatsutagawa**, about 2 m. north-east of the station, is celebrated for its maple-trees, whose tints in autumn are a favourite theme in Japanese poetry. Motor-buses connect Tatsutagawa with the Hōryū-ji Temple and other places of interest in the neighbourhood.

**Shimoda** (4.1 m. from Ōji) is the station for **Taima-dera Temple** (1.3 m.). The temple, situated near the Taimadera Station on the Ōsaka Railway, was founded in 612 and moved to its present site in 684. The Hondō, or Mandara Hall, which was rebuilt about 1243, contains as its chief treasure the famous mandara picture, or picture of the Buddhist paradise (Gokuraku-jōdo), painted in 763 and measuring 15 ft. sq.

Only fragments of the original picture now exist and these are much impaired and faded in colour, — so much so that it is hard to tell whether the picture is woven or hand-painted. But there exists a copy of it taken long ago, and from this may be obtained an idea of the magnificence of the original picture in its entirety. This Taima-mandara is grand in its design and excellent in its execution, and is considered as representative of ancient Buddhist paintings of visions of paradise. The temple contains many other art objects registered as "national treasures."



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**Tennōji** (2.3 m. from Minatomachi) is the junction for the Jōtō (electric) line, which runs round the eastern part of the city to Ōsaka Station (6.6 m.), and also for the Hanwa Electric Railway to Wakayama (38 m.). For places of interest see "Ōsaka and Vicinity," Route 28.

**Kashiwara** (10.1 m. from Minatomachi) is the junction for the Nagano line (10.3 m.) of the Ōsaka Railway, which at Nagano is connected with the Kōya line of the Nankai Electric Railway running from Namba, Ōsaka, to the famous Kōya-san (Route 30). These railways pass through a district rich in historical associations.

**Ōji** (16 m. from Minatomachi) is the junction for the Wakayama line to Yoshino, Kōya-san, and Waka-no-ura. It is also the junction of the Yamato Railway to Sakurai (7.9 m.) and the Shigi-Ikoma Electric Line to Ikoma (7.8 m.). **Tatsutagawa**, about 2 m. north-east of the station, is celebrated for its maple-trees, whose tints in autumn are a favourite theme in Japanese poetry. Motor-buses connect Tatsutagawa with the Hōryū-ji Temple and other places of interest in the neighbourhood.

**Shimoda** (4.1 m. from Ōji) is the station for **Taima-dera Temple** (1.3 m.). The temple, situated near the Taimadera Station on the Ōsaka Railway, was founded in 612 and moved to its present site in 684. The Hondō, or Mandara Hall, which was rebuilt about 1243, contains as its chief treasure the famous mandara picture, or picture of the Buddhist paradise (Gokuraku-jōdo), painted in 763 and measuring 15 ft. sq.

Only fragments of the original picture now exist and these are much impaired and faded in colour, — so much so that it is hard to tell whether the picture is woven or hand-painted. But there exists a copy of it taken long ago, and from this may be obtained an idea of the magnificence of the original picture in its entirety. This Taima-mandara is grand in its design and excellent in its execution, and is considered as representative of ancient Buddhist paintings of visions of paradise. The temple contains many other art objects registered as "national treasures."



**Shigi-san** is a mountain (1,703 ft.), 2.2 m. north-west of Ōji Station, but reached most conveniently from Yamashita Station on the Shigi-Ikoma Electric Railway, which runs frequent service daily from Ōji. From Yamashita there is a cable line to the temple of Sōmu-ji, picturesque and situated on cliffs on the side of the mountain. From Ōji (Uehommachi) the Ōsaka Electric Railway takes one day to the temple in 40 min. The temple is dedicated to the god Bishamon, who is said to have been the patron deity of Masashige, the great patriot of the 14th century. Tradition has it that Masashige was born in answer to prayer to the god, so that he was called, while young, Tamenobu, another name for Bishamon. The present buildings were re-erected in the Keichō era (1596-1614), after the destruction of the preceding structures by fire. There is a splendid view from the summit.

The temple of Hōzan-ji, situated on Mt. Ikoma (2,120 ft.) in the same range as Shigi-san, is also a popular place of worship. It is best reached by the Shigi-Ikoma Electric Railway from Ōji (30 min.) or by the Ōsaka Electric Railway from Uehommachi, Ōsaka, to Ikoma (20 min.), where there is a cable line to the temple. The temple is dedicated to the god Fudō. On the summit there are large recreation grounds, a summer house, skating links, etc.

**Hōryū-ji** (18.2 m. from Minatomachi) is about a mile to the south of the famous temple of Hōryū-ji (motor-bus available). See "Nara and Vicinity," p. 373.

**Kasagi** (37.7 m. from Minatomachi) is picturesque, situated on the River Kizu and attracts many visitors in summer by reason of its mineral springs (Inn: Kasagikura) and fine views. There is also good fishing in the river. **Kasagi-yama** (950 ft.), near the station, is noted as the place where the Emperor Godaigo (14 century) took refuge after fleeing from Kyōto, to escape capture by the Hōjō clan. The temple on the mountain, however, has been almost all destroyed by fire. There are some mammoth rocks on the mountain, the largest being about 150 sq. ft. in area, upon which carvings of Buddhist saints have been made, one with an inscription attributed to Kōbō-Daishi.

**Iga-Ueno** (50 m. from Minatomachi) is the junction for the Sangū Kyūkō Electric Railway to Yamada, where the Ise Shrines are situated. At the temple of Aisen-in, near the station, is a memorial to Bashō, the celebrated *haikai* poet, who was born near the town. The Kōchi Valley, noted for its scenic rock formation, is 5 m. south-east of Nabari Station, the terminus of the Iga branch of the Sangū Kyūkō Electric Railway (motor-bus available). The beauty of the valley is best seen in autumn when the rocky cliffs

overhanging the stream are covered with tinted leaves. About 4 m. from Nabari Station are the Akame Waterfalls, the highest of which is 180 ft. (Motor bus available from July to September.)

The **Tsukigase Plum Grove**, thought by many to be the most beautiful of its kind in Japan, can be reached from Iga-Ueno Station or from Ueno Station on the Sangū Kyūkō Electric Railway by motor-bus in 40 min. It can also be reached from Shimagahara, the next station to Iga-Ueno, or from Kasagi Station, motor-buses being available from each station. The trees are in bloom from the middle of March to the early part of April.

Tsukigase is the name of a district along the River Nabari, extending over 3 m., and includes a number of villages. The plum-trees are in greatest abundance at Oyama, Tsukinose, and Momogano, and it is therefore best for the visitor to alight from the bus at Oyama and take the narrower path to the right leading up the river to Houra-dani and the temple of Shimpuki-ji, where a good view of the blossoms can be obtained. Another good point to see them from is the Tenjin Shrine not far away. Further along the path joins a new road by the river and crosses a bridge (Tsukigase-bashi), where there are some small inns. A short walk on the other side of the river leads to a terrace, from which there is another good view of the flowers. Ascending still further, the visitor will come to some small inns, at the back of which there is a hill (Sōken-zan), which commands an even better view. One road down from the hill leads to Momogano by the river, where the trees are shut in by the mountains and there are two waterfalls. A tour of the sights of Tsukigase may be made in about 4 hrs. On the way back the visitor might pass through Kasagi (motor-bus available from Tsukigase Bridge, 10 m.), referred to above. Tsukigase is noted for its plum-jelly and preserved horse-radish.

The plum-trees of Tsukigase were originally planted not for the sake of their blossoms, but for the production of a red dye called *ubai*, made from the fruit. The introduction of foreign chemical dyes drove *ubai* off the market, but the trees were preserved from destruction by the efforts of lovers of beauty.

**Tsuze** (59.1 m. from Minatomachi) is the junction for a branch line to Kusatsu (22.6 m.) on the Tōkaidō main line.

**Seki** (68 m. from Minatomachi) was formerly one of the fifty-three posting stages on the Tōkaidō road. The name indicates that a barrier stood there in ancient times for the examination of travellers. The Suzuka Pass (1,800 ft. above sea-level), 7 m. north-west of Seki, is worth a visit in autumn by good pedestrians for the sake of its maple-trees.

**Kameyama** (71.5 m. from Minatomachi) is the junction



for the Sangū line to Toba (44.5 m.), via Yamada, the west of the ancient Grand Shrines of Ise.

**Yokkaichi** (85.6 m. from Minatomachi), a growing port on the shore of Ise Bay with 51,900 inhabitants, is the junction for the Yokkaichi Railway to Yunoyama (9.7 m.), the Ise Electric Railway to Tsu (19.6 m.), and the Minatogawa Railway to Hachiōji-mura (3.7 m.). There are also regular steamship connections with Kōbe, Ōsaka, and Yokohama. Yokkaichi is known for its porcelain called *Banko-yaki*, the annual output amounting to more than ¥1,000,000.

The Ise Electric Railway (51.2 m.) connects Yokkaichi and Tsu with Yamada on the one hand and with Kuwana on the other, running south down along the bay. On the line there are many popular sea-bathing resorts, reached in 15 to 40 minutes' run from Yokkaichi.

**Kuwana** (93.9 m. from Minatomachi) is the junction for the Hokusei Railway to Ageki (12.4 m.), and the Ise Electric Railway to Yamada (51.2 m.) and Ōgaki (27 m.). In feudal times Kuwana was one of the fifty-three posting-stages on the Tōkaidō road, travellers taking boat here for Atsuta on the north-eastern side of the bay, instead of continuing their journey on foot, owing to several dangerous rivers barring the way. Both places are depicted by Hiroshige in his series of the "Fifty-three Posting-stages on the Tōkaidō."

At the **Kaizō-ji Temple**, near the station, there are tombs of 79 Satsuma men who were killed in a vast engineering project, between 1751 and 1755, to prevent the overflow of the rivers Kiso, Nagara and Ibi. On the river bank, not far from the temple, stands a monument in honour of 48 Satsuma men, who were in charge of the work, and committed suicide by way of apology, knowing that they were incurring a heavy responsibility on account of the actual expense exceeding its estimate to considerable sum.

The daimyō of Satsuma was ordered by the Tokugawa Government to perform the work, and nearly a thousand Satsuma men were employed on it, the cost, it is stated, being approximately ¥6,600,000. The Tokugawa Government had a double end in view in ordering the work to be done by the daimyō of Satsuma, the more remote one being the crippling of the resources of Satsuma, which was becoming too powerful.

The **Tado-jinsha**, near Tado Station on the Yōrō section of the Ise Electric Railway, was founded in the 5th century and is remarkable for its architectural beauty and its picturesque surroundings. At the great festival of the shrine, held on May 5th, the old-time sport of *Yabusame* may be witnessed. This is a keenly contested horse-race up the steep slope along the steps leading to the shrine, at

the top of which the horses have to scramble up a seven-foot bank to a terrace.

### Route 30. Ōsaka to Yoshino and Kōya-san.

Yoshino is a small mountain town on the crest of a ridge in the heart of the Yoshino hills, and is famous for its cherry-blossoms, which cause the otherwise dormant town to be filled with visitors for two weeks in the year.

The best route to Yoshino is by the Ōsaka Electric Railway from Uehommachi, Ōsaka, via Takada, Kumedera, etc., the time required being about 2 hrs.

Yoshino is also reached from Yoshinoguchi Station on the Wakayama line (Oji to Wakayamashi, 55.3 m.), from which place the Ōsaka Electric Railway takes one to Yoshino tram-car terminus, in 35 min., a cable line being available from there up the hill. From Ōsaka (Minatomachi) there are eight through trains for the Wakayama line; travellers by other trains must change at Oji (16 m. from Minatomachi) for Yoshino, Kōya-san and Wakayama.

### Yoshino and Vicinity.

There are four large groups of cherry-trees on Mt. Yoshino, each group being known as *Hitome-sembon*. "A thousand trees at a glance." (A thousand is used by the Japanese to describe any large number.) The first group reached when going from Yoshino tram-car terminus is known as *Shimo-no-sembon* ("The lower thousand trees"); then come the *Naka-no-sembon* ("The middle thousand trees"), the *Kami-no-sembon* ("The upper thousand trees"), and the *Oku-no-sembon* ("The inner thousand trees"). The trees usually come into bloom from about April 8th to 10th for the "Lower" group, April 12th to 13th for the "Middle" group, April 14th to 15th for the "Upper" group, and April 17th to 18th for the "Inner" group.

The trees are said to have been planted by Enno-Gyōja, a Buddhist priest who lived in the latter part of the 7th century and made Mt. Yoshino-ga-dake (p. 308) his headquarters. By consecrating the trees to the god Zaō-gongen, and warning the people against injuring them if they valued their future existence, the priest managed to make them objects of special care, and they were added to from time to time till the whole hillside was covered with them. Early in the Meiji era (1868-1912), when there was a craze for destruction, a large number of the trees were cut down, but this vandalism was stopped in time to preserve a good many trees, and since then the Prefectural authorities have successfully co-operated with private persons in restoring the fame of Yoshino's cherry-trees.

Near the Yoshinogingū tram-stop stands Yoshinogingū, a Shintō shrine dedicated to the Emperor Godaigo,



and a little further on is the tomb of Murakami Yoshitomo, a faithful retainer who sacrificed his life in order to save that of his lord Prince Morinaga. A little past this comes to the town of Yoshino, which is built on both sides of a spur, so that the third floor of the houses is on a level with the road and is used as a shop, the floor below being the dwelling place and the ground floor a store-room. The first group of cherry-trees, near which the cable car runs, is the Shimo-no-sembon. Further up the hill stands the Zaō-dō, founded by Gyōki in the 8th century. The original temple buildings were destroyed by fire in 1318; the present buildings dating from the middle of the 15th century. The two Deva Kings at the gate are said to have been carved by Unkei and Tankei. On the right of the Zaō-dō is the site of the palace where the three Emperors of the Nanchō (Southern Court, p. cxix) lived. A little further south along the road stand the Yoshimizu-jinsha and the Yamaguchi-jinsha (popularly called Katte-myōji), in the oratory of the latter, Shizuka (12th century), wife of Yoshitsune, danced a sacred dance. Taking the road to the left, further up the hill is the Nyoirin-ji, behind which is the tomb of the Emperor Godaigo. Returning to the Yamaguchi-jinsha by the same road and then turning to the south, one comes to the Chikurin-in, the garden of which is said to have been designed by Senno Rikyū, one of the great landscape-gardeners of Japan. A little further on a bridge (Tennō-bashi) is crossed and Saruhiki-zaka is reached. From this point may be obtained a wonderful view of the cherry-trees in the eastern valley, or Kami-no-sembon. After leaving the bridge one turns to the right at the cross roads and comes after a few minutes' walk to the Mikumari-jinsha, built in 1604 by Toyotomi Hideyori. A little way up the hill stands the Kimburi-jinsha and to the right of it the Kokeshimizu, the site of the hermitage of the famous priest-poet, Saigyō-Hōshi. Here is found the last group of cherry-trees, known as Oku-no-sembon.

**Sanjō-ga-dake** (5,676 ft. above sea level) stands about 15 m. south of Yoshino, and is considered the holiest peak of the Omine range, which runs over 20 m. from north to south between the rivers Totsugawa and Kitayama, tributaries of the River Kumano. The two temples on the summit, dedicated to Zaō-gongen and Enno-Gyōja, are open between May 8th and August 27th. The temples provide sleeping apartments for pilgrims, who flock there from all parts of the country, to the number of over 200,000 annually. The view from the summit on a clear day includes Mt. Fuji (about 200 m. away). Pilgrims usually

ascend the mountain from Wasabi-dani (motor-bus available from Yamato-Kamiichi Station on the Osaka Electric Railway, 3 hrs. via Kashiwagi), and descend by way of Dorogawa, 7.5 m. to the west, returning thence to Shimoniguchi Station (12.5 m., motor-bus available) on the same railway. From Wasabidani to the summit is about 5 m., taking 3 hrs. on foot, and the descent to Dorogawa 2 hrs.

**Mt. Ōdaigahara** (5,593 ft.) lies about 40 m. south of Yoshino, on the boundary between Nara and Mie Prefectures. The summit constitutes an extensive plateau, which extends in the south-west in a very fine slope covering over 1,000 acres in area. The valley along the River Higashi running from the mountain is regarded as one of the finest of its kind in Japan. There is a temple on the summit which provides sleeping accommodation for 200 visitors. Foggy weather prevails on the summit, so that a clear day is seldom experienced. The following itinerary is recommended: 1st day — Take the electric railway from Osaka (Uehommachi or Abenobashi) to Yamato-Kamiichi train-car station, then to Kashiwagi by motor-bus (24 m., 1 hr., 40 min.), where spend a night (Inn: Asahikan); 2nd day — Take motor-bus to Shionoha, about 5 m. in 30 min., then go up to the summit on foot, about 12 m., in 6 hrs., over a fine woodland most of the way, and there stay the night (at Shionoha a man may be hired as a guide); 3rd day — After exploring various sights all day, spend another night on the summit; 4th day — Take the reverse course for the descent.

From Ōdaigahara mountain paths lead to Owase on the southern coast of Mie Prefecture, about 20 m., or to Toro, on the upper reaches of the River Kumano, via Kawai, Koguchi, about 45 m. Guides are necessary for both routes.

The district covering Mts. Ōdaigahara and Omine, as well as Shingū, Katsuura, and other scenic points on the southern coast of Kii Peninsula, has lately been selected as a national park ("Yoshino and Kumano National Park").

#### Kōya-san.

**Kōya-san** (2,858 ft.) is celebrated for the monastery on its summit which was founded in 816 A.D. by Kōbō-Daishi, the great exponent of the Shingon doctrines of Buddhism and the inventor of the Japanese syllabary known as *hira-gana* (p. xci). The precincts, which cover 24 sq. m., are surrounded by magnificent trees, and although fires have often ravaged the monastery, there are still about 120 temples remaining. About a million pilgrims visit the place annually.



Kōya-san may be seen in a day, but the tourist is recommended to spend two nights there so as to be able to see some of the temple treasures and attend the early morning services, which should not be missed. There are also some fine views of the district to be obtained from the surrounding low peaks.

The best route to Kōya-san is via Hashimoto (44 m. from Minatomachi, Ōsaka; 120.8 m. from Nagoya) on the Wakayama line and thence by the Nankai Electric Railway to Gokuraku-bashi (12.4 m.), and thence to Kōya-san by cable line (5 min.). From the cable station it is about a mile to the Nyonin-dō or Women's Hall, at the rear entrance of the precincts. The Okunoin or mortuary chapel, the main objective of the pilgrims, is about 2.5 m. further on. Jinrikisha are available from the cable terminus to the town of Kōya in the precincts. Those coming directly from Ōsaka had best take the Nankai Electric Railway from Namba, via Hashimoto, to Gokuraku-bashi (39.9 m., in 2 hrs. 20 min.) and then go to their destination by cable line as above. Travellers may also alight at Kōyaguchi, the next railway station to Hashimoto, and take a private motor-car to Gokuraku-bashi (40 min.).

There are no inns in the town of Kōya (pop. 3,500), but visitors are given lodgings at more than 50 temples in the precincts of the monastery, and provided with food, although only vegetables are served. Hot saké will be served if a request is made for it. There is no fixed charge for accommodation, but the visitor is expected to make a contribution towards the funds of the temple equal to what he would pay for lodging in a first-class inn. It is the etiquette to wrap this offering in a piece of paper when presenting it.

In former days women were not allowed to enter the precincts, but were compelled to wait in the Nyonindō ("Women's Hall") outside the gate. This prohibition was removed in 1872. Entering through this gate, on the right will be seen an office where the name of the visitor, his birthplace, domicile, etc. will be noted down by a clerk, who will also direct him to the temple where he can spend the night and furnish a guide to show him where to go.

The road from the Nyonindō passes along an avenue formed of magnificent trees, — mostly *sugi* (cryptomeria), although the *kōya-maki*, a tree peculiar to the locality, will be found in large numbers, — to the chief temple of the monastery, Kongōbu-ji, the headquarters of the Shingon sect. The temple, which contains an image of Kōbō-Daishi, the founder of the monastery, was built by Hideyoshi, whose nephew Hidetsugu committed *harakiri* in one of the rooms of the temple. Close by are the Buddhist college and

middle school of the Shingon sect.

Turning to the left from near the temple, and going over a mile to the north-east, we come to Uguisudani, the only pleasure resort of the mountain. A little further on is a fine skiing ground maintained by the Nankai Electric Railway Co.

Returning to the temple, a short walk up the avenue leads to the Mieidō ("Ancestral Hall"), where a picture of Kōbō-Daishi is shown. Among other treasures in the Hall is an invaluable picture of Buddha entering Nirvana (Nehan-zō). The Kompon Daitō ("Great Central Pagoda"), close to the Mieidō, has been burnt down many times but is under reconstruction. This is to be the most magnificent edifice at Kōya-san, in which the five sacred images of Buddhist deities will be enshrined. The Kondō ("Golden Hall"), which formerly stood across the road, was burnt down in 1926 but has been rebuilt. The Fudōdō, south of the Kondō, built in 1198, is the oldest of the monastery buildings. The Reihōkan ("Treasure-House"), further south of the Kondō, was built in 1921, and contains more than 5,000 treasures, many of them registered as national treasures. The two-storied Daimon ("Great Gate"), west of the Kondō, is the main entrance and was much used before the railway was constructed. The large statues of Kongō-Rikishi found on the right and left sides of the gate are the work of Hokkyō Unchō. The view westward from the gate embraces the distant mountains of Awa (Shikoku) and Awaji Island across the Kii Channel.

Retracing our steps to the Main Temple and going a little towards the east, we come to Ichi-no-hashī, the first bridge on the way to the Okunoin, the Mausoleum of Kōbō-Daishi. From Ichi-no-hashī to the Mausoleum the avenue is lined on both sides with tombs and memorial stones to believers of all classes and all distinctions, a large number of them bearing the names of some of the most celebrated of Japan's sons. Just beyond Ichi-no-hashī is a replica of the famous Nestorian monument found at Sian, China. It was erected in 1911 by Mrs. G. A. Gordon, an Irish lady, who was once a lady-in-waiting to Queen Victoria. Farther on is the Tōrō-dō, a building containing over 3,000 lanterns, the gifts of devotees, and still farther on is the Gomadō, an old temple containing a wooden image of Fudō which is registered as a national treasure. Close by is the Gokusho, the hall where offerings are presented to the Mausoleum. Following this is the Kotsudō ("Hall of Bones"), where are deposited the bones of persons who desire that their remains should rest as near as possible to those of Kōbō-Daishi, and then comes the Mausoleum, the burial place of



Kōbō-Daishi, situated on a little elevation and surrounded by ancient trees.

### Route 31. Wakayama to Tanabe.

There are eight through trains between Minatoma-chi, Osaka, and Wakayama, 71.3 m., via Ōji. The line takes roundabout route and the journey lasts 3 hrs. 30 m. Travellers for Wakayama and the western portion of the Kii Peninsula are therefore recommended to take the electric tram-cars of the Nankai Electric Railway from Namba, Osaka, 40 m. in 1 hr., or those of the Hanwa Electric Railway from Tennōji, Osaka, 38 m. in 55 min.

From Wakayama the Kisei West line runs to Kii-Tanabe, 61.3 m., the present terminus, from which place motor-cars or buses are available to Kushimoto, Katsuura, Shingū and other places of interest on the south-eastern coast of the peninsula. A sea route is also maintained daily by the Ōsaka Shōsen Kaisha's steamers (1,600 tons each) from Ōsaka to Wakanoura (39.5 nautical miles, 3 hrs. 30 min.), Tanabe (75.5 m., 9 hrs.), and Katsuura (118.5 m., 12 hrs. 30 min.), the terminus of the route. The west coast, along which the Kisei West line runs, is most picturesque and affords the traveller one of the most enjoyable railway trips in the district.

**Wakayama** (71.3 m. from Minatomachi, Ōsaka; pop. 117,500) is the capital of the Prefecture of the same name and the terminus of the Wakayama line from Ōji, 55.3 m. It is also the junction for both the Nankai and Hanwa Electric Railways to Ōsaka and also for the Kisei West line which at present runs to Kii-Tanabe, 61.3 m. Formerly the daimyō of this province occupied a special position as a branch of the Tokugawa family, and Wakayama as the seat of a very influential daimyō was considered especially important in the Kwansai district. Wakayama still holds its importance as a centre of the cotton-flannel industry, the output of which amounts to ¥55,000,000 annually.

**Wakayama Castle**, in the centre of the city, was built in 1585 by Hideyoshi, but the three-storied donjon was rebuilt in 1849 after it had been destroyed by fire. The castle grounds are partly occupied by a garrison, but the greater part is laid out artistically as a public park. A commercial museum and public library are situated in the park.

**Wakanoura**, a fashionable seaside resort, is reached by electric tram-car or motor-bus from Wakayama (4.5 m.). It was formerly considered as one of the beauty spots of Japan, but its place has now been taken by **Shin-Wakanoura** ("New Wakanoura"), which is an extension of old Waka-

noura and commands lovely views of the Kii Channel and the mountains on the other side. Inns: Bōkairō, Komeei.

**Kimii-dera** is a few minutes' walk from Wakanoura tram-car station. It is one of the thirty-three holiest temples of Western Japan belonging to the Shingon sect, and was founded in 770 A.D. by a Chinese priest. The main gate, the bell tower, and the main hall are under special protection of the Government. The fame of the temple, however, rests chiefly on the fine scenery surrounding it. A round trip to Wakanoura, Kimii-dera, etc. can be made by a motor-coach from Wakayama.

**Minoshima** (16.8 m. from Wakayama), at the mouth of the River Arita, is in the centre of the pyrethrum and orange growing district, the annual outputs of which are valued at over ¥3,000,000 and ¥5,000,000 respectively.

**Dōjōji** (36.9 m. from Wakayama) is the station for the famous temple of Dōjō-ji, which is connected with the popular story of Anchin and Kiyohime,—so popular that no lover of old Japanese tales should omit it from his list. The temple, founded in 701 by Fujiwara Michinari by order of Emperor Mommu, contains an image of the Thousand-handed Kwannon, said to have been carved by Gien, the first abbot of the temple. It has also a scroll illustrating the story of Anchin and Kiyohime, and some Buddhist images, which are registered as national treasures.

The story runs that a youthful monk named Anchin, who made a pilgrimage every year to the great temples of Kumano, used to spend a night at the house of a yeoman, whose daughter (Kiyohime by name) fell in love with him. On one occasion she revealed her affection, and he promised her that he would return her love on his way back from Kumano. Anchin, however, on his return journey, went past the house without stopping, whereupon the girl changed herself into a dragon and ran after him. Anchin rushed into the temple of Dōjōji and hid himself under a bell that had not yet been hung, whereupon the dragon twined herself round the bell till it became red hot, and then crawled away and vanished in the River Hidaka, not far from the temple. Only a few scorched bones were found when the bell was raised.

**Minabe** (55.8 m. from Wakayama) is noted for having the largest plum-grove in Japan, extending over hills and valleys in three villages and covering approximately an area of 5,000 acres (motor-bus available). The plum-trees are said to reach more than 100,000 in number, with an annual output of plums amounting to ¥600,000. At the flowering season (the beginning of February) Minabe attracts numerous visitors from Ōsaka and neighbourhood. A round trip on foot takes two hours. About 37 m. north of Minabe is **Ryūjin Spa** (motor-bus available, 3 hrs.), sheltered by hills on the upper reaches of the River Hidaka. The hot spring, discovered about 1,200 years ago, is said to be efficacious for rheumatism, anaemia and skin diseases. Inn: Ebisuya.



**Kii-Tanabe**, the present railway terminus, is the largest seaside town in the south-western part of the peninsula. Protected from the north wind by the hills and facing the Bay of Tanabe on the south, Tanabe enjoys a very healthy climate in winter, while the heat of summer is tempered by the sea-breezes which cause the night to be especially cool. Tanabe has good bathing beaches, of which Ozegahama, with long stretches of pine-trees on the beach and several islets in front, is the most popular. An excursion round the islets by motor-boat is very interesting.

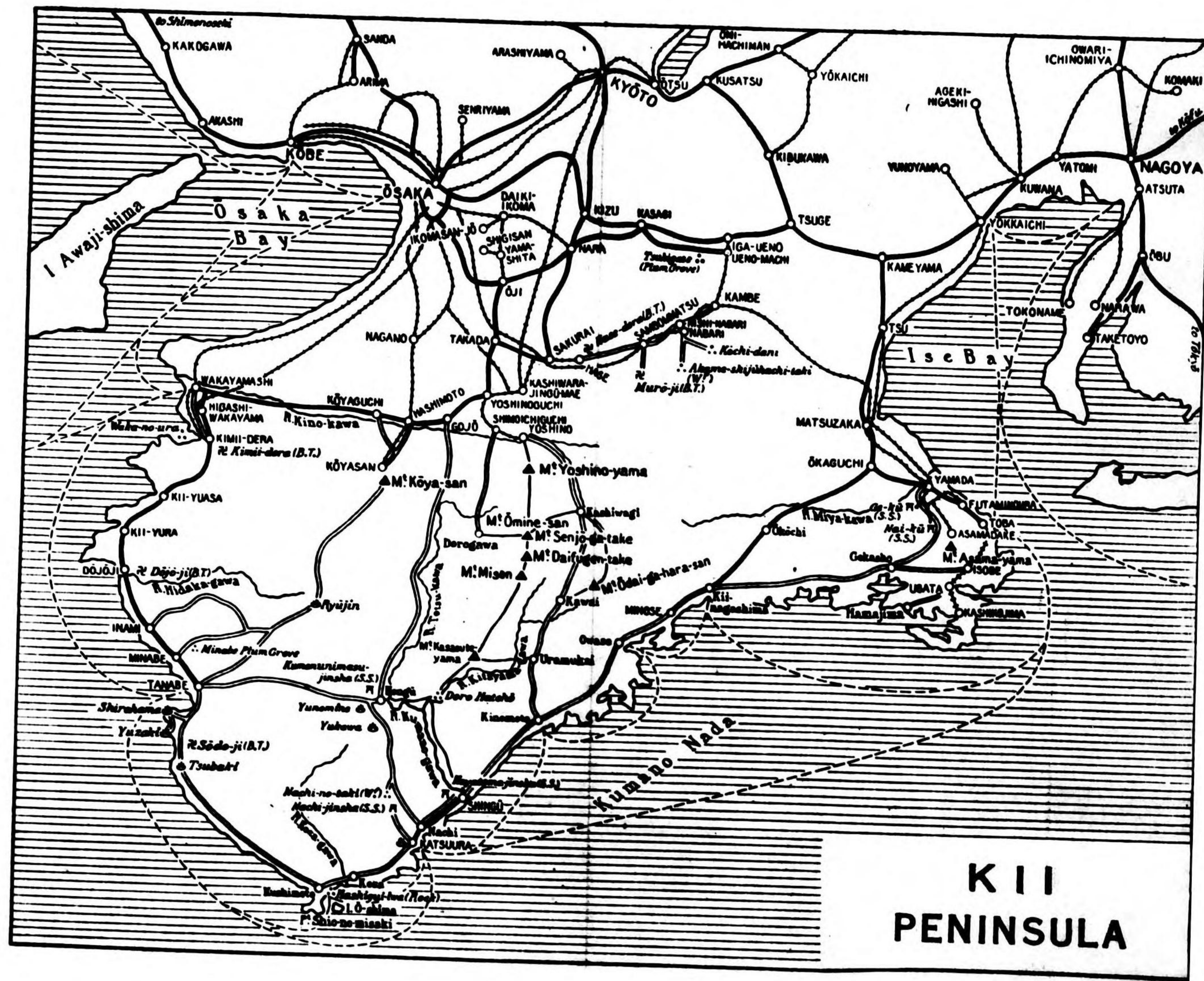
Tanabe occupies a very important position in the matter of communications, motor-buses connecting it with Kushimoto and other places further south, or with Hongū on the upper reaches of River Kumano (p. 317), and the Osaka Shōsen Kaisha's steamers making regular daily calls on their way from Osaka to Katsuura and back (p. 315). Inn: Gomeiri.

**Shirahama and Yuzaki Spas**, 10 m. south-west of Tanabe, are reached in 40 min. by motor-bus or in 20 min. by motor-launch. Shirahama, situated picturesquely on an open bay, has several springs, including a geyser which sprouts in the sea near the shore, the water rising 10 ft. in the air. The hot water is piped to many inns and public bath-houses (Inns: Shirahamakan, Shirasō). Yuzaki, very close to Shirahama, has been noted from ancient times for its seven hot springs, being honoured by visits from the early Emperors according to an old record. Inns: Sakaiya, Kikuya. These waters, with alkaline constituents, are efficacious for diseases of the throat, stomach and intestines. There are many delightful walks in and around the spas. At Shirahama there is a Marine Experimental Laboratory maintained by Kyōto Imperial University and open to the public.

#### Route 32. The Southern Kii Peninsula.

The southern portion of the Kii Peninsula is growing in favour as an ideal holiday resort owing to its mild climate, its beautiful coast views, its numerous spas, and its ancient temples and shrines. Especially the district which contains the grand gorge of Toro, the famous waterfall of Nachi, and the excellent coast lines of Kushimoto and Katsuura, is considered one of the best tourist points in Japan. This district, including the Ōmine range and Mt. Odaigahara (see p. 309), has been selected as a national park ("Yoshino and Kumano National Park"). Except between Wakayama and Tanabe (Route 31) and between Katsuura and Shingū (9.6 m.), however, there are no railways and motor-cars alone are available for land travelling.







**Routes to the Southern Coast.—**

(1) Visitors from Ōsaka are recommended to take the electric cars of the Nankai Electric Railway from Namba Station to Wakayama (1 hr.) and then go to Tanabe by rail (2 hrs. 30 min.), from which place steamers of the Ōsaka Shōsen Kaisha (each 1,600 tons) run to Kushimoto (29.5 m., 3 hrs.) or Katsuura (43 m., 4 hrs. 40 min.); or the steamers may be taken from Ōsaka all the way (12 hrs. 30 min. to Katsuura, fare 1st class ¥12.30, 2nd class ¥8.20).

(2) Visitors from Yoshino and environs may take a motor-bus from Kamiichi tramway station, via Kashiwagi, Kawai, Uramukai, to Kinomoto on the south-east coast of the peninsula. The whole distance, however, is more than 80 m. (8 hrs.), and the traveller is recommended to spend a night at Kashiwagi or Kawai on the way. The route is generally picturesque. For the route between Yoshino and Ōsaka see Route 30.

(3) Visitors from Nagoya or Yamada are advised to take the railway to Minose on the Kisei East line (39.3 m. from Okaguchi junction), and then proceed to Owase by motor-bus, 11 m., 50 min. The road between Owase and Kinomoto, about 28 m., is rather poor, and a motor-launch had best be taken (2 hrs.). From Kinomoto a fine road leads to Shingū, a very important point on the south-western coast of the peninsula.

Between Tanabe and Kushimoto the distance is 50 m., covered by motor-bus in 4 hrs. The road skirts the shore and has many bends, so that the drive is rather nerve-racking, although delightful coast views are obtained almost all the way. Moreover, there are no places worth a visit except the small spa of Tsubaki onsen, 13 m. from Tanabe, facing a picturesque bay and with well-wooded hills at the rear.

**Kushimoto** is a fishing port in the centre of the whaling industry in the peninsula. The island of Ōshima, half a mile off the coast, adds greatly to the beauty of the port.

**Shiono-misaki Promontory**, 4 m. distant to the south of Kushimoto (connected by motor-bus), forms the southernmost point of the Main Island of Japan. On the promontory stand a wireless station and lighthouse, the former, built in 1907, being one of the oldest in Japan.

The distance from Kushimoto to Katsuura is about 23 m., covered by regular services of motor-buses. The road between Moriura and Katsuura, about 10 m., however, is not good, and travellers are recommended to go by motor-launch (30 min.) rather than motor-car.

**Katsuura** is a pretty town and possesses an ideal har-



hour, perfectly landlocked by small hills, owing to an island (Nakano-shima) lying at its mouth, and so deep that large steamers of the Osaka Shōsen Kaisha can anchor close to the shore. There are a few spas in and about the bay, reached in 10 or 15 min. by motor-boat, of which the Koshinoyu Hot Spring (Inn: Koshinoyu) is the most popular. Outside the harbour there is a group of pine-clad islets called Ki-no-Matsushima ("The Matsushima of Kii"), the name being derived from Matsushima, near Sendai (p. 17). The circuit of these islets by motor-boat is one of the most enjoyable trips in Katsuura. From Katsuura the Shingū Railway runs to Shingū, 9.6 m. via Nachi.

Nachi has the highest waterfall in Japan (430 ft.), besides about fifty smaller ones. It is best reached by motor-bus from the O. S. K. pier at Katsuura, 11 m., or from Nachi Station on the Shingū Railway, 3.8 m., a good road taking one all the way up to within ten minutes' walk of the waterfall, through some of the prettiest scenery around Katsuura. The approach is by a large *torii* and several flights of stone steps lined by ancient cryptomerias. The height of the place, the luxuriant vegetation, and the proximity to so much running water make Nachi a delightful summer retreat. There is also a famous temple (Seigantō-ji), founded in the 6th century, which is much frequented by pilgrims as one of the thirty-three holiest temples in Western Japan. Close by is the Kumano-Nachi Shrine, founded in the 10th century. The shrine has been held in veneration as one of the three greatest shrines in the Kumano district, the other two being the Kumanonimasu Shrine at Hongū and the Kumano-Hayatama Shrine at Shingū.

Shingū, on the south-eastern extremity of Wakayama Prefecture, is situated at the mouth of the River Kumano, across which lies Narukawa, a small town in Mie Prefecture. Shingū is chiefly noted for its lumber industry, the lumber being brought down the river to the lumber-yard, which is one of the largest of its kind in Japan. The Kumano-Hayatama Shrine is a very ancient shrine, one of the three greatest Shintō shrines in the district. It contains several national treasures. Shingū is the terminus of a railway from Katsuura and enjoys a very important position in respect to communications, motor-buses and launches connecting it with Kinomoto and further eastern points on the coast, while Toro, Hongū, Yunomine, and other places of interest on the upper reaches of the River Kumano can be reached by motor-boats driven by air-propellers (Inns: Aburaya, Ujichō).

From Narukawa, on the opposite side of the River

Kumano, to Kinomoto, a distance of some 15 m., a fine motor-road runs, much of it lying through a pleasant pine-grove (Shichiri-mihama) that skirts the seashore.

Kinomoto, a flourishing town in Mie Prefecture, is noted for a grotesque rock formation called Onigajō ("Castle of Demons"), which lies on the coast within reach of the waves. It contains a grand cave which, it is calculated, is capable of seating thousands of persons, and below which the waves rush in and break with a thundering roar. The round of the rock may be made in 2 hrs.

Toro Gorge, on the upper reaches of the River Kitayama, a tributary of the River Kumano, is considered the finest of its kind in Japan. It is reached from Shingū by flat-bottomed boats driven by air-propellers (28 m. in about 3 hrs.; fare ¥4 single, ¥5.50 return). The River Kitayama rises in the mountains of Yoshino, joins the Totsu-gawa at Miyai, and runs down under the name of the River Kumano till it empties itself into the sea at Shingū. The first gorge reached when coming up the river from Shingū, through the Kurikyō Gorge, is popularly known as "Toro-hatchō" meaning "Nine hundred yards of deep tranquil water," with rapids below and rapids above. As a matter of fact the gorge is double that length. An inn called the Shōsenkaku (or Toro Hotel) stands on the left bank, overlooking the stream. The gorges continue further up the stream for several miles, and are called Kami (upper)-Toro and Oku (inner)-Toro, each with peculiar features. The gorges are best visited in May and June when the azaleas and rhododendrons in bloom in the crannies of the rocky cliffs are reflected in the liquid mirror below.

After spending the night at Toro, visitors are recommended to enjoy the sights of the gorge or to visit Hongū, via Miyai. (2 hrs.), where is situated the Kumanonimasu Shrine, one of the three largest shrines in the district. From Hongū one may take a boat down to Shingū (23 m., 2 hrs. 30 min.) or a motor-bus to the Yunomine Spa, 2 m. south-west of Hongū.

Yunomine Spa, discovered about 1,700 years ago, lies secluded in the hills and consists of several hot springs, said to be efficacious in cases of rheumatism, skin disease, and troubles of the stomach and intestines. Inns: Azumaya, Iseya.

From Yunomine Spa a motor-bus may be taken, via Ayukawa, to Tanabe on the west coast of the peninsula, 47 m., 3 hrs. 30 min., along a rather rough road. The route between Tanabe and Hongū via Yunomine, is known as the Naka-heji ("Middle Pilgrimage Road") and the route



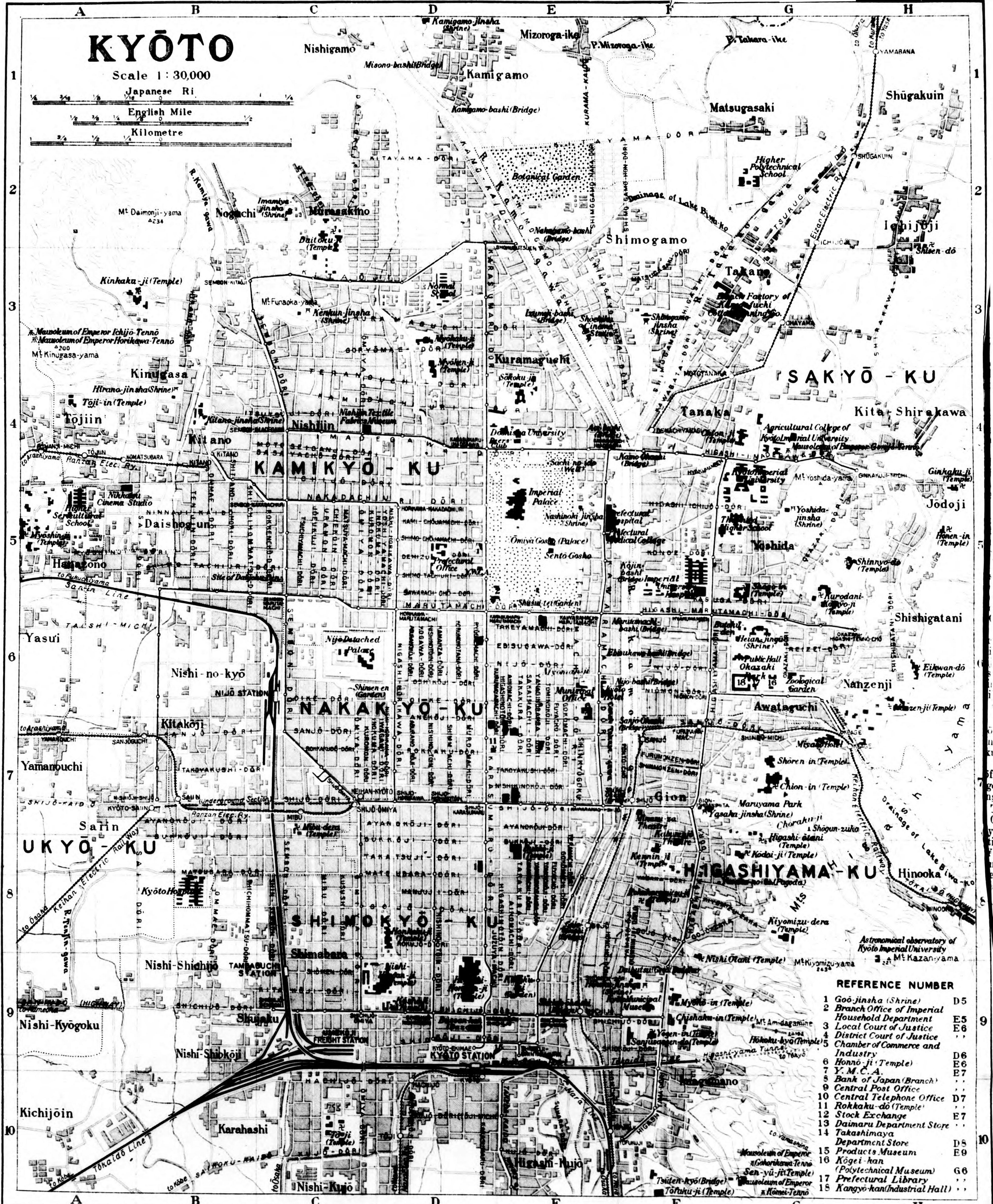
# KYŌTO

Scale 1 : 30,000

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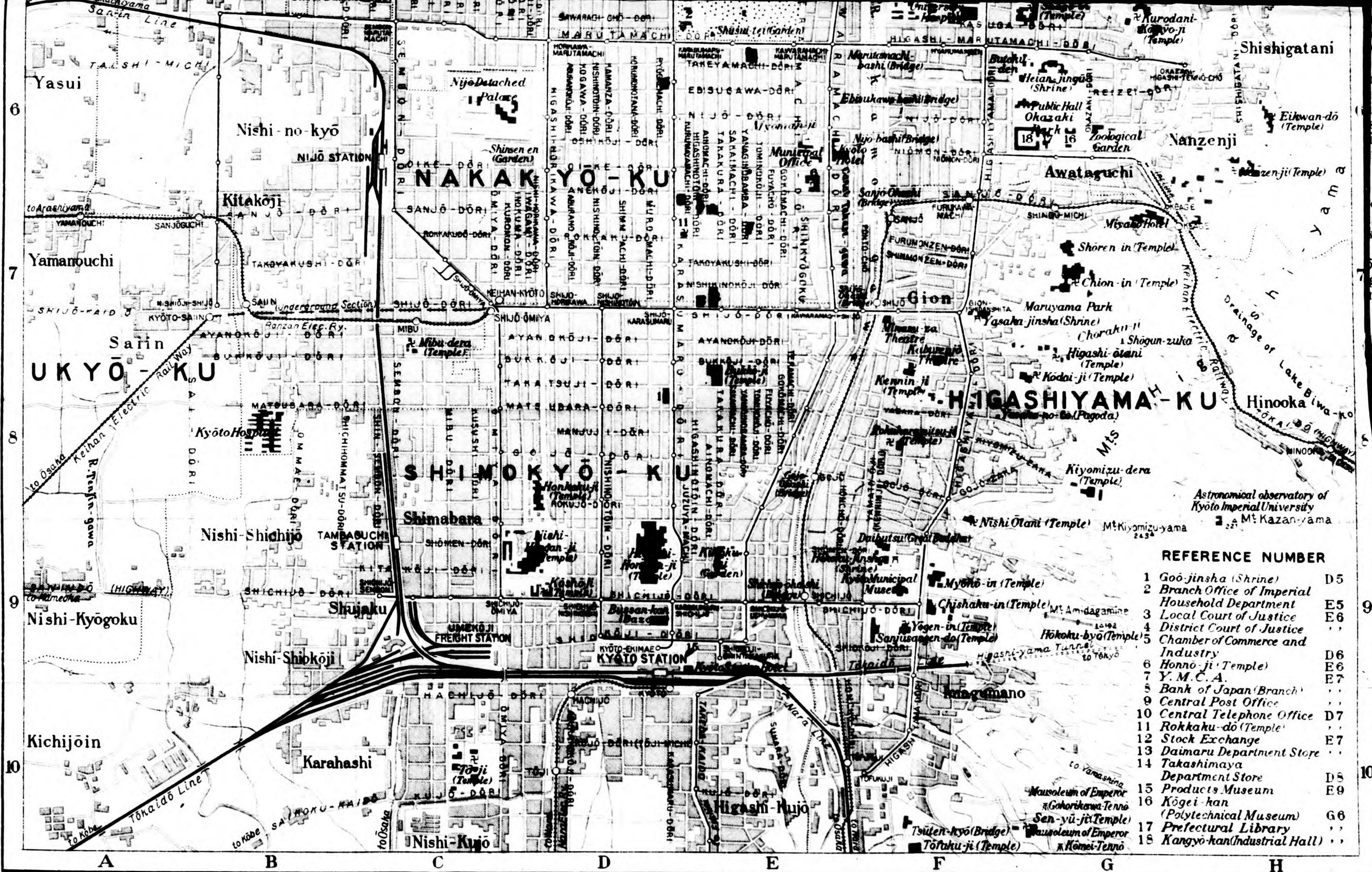
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### REFERENCE NUMBER

- |    |  |    |
|----|--|----|
| 1  | Gojo-jinsha (Shrine)                           | D5 |
| 2  | Branch Office of Imperial Household Department | E5 |
| 3  | Local Court of Justice                         | E6 |
| 4  | District Court of Justice                      | .. |
| 5  | Chamber of Commerce and Industry               | D6 |
| 6  | Honnō-ji (Temple)                              | E6 |
| 7  | Y. M. C. A.                                    | E7 |
| 8  | Bank of Japan (Branch)                         | .. |
| 9  | Central Post Office                            | .. |
| 10 | Central Telephone Office                       | D7 |
| 11 | Rokkaku-dō (Temple)                            | .. |
| 12 | Stock Exchange                                 | E7 |
| 13 | Daimaru Department Store                       | .. |
| 14 | Takashimaya Department Store                   | D8 |
| 15 | Products Museum                                | E9 |
| 16 | Kōgei-han (Polytechnical Museum)               | G6 |
| 17 | Prefectural Library                            | .. |
| 18 | Kangyo-han (Industrial Hall)                   | .. |





**REFERENCE NUMBER**

1	Goō-jinsha (Shrine)	D5
2	Branch Office of Imperial Household Department	E5
3	Local Court of Justice	E6
4	District Court of Justice	"
5	Chamber of Commerce and Industry	D6
6	Honno-ji (Temple)	E6
7	Y. M. C. A.	E7
8	Bank of Japan (Branch)	"
9	Central Post Office	"
10	Central Telephone Office	D7
11	Rokkaku-dō (Temple)	"
12	Stock Exchange	E7
13	Daimaru Department Store	"
14	Takashimaya Department Store	D8
15	Products Museum	E9
16	Kōgei-kan (Polytechnical Museum)	G6
17	Prefectural Library	"
18	Kangyō-kan (Industrial Hall)	"

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318



from Tanabe to Hongū along the seaside as the *Ō-hōji* ("Great Pilgrimage Road"). Both have been used from ancient times by pilgrims going to the temples and shrines of the Kumano district. Visitors to Toro may take a motor-car to Komatsu, and then proceed via Koguchi, Uramukai, Kawai, and Kashiwagi (see p. 315), to Kamiichi tram-car station, and Yoshino, from which Ōsaka and other centres are easily reached (Route 30).

### Route 33. Kyōto and Vicinity.

Kyōto, the ancient capital of Japan and the centre of her civilization for over a thousand years, is naturally regarded by the foreign tourist as the most important object of his visit to the country. Whether for its historical traditions or whether for its picturesque setting among the surrounding mountains, whether for its position as the birth-place of those arts and crafts of old Japan which have won the world's admiration or whether as a centre of Buddhism, Kyōto has won for itself a unique name among the great cities of the world. The old-world atmosphere which still lingers over it, in spite of electric tramways, railway stations and all the other signs of material progress, seems to make it a place apart from the busy world, where the spirit of Old Japan still holds sway.

**Communications.** — Kyōto is conveniently situated on the Tōkaidō main line, between Tōkyō and Kōbe. From Tōkyō (326.4 m.) it is reached in a railway journey of 7 hrs. 40 min.; from Kōbe (47.1 m.) in 1 hr. 20 min.; and from Shimonoseki (376.4 m.) in 12 hrs. 20 min.

Street tramways run throughout the city and the suburbs and there are also available motor-buses, (those on the principal routes being maintained by the Municipality), taxicabs, and jinrikisha. There are also interurban electric railways, by which Ōsaka, Nara, Ōtsu and some other spots of interest can be reached. Among these are the Arashiyama Electric Railway, which runs from Shijō-Ōmiya to Arashiyama (4.4 m.) and Kitano (6 m.); the Ōtsu line of the Keihan Electric Railway, which starts from Sanjō-Ōhashi and runs to Ōtsu (6.8 m.); the Nara Electric Railway, which starts from Shichijō and runs to Nara via Fushimi (24.2 m.); the Keihan Electric Railway from Sanjō to Ōsaka via Momoyama (29.6 m.); the Shin-Keihan Electric Railway from Keihan-Kyōto to Ōsaka (26.3 m.); the Eizan Electric Railway from Demachi-yanagi to Yase at the foot of Mt. Hiei (3.4 m.), where it connects with a cable line up the mountain (0.8 m.); the Kurama Electric Railway from Demachi-yanagi to Kurama (5.4 m.);



the Atagoyama Electric Railway from Arashiyama to Kiyomaki (2.1 m.), connecting there with a cable line up the mountain.

**Hotels.** — Miyako Hotel (Awataguchi, Higashiyama-ku; pl. G 7), five minutes' drive from Kyōto Station, 109 rooms (Y 3-15), on a hillside commanding an attractive view of the city; Kyōto Hotel (Kawara-machi-dōri, Nakakyō-ku; pl. E 6), a few minutes' drive from Kyōto Station, 98 rooms (Y 3-15). The meal charges for the former are breakfast ¥2, tiffin ¥3, dinner ¥3, and for the latter, breakfast ¥1.50, tiffin ¥2.50, dinner ¥3. Kyōto Station Hotel, opposite the station, 75 rooms, at ¥3 to ¥5.50 a day for rooms, and breakfast ¥0.90, tiffin ¥1.20, dinner ¥1.50.

**Inns.** — Hiragiya (Fuya-chō Anekōji, Nakakyō-ku), Kintayokan (Yanagi-bamba Shijō, Shimokyō-ku). The rates at both these inns are ¥4 to ¥8 (room and two meals). Nakamuraō (Gion-machi, Higashiyama-ku), rates ¥5 to ¥10. Tawaraya (Fuya-chō Anekōji, Nakakyō-ku), ¥5 to ¥7.

✓ **Restaurants.** — The leading restaurants are the Station Restaurant, on the second floor of Kyōto Station (under the management of the Miyako Hotel), where the guests of the Miyako Hotel can lunch without extra charge; the Yaomasa, and the Kikusukan at either end of Shijō Bridge in Gion-machi. For special Japanese dishes the following are recommended: — *Sukiyaki* (p. xvii) — Mishimatei (Tera-machi Sanjō), Tokiwa (Sembon Imadegawa); *Torinabe* (p. xvii) — Toriiwarō (Gion-ishidan-shita), Kikusui (Ponto-chō Shijō); *Tempura* — Tentora (Shijō Yamato-ōji); Broiled eels — Edogawa (Nishiki-kōji). Kaneyo (Shin-Kyōgoku). Chinese dishes are served at the Tōentei (Tera-machi Aya-kōji) and the Ippinkō (Kawara-machi Sanjō).

✓ **Theatres, Picture-Halls, Nō Stages.** — The chief theatres are the Minamiza (at Shijō Ohashi) and the Kyōtoza (at Shin-Kyōgoku). The picture and variety halls are mostly at Shin-Kyōgoku, the chief among the former being the Shōchikuza, the Kinema Club, the Teikokukan and the Kabukiza; and among the variety halls the Nakaza and the Shōfukutei. The Nō stages (see p. clxxiii) are the Kanze Stage (Maruta-chō), Ōe Stage (Yanagi-kōji Yanagi-bamba) and Kongō Stage (Muromachi Shijō).

The Miyako Odori ("Dance of the Capital"), known as the Cherry Dance among foreigners, is performed four times daily at the Kaburenjō in Gion-Hanami-kōji (pl. F 7), starting at 5 p.m. from April 1st to 30th. Admission ¥1 to ¥3.50. Before each performance those holding first and second-class tickets may take part in the tea ceremony and be served with tea and a kind of rice cake called *Inokomochi*, warranted to prevent the eater from falling ill for a



twelve month. One of the greatest stage spectacles in Japan, the dance consists of a series of graceful posturings by a bevy of 32 dancers, who enter the theatre in two processions along side-galleries called *hanamichi*. The dancers are uniformly dressed and carry fans, branches of cherry-blossoms, etc. to give variety to the performance; they dance to the accompaniment of an orchestra of *samisen*, flutes, and drums played by 21 girls. There are four shifts each day, 364 girls altogether taking part in what is considered to be the highest flight of the ambition of every dancing girl in Kyōto. The stage scenery, which is artistically designed, is changed several times during the performance.

**Time of Visit.** — Spring and autumn are the best seasons in which to visit Kyōto as far as weather conditions are concerned, but all the seasons offer their special attractions. Kitano, Momoyama and Nagaoka are famous for the plum-blossoms, but Tsukigase (p. 305), about a day's motor trip there and back from Kyōto, is considered to have the finest display. For cherry-blossoms (in April), Maruyama Park, Kiyomizu Temple, Arashiyama, and Omuro are favourite resorts. Azaleas, wistarias, peonies, and irises are in bloom in May and June at many places in and around Kyōto. In summer, there is the Gion Festival, one of the most famous in Japan, and the Bon Festival, when in all the villages around Kyōto dancing is kept up far into the night. In autumn chrysanthemums are in bloom, a fine show of them being held in Maruyama Park in October, while in November the maples are at the height of their glory at Takao, Makino-o, Togano-o, Tōfuku-ji, Kōmyō-ji, and Arashiyama.

The following is a list of the principal functions of the year:—

**January.** — First game of classical football at the Kazoku-kaikan (Peers' Hall) in Karasumaru Imadegawa on Jan. 4th.

**February.** — Kagura Dance at the Yasaka Shrine on Feb. 28th.

**March.** — Services at the Tōfuku-ji and Seiryō-ji on March 15th, when at the former a famous picture of Buddha's entrance into Nirvana is exhibited to the public and at the latter the ceremony of lighting sacred torches is held.

**April.** — Mibu-Kyōgen at Mibu-dera Temple (p. 338) from April 21st for twenty days.

**May.** — Aoi Festival (p. 353) at the Kamo Shrine, on May 15th, and *Nō* play at the Nishi-Hongan-ji Temple on May 21st.

**June.** — Classical horse-race at Kamigamo Shrine on June 5th.

**July.** — Gion Festival begins on July 17th and ends on July 24th.

**August.** — Bon-fires on Daimonji and other mountain slopes (p. 347) on Aug. 16th.

**October.** — Jidai Festival (Festival of the Ages) at Heian-jingu on Oct. 22nd (p. 346); Fire Festival at Kurama Temple on the same day.

**December.** — Tea ceremony at the Kitano Shrine on Dec. 1st.

**Itineraries.** — The following is an itinerary for a ten days' stay in the city:—

**First day.** Maruyama Park (pl. G 7), Chion-in (pl. G 7), Higashi-tani (pl. G 7), Kiyomizu-dera (pl. G 8), Nishi-Otani (pl. F 9), Daibutsu (pl. F 9), Hōkoku-jinsha (pl. F 9), Sanjūsangen-dō (pl. F 9), Kyōto Municipal Museum (pl. F 9).

**Second day.** — Nanzen-ji (pl. H 6), Ekwan-dō (pl. H 6), Ginkaku-ji (pl. H 5), Kurodani, Industrial Museum (pl. G 6), Heian-jingu (pl. G 6).

**Third day.** — Imperial Palace (pl. E 5), Nijō Palace (pl. C 6), Higashi-Hongan-ji (pl. D 9), Nishi-Hongan-ji (pl. D 9).

**Fourth day.** — Kitano Temman-gū (pl. B 4), Nishijin Weaving Establishment (pl. C 4), Daitoku-ji (pl. C 2), Kinkaku-ji (pl. A 3).

**Fifth day.** — Shimogamo, Kamigamo, Kurama-yama, Kibune-jinsha.

**Sixth day.** — Hozu Rapids, Arashiyama, Katsura Imperial Villa.

**Seventh day.** — Takao, Makino-o, Seiryō-ji (if in autumn for maple leaves) or Nagaoka, Otoko-yama, Tennō-zan.

**Eighth day.** — Lake Biwa, Midera, Karasaki, Ishiyama.

**Ninth day.** — Shūgakuin and Mt. Hiei.

**Tenth day.** — Uji, Byōdō-in, Hōō-dō, Mampuku-ji; Fushimi Inari and the Meiji Mausoleum at Momoyama.

For travellers who have not so much time to spare the following three-day itinerary is recommended:

**First day.** — Higashi-Hongan-ji, Sanjūsangen-dō, Kyōto Municipal Museum, Hōkoku-jinsha, Kiyomizu Temple, Chion-in, Okazaki Park, Imperial Palace, by day; Maruyama Park and Gion, Miyako Odori (April) or Kamogawa Odori (May), by night.

**Second day.** — Nishi-Hongan-ji, Nijō Palace, Kitano Temman-gū, Kinkaku-ji, Ninna-ji, Myōshin-ji, Arashiyama, by day; Shin-Kyōgoku, by night.

**Third day.** — Fushimi Inari, Momoyama Mausoleum, shopping, etc.

For the hurried traveller the motor-buses provided for sightseeing are most convenient, as they make the round of almost all the places of interest in about 8 hrs. (fare ¥3.50).

**Guides.** — Licensed guides may be secured through the hotels. They will require their hotel and travelling expenses besides the regulation fee. (See pp. xxxi, xxxii.)

**Information Offices.** — Any information connected with Kyōto can be secured free from the Municipal Tourist Office, opposite Kyōto Station, where the Japan Tourist Bureau maintains a local office.

**History.** — For many centuries after the foundation of the Empire, the capital was removed to a new place at the beginning of each reign, not being till 709 that a permanent seat was found for it at Nara. This lasted till 784, when the capital was transferred to Nagaoka, near the present Mukōmachi Station, and from there in 793 to a spot north-east of Nagaoka called Uta, where the city was built from which the present-day Kyōto has developed. It was at first poetically described as the Capital of Peace (Heian-kyō), but later came to be referred to as Miyako (Imperial Capital) or simply Kyōto (Capital City). The new city, which was completed in 805, was laid out, in accordance with Chinese ideas, with nine large streets running from east to west, beginning with Ichijō, or First Street, on the north, and ending with Kujō, or Ninth Street, on the south. These streets were intersected by a series of broad avenues, beginning with Kyōgoku on the east and ending with Nishi Kyōgoku on the west. The city was surrounded by a low earthen wall and ditch, pierced by 18 gates corresponding to



the main thoroughfares.

The new city thus inaugurated did not long escape calamity. In 960 the Imperial Palace, which was situated between Ichijō and Nishijō, was burnt down for the first time, and in 1177 its successor suffered the same fate. In 1221 the city was occupied by the forces of the Kikū Shōgunate, and from 1336 till 1392 it was the scene of conflict between the followers of the rival Emperors of the Northern and Southern Courts (p. cxix). A short interval of peace followed, but from 1467 to 1474 the city was again desolated by the encounter of the rival forces of Yamana and Hosokawa. From this time onward for 100 years, the Court was reduced to a state of great poverty and the Court nobles had to abandon the ravaged city and take refuge in the country. It was in this state that Oda Nobunaga found Kyōto when he entered it with his forces in 1569, and one of his first projects was the rebuilding of the Imperial Palace, a work which was completed by Hideyoshi when he came to power. Hideyoshi also restored temples, laid out the streets anew, and did much to bring back the old glory of the capital. Under the Tokugawa Shōgunate, with the administration of the country removed to Edo (now Tōkyō), Kyōto lost much of its brilliancy, but nevertheless it remained the classical capital of the country, a position which it still retains, since it is there that a provision of the Constitution, that the ceremony of the Enthronement of successive Emperors takes place.

The city is divided administratively into seven wards: Kamikyō, Nakakyō, Shimokyō, Ukyō, Sakyō, Higashiyama, and Fushimi.

The Population of Kyōto, which suffered a diminution after the removal of the seat of administration to Tōkyō, has since shown a recovery. In this matter the city has suffered many ups and downs. It is on record that in 1699 the city had 507,600 inhabitants, but a census taken in 1872 showed that the number had then fallen to 373,400. In 1889 there was a further drop to 279,200, but from then on each successive census has shown an increase, the last, taken in 1930, showing a total of 952,400.

#### Public Offices and Institutions.—

- Kyōto Prefectural Office (Shimodachiuri Kamaza, Kamikyō-ku; pl. D 6).
- Kyōto Municipal Office (Oike Tera-machi, Nakakyō-ku; pl. E 6).
- Palace Office (Takumiryō) of the Imperial Household Department (in the Imperial Park).
- Kyōto Chamber of Commerce and Industry (Karasumaru-dōri Ebisugawa, Nakakyō-ku; pl. D 6).
- Kyōto Products Museum (in front of Kyōto Station).
- Central Post-Office (Higashinotōin Sanjō, Nakakyō-ku; pl. E 7).
- Central Telephone Office (Karasumaru Anekōji-sagaru, Nakakyō-ku; pl. D 7).
- Kyōto Imperial University (Yoshida-machi, Sakyō-ku; pl. E, G 4, 5).

#### Principal Banks.—

- Bank of Japan (Branch), Takakura Sanjō, Nakakyō-ku.
- Mitsui Bank (Branch), Karasumaru Shijō, Nakakyō-ku.
- Mitsubishi Bank (Branch), Karasumaru Shijō, Nakakyō-ku.
- Dai-ichi Bank (Branch), Karasumaru Shijō, Nakakyō-ku.
- Yasuda Bank (Branch), Karasumaru Shijō, Nakakyō-ku.
- Kawasaki-One Hundredth Bank (Branch), Karasumaru Nishiki-kōji, Nakakyō-ku.

**Industries.**—Kyōto is the centre of the art industries of

the country and is especially famous for its silk fabrics, produced in the quarter of the city known as Nishijin (pl. E 4), mostly in the homes of the craftsmen themselves, the value of the annual output amounting to ¥60,000,000.

The **silk-weaving industry** in the city dates back to the founding of the city in 794 and the demands made by the Imperial Court for art fabrics. Later Chinese artisans were brought to Japan and introduced improved methods, which were quickly seized upon by the Kyōto weavers, who began to turn out gauze, brocade, damask, satin, and crêpe. The wars of the 15th century for a time prevented the development of the industry, but the restoration of peace in Tokugawa times enabled renewed progress to be made. Early in the 17th century figured satin after the Chinese style and velvet after the pattern of Dutch velvet were being produced. By requiring that all silk fabrics used by the Imperial Court and by the nobles should be those made at Nishijin, the Tokugawa Government did much to foster the industry. The dyed fabrics known as Yūzen are a speciality of Kyōto. By a special process various patterns and designs are printed on the silk in a very artistic manner, the skill of the designer being associated with the skill of the dyer. The process is said to have been invented by Fakaie Yūzen, a priest who lived between 1696 and 1709.

**Embroidery** was introduced from China and Korea, and was used for decorating Court robes, often in combination with printed designs. The greatest impetus was given to the industry on the opening of the country in 1854, when the beauty of the product attracted the attention of the outside world.

The **porcelain ware** produced in Kyōto (*Kiyomizu-yaki*, *Awata-yaki*), known as *Kyō-yaki*, is noted for its elegance. It first gained national fame owing to the high workmanship of Nonomura Jinsei, who flourished in the 17th century. Many improvements have since been introduced by other potters. The value of the output of porcelain ware amounts to nearly ¥5,000,000.

**Kyōto lacquer ware** is chiefly of the variety known as *aki-e*, that is, the designs are produced by means of gold or silver dust mixed with lacquer. This was the only kind of lacquer ware used at the Imperial Court and by the nobles, who all encouraged the progress of the art. The output of Kyōto lacquer ware is valued at nearly ¥4,000,000.

The following is a list of the **leading dealers** in the fine art wares of Kyōto, an asterisk being placed against the names of establishments where the process of manufacture may be witnessed:—



originally intended for the living-room of the Emperor, although it soon came to be used for ceremonies only. In one corner of the Hall the ground is cemented. This was so that the Emperor could stand on the earth as the custom required when worshipping the Imperial ancestors. The sliding screens (*fusuma*) of the Hall are decorated with paintings of the Tosa school, each picture being accompanied by a Chinese or Japanese poem. The Imperial crest, the sixteen-petalled chrysanthemum, is everywhere in evidence.

The **Shishinden**, also called Shishiiden, or Ceremonial Hall, to which the visitor is next led, is similar in construction to the Seiryōden, and was used for the most important functions of the State, such as the Enthronement of the Emperor and the New Year's audience. The Hall, which faces south, is 72 ft. by 108 ft. The Throne, which is covered with rich silk draperies, is placed in the centre and on each side are stools intended for the Sacred Treasures (Sword and Jewel). On the east side of the front steps of the Hall is planted a cherry-tree called Sakon-no-Sakura, and on the west side a citrus-tree called Ukon-no-Tachibana, the names Sakon and Ukon being derived from the offices of archers and horsemen who were posted in these positions in ancient times. The tablet above the entrance bears the three Chinese characters "Shi-Shin-Den". The panels inside the Hall exhibit paintings of Chinese sages by Kano Sukenobu, intended to represent the originals, which were executed in 888 by Kose Kanaoka but later destroyed. The two corridors at the sides lead to the Giyōden, which contained rooms for the Ministers of State, Court nobles, etc.

The **Kogosho** ("Minor Palace") is approached from the Shishinden by another corridor. It consists of three audience chambers used for small receptions. The inner sides of the sliding doors are painted with some delicate landscapes in the Tosa style, and on the other side there are various scenes representing the four seasons and also the New Year ceremonial at the Court, painted by Kano Eitoku, and also some pictures with poems attached. The corridor doors, which are embellished with polished metal ornaments, are hinged after the Chinese fashion. On a screen in the northern corridor is an interior view of the palace painted by Reizei Tamekata. The rooms open on to a pretty landscape-garden.

The **Ogakumonjo**, or Imperial Study, is reached from the Kogosho by a long gallery. It was here that the Emperors received instruction from their tutors. It was also used by small gatherings for the cultivation of poetry and

music. The Hall contains several rooms, the finest of which is the Kari-no-ma ("Wild-goose Room"), with its lovely folding screen, covered with beautifully painted wild geese in colours, the work of Kishi Renzan. The three audience chambers, called respectively Jōdan, Chūdan, and Gedan, are decorated with pictures of 18 Chinese scholars, as well as with birds and flowers of the four seasons. Among the other rooms which take their names from the subjects delineated are the Yamabuki-no-ma, which is decorated with the Japanese globe-flowers painted by Maruyama Ōzui, and the Kiku-no-ma, or Chrysanthemum Chamber, painted by Okamoto Toyohiko. The ceilings are offered and highly decorated.

The **Kashiko-dokoro**, also called Naishi-dokoro ("Hall for the Sacred Treasures"), is in the Ommeiden, which is connected with the Seiryōden by a corridor.

The **Tsune-no-goten**, the usual residence of the Emperor, is connected with the Ogakumonjo by a long gallery, but is usually inaccessible to visitors. It was put up in 1854 and contains eleven rooms, consisting of the usual audience chamber, retiring rooms, etc., all decorated with paintings of birds and flowers.

The **Goryōjo** or Osuzumi-dokoro, north of the Tsune-no-goten, from which it is reached by a gallery, was intended as a retreat during the heat of summer.

The **Omima-goten**, or Hall of Three Chambers, close to the Tsune-no-goten, consists of three rooms all brilliantly decorated with paintings of the Tosa school, the Jōdan with a representation of a grand audience in the Daigokuden, painted by Sumiyoshi Hirotsura, the Chūdan with a representation of the Kamo Festival, painted by Komai Kōrei, and the Gedan with a picture by Gansei of a presentation of horses to the Emperor.

There are many other smaller buildings, but these are not shown to visitors. They are located in the midst of an extensive landscape-garden, and are more or less of the nature of summer pavilions.

The **Empress's Palace**, north of that of the Emperor, is much of the same plan as the Emperor's. It contains residences for the Princesses.

The **Sentō-gosho** (pl. E 5), south-east of the Imperial Palace, was a Palace built in 1629 for the retired Emperor Gomizuno-o to live in and was afterwards used as a residence for other ex-Emperors. It was, however, destroyed by fire in 1854 and was never reconstructed. The garden in which it stood consists of a grove of tall and ancient trees and a lake with islands. These things are so skilfully placed that everything looks perfectly natural. It was in this garden



that the two Palaces of Yuki and Suki were erected temporarily for the last Enthronement in 1928.

The Ōmiya-gosho, north-west of the Sentō-gosho, was also destroyed in the fire of 1854, and the present buildings, since erected, form only the Tsune-no-goten. It was originally erected in the 17th century as the residence of the Empress Myōjō.

P ✓ The Nijō Palace (pl. C 6), situated to the west of Nijō Horikawa, was built by Ieyasu, the first Tokugawa Shōgun, to serve as his residence on the occasion of his visits to Kyōto. At the time of the Restoration in 1868 the Palace was made the temporary seat of government, and it was from here that the Emperor Meiji issued the Edict abolishing the Shōgunate. Between 1871 and 1884 the Palace was used as the Kyōto Prefectural Office and almost incredible damage was done to the priceless objects of art contained in it. Since it was made one of the Imperial Palaces much has been done to restore its old splendour, but some of it was past recall. It will be noticed that the Imperial crest, the sixteen-petalled chrysanthemum, has been substituted for the Tokugawa crest of three asarum leaves wherever possible. In 1893 the Palace of Prince Katsura, up till then in the grounds of the Imperial Palace, was removed to the site of the main keep of the Nijō Castle, which had repeatedly been destroyed by fire in the 18th century. It was in this Palace that the great banquet, which formed part of the Enthronement ceremony of 1928, was held.

The castle grounds, which cover an area of about 70 acres, are surrounded by substantial stone walls with turrets at the corners and moats outside all round. Visitors are admitted at the Eastern Gate, a typical castle entrance, and then by a side door through the Kara-mon or Shikyaku-mon Gate, which is decorated with wonderful gilt carvings and exquisite metal work and once formed part of Hideyoshi's Momoyama Palace. Inside the gate is a court planted with pine-trees, across which is another gate (Mikuruma-yose), which is highly decorated with carvings of peonies and phoenixes, attributed to Hidari Jingorō.

The Seiden or Palace, which the visitor now enters after signing his name in the visitors' book, originally constituted the second keep and served as a temporary lodging for Ieyasu and later Shōgun on their visits to Kyōto. The First Building to which one is admitted is the largest in the Palace and consists of numerous chambers which are everywhere most profusely decorated. The paintings on the sliding doors, attributed to Kano Tannyū and his school, are remarkable for their unusual size and boldness of design. The chief chamber (Jōdan-no-ma), known as the "Imperial

Messengers' Chamber," has some beautiful carving on the shelves and cabinet next to the alcove, and the ceiling is gilded and highly decorated. In the Ni-no-ma there is a painting of a large white fir-tree on a gold background which is worthy of note, and in the next room (Tōzamura-no-ma) there are some interesting mural paintings of bamboos and tigers. The other chambers are similarly decorated.

The Second Building, reached by a gallery from the first, consists of three chambers, of which the middle one was for the Ministers of the Shōgun when they attended him on his visit to Kyōto. All the chambers, which are divided into apartments in some cases, are decorated with mural and other paintings, those on the two wooden doors in the third chamber (Yari-no-ma), representing cherry-blossoms and long-tailed birds, being excellent examples of the art of Kano Tannyū.

The Third Building consists of the Great Hall and four other chambers. The Great Hall constituted the audience chamber of the Shōgun, with the raised seat where he sat above the daimyō of the realm, who took their seats far below. The floor of the alcove consists of a single piece of *kyōki* wood, 18 ft. in length and 7 in. thick, and the shelves and cabinet are highly decorated. On the sliding doors are painted immense pine-trees and the ceiling has elaborate designs on a gold background. The sliding doors, which partitioned off the raised seat of the Shōgun from the rest of the Hall, are exquisitely and profusely decorated. The second chamber has on its transome window on the north side some carved open-work, pine and peacock, attributed to Hidari Jingorō. The last chamber, known as the Sotetsu-no-ma (Cycad Chamber), contained a famous picture of a *sotetsu* (cycad), on the sliding door at the entrance. Through neglect, however, it is now barely visible.

The Fourth Building (Kuro-shoin) is smaller but very gorgeously decorated. In the first chamber the sliding doors are painted with representations of geese and brown-eared bulbuls, and the shelves by the alcove show signs of early cloisonné work. In the Waiting Room (Tamari-no-ma) the wooden door on the east side has a famous painting of a heron perched on the edge of a boat, attributed to Kano Naonobu.

The Fifth Building contains the Shōgun's private apartments (Shiro-shoin), where the decorations are more subdued but perhaps more elegant and refined. In the last chamber there is a mural painting of sparrows sleeping in a bamboo grove on which snow has fallen, which is much admired.



The garden of the Palace lies to the south-west of the Great Audience Hall and is very carefully laid out. Originally the garden contained no trees, as it was thought that the fall of the leaves was a too constant reminder of the transitoriness of things. The trees now growing in the grounds were planted of recent years and have quite changed the original aspect.

The **Shūgakuin Imperial Villa** (pl. H 1, close to the Shūgakuin car-stop on the Eizan Electric Railway), is situated at the western foot of Mt. Hiei, at a spot where there once stood the temple of Shūgakuin. It consists of three large gardens, each containing a summer house called *Ochaya*, and was originally laid out by the Shōgun in 1629 as a retreat for the ex-Emperor Gomizuno-o. The grounds cover an area of about 69 acres. The three summer houses are somewhat detached from one another — the *Kami-no-chaya* being the uppermost, *Naka-no-chaya* lower, and *Shimo-no-chaya* the lowest. Entering by the South Gate and turning to the right, the visitor comes to a stone lantern at the foot of some steps, on the top of which is a small summer house of two rooms, known as the *Rin-un-tei*. This is the highest point of the grounds and commands an extensive view of the city and its surroundings. Descending the steps again and crossing two bridges another summer house on an island is reached. This is known as the *Kyū-sui-ken* (the three Chinese characters on the tablet representing this name were written by the ex-Emperor Gomizuno-o). On another island (*Banshō-u*) is an harbour, on the roof of which is a gilt bronze phoenix. A short walk from the *Kyū-sui-ken* will bring the visitor to a maple valley (*Momiji-dani*), and finally back to the *Rin-un-tei*. This completes the tour of the largest of the gardens, which is known as the *Kami-no-chaya*. The middle garden (*Naka-no-chaya*) contains the *Rakushi-ken* ("House of Bliss"), originally a building of the Rinkyū-ji Temple established for the Princess Mitsuko, daughter of the ex-Emperor Gomizuno-o. The inscription over the entrance was written by the ex-Emperor. The building is decorated with many fine paintings, among which attention may be drawn to the one on a sliding door of the procession cars (*yama* and *hoko*) still used in the Gion Festival. It is attributed to Sumiyoshi Gukei. To the same artist is attributed the picture of some carp painted on both sides of a wooden door. The net in which the carp are enclosed was added by a later artist, on the ground that the carp had developed a troublesome habit of going out every night to join their fellows in the lake outside. The mural decorations of this room consist of eight

views of the Shūgakuin, with poems by the courtiers. The last garden (*Shimo-no-chaya*) contains two houses constructed for holding the tea ceremony.

The **Katsura Imperial Villa**, situated between the River Katsura and the Nishiyama hills in the south-western outskirts of the city (about 3 m. from Kyōto Station and near the Katsura car-stop on the Shin-Keihan Electric Railway), was laid out by Hideyoshi for Prince Tomohito, the grandson of the Emperor Ōgimachi. The house and garden are in beautifully quiet surroundings, with views of Arashi-yama and Kame-yama hills. They were designed by Kobori Enshū, and represent the highest reach of his art. The work was commenced in 1590 on a small scale, which was afterwards increased, and the whole is a typical example of Japanese landscape-gardening. One peculiarity of the garden is that it is so planned that wherever one stands one apparently sees the front view, and one never feels that one is taking a wrong position to enjoy the beauties of the landscape. A story goes that when Kobori was commissioned to make the garden he first made Hideyoshi promise three things: 1st, to put no limit on the expenditure; 2nd, never to hurry the work; 3rd, not to come and look at the garden before its completion, lest he should be tempted to proffer suggestions, which might hamper the free execution of the plan formed in the mind of the designer. The villa was taken over by the Imperial Household in 1883 and great pains have been taken since then to preserve the original structure. One enters through the northern gate (*Miyuki-mon*) and passes through two other gates to the entrance of the Palace. The ante-room is decorated with paintings of flowers and animals by Kano Eitoku. From there one enters the *Furu-shoin*, the verandah of which was used to view the moon. The *Naka-shoin* contains three apartments, the first decorated with many valuable paintings by Kano Tannyū, that of a crow being regarded as one of his masterpieces. The second apartment is noted for the painting of the "Seven Recluses in a bamboo grove" (*Chikurin Shichiken*) by Kano Naonobu, and in the third is a picture of pheasants in a snow-covered bamboo forest by the same artist. The *Miyukiden* ("Hall for Imperial Visits") is a simple structure built on the occasion of a visit by the ex-Emperor Gomizuno-o with his consort. The painting on the wooden door is by Tannyū, and the fastenings used to conceal nails or bolts (*kugikakushi*) were made by Kachō and represent narcissuses (*suisen*), the flowers of silver and the leaves of gold. The long piece of timber forming the sill was presented by Katō Kiyomasa, a famous leader of the



Hideyoshi's Korean expedition of 1592. The shelves are of all the different kinds of rare wood then known, including red sandal-wood, ebony, and betel-nut. The other rooms are marked by the same simplicity of taste.

The grounds contain numerous buildings, the first reached being the Gepparō, which stands on an eminence in the north-western part of the garden. The building is simplicity itself, the ceiling being formed of reeds and the verandah of bamboo. On another eminence is a grove of maples. On the other side of the grounds, across a stream, is the Shōkin-tei, which consists of several apartments. The tablet under the eastern gable was written by the Emperor Goyōzei. The house contains a famous tea-room, which is so well lighted that there is not a dark corner on it. On the small peninsula to the north of the Shōkin-tei is a reddish-brown stone, which was brought from Shimonoseki and presented by Katō Kiyomasa. In the western part of the grounds is the Shōiken, a building of six rooms, which is noted for one of its windows being left incomplete. The catch of bronze, nearly 3 ft. long, on the outside of the sliding door facing the southern verandah, was presented by Hideyoshi and is believed to be of Korean origin. There are altogether seven houses in the garden.

#### Central District, North of Shijō-dōri.

*A?*  
*HO KOKU JI*

Sōkoku-ji (pl. E 4), north of the Imperial Palace and close to Dōshisha University, ranks second among the five chief temples of the Rinzaï sect. The site was originally that of the Izumo-ji of the Tendai sect, but in 1392 the Shōgun erected this temple by order of the Emperor. The original buildings, together with many treasures of the temple, were almost all destroyed by fire during the wars of the 15th century, and it was not till the lapse of more than a hundred years that the work of reconstruction was begun with the building of the Lecture Hall by Hideyori and the Main Gate by Ieyasu. Since then, however, the buildings have again been ravaged by fire and the Lecture Hall, with the image of Shaka enshrined therein, alone remains to bear witness to the former glory of the temple. The spacious grounds, a part of which is now occupied by the Municipal Technical School, contain many ancient pines and the tombs of the Shōgun Yoshimasa and Fujiwara Seika, a Chinese scholar of the early Tokugawa days.

Dōshisha University (pl. E 4), at Imadegawa Karasumaru, north of the Imperial Palace, is the most important seat of Christian learning in Japan. The University was founded in 1875 by Joseph Niizima and Yamamoto Kakuma in co-operation with the American Board of Foreign Missions.

The University includes schools of law, politics and economics, theology, literature and philosophy. There are also special schools of divinity and commerce. A girls' higher school and college are attached. The institution has more than 4,700 students enrolled.

The **Goō-jinsha** (pl. 1, D 5), in Karasumaru-dōri shimo-hōja-machi, west of the Imperial Park, is a Shintō shrine dedicated to Wake no Kiyomaro, who lived in the latter half of the 8th century, and was exiled and nearly murdered because he refused to assist a would-be usurper to gain Imperial power. He was subsequently recalled and his enemy exiled. He was then appointed by the Emperor Minister of Public Works in connection with the founding of the new capital, Heian, better known as Kyōto (p. 321). The shrine is depicted on the left half of the obverse side of the ¥10 notes of the Bank of Japan.

The **Myōman-ji** (pl. E 6), in Teramachi dōri Nijō, is one of the chief temples of the Nichiren sect and is famous for its bell, which is said to be the original of the Dōjō-ji bell celebrated in Japanese poetry (see p. 313).

The **Honnō-ji** (pl. 6, E 6), in Teramachi-dōri Oike, is one of the chief temples of the Nichiren sect and is particularly famous in connection with the murder of Oda Nobunaga by Akechi Mitsuhide, one of his generals. The original temple, in which the murder took place, stood south of Rokkaku but was repeatedly destroyed by fire, and at last the site was moved to the present location. A monument to Nobunaga stands in the precincts, but his tomb is at the Daitoku-ji.

**Sanjō Bridge** (pl. F 7) was originally built in 1590 by order of Hideyoshi, but the only original parts of the present structure are the bronze ornaments (*giboshu*) on the railings, which were presents from different daimyō under Hideyoshi. The street leading from the bridge to near the western boundary of the city is Sanjō-dōri, an important thoroughfare. In feudal days all distances from Kyōto were measured from this bridge.

**Ponto-chō** (pl. F 7), a street along the west bank of the River Kamo, is a well-known amusement quarter and rivals Gion-machi on the other side of the river. The celebrated geisha dance known as the Kamogawa Odori, in many respects similar to the Miyako Odori in Gion-machi, is performed yearly from May 1st to May 20th at the Kaburenjō. Admission ¥1 to ¥3.50.

**Shin-Kyōgoku** (pl. E 7), east of Teramachi-dōri and extending from Sanjō-dōri to Shijō-dōri, is one of the most flourishing pleasure quarters of the city, with a number of picture-halls, variety halls, theatres, restaurants, and other



houses of entertainment.

The **Rokkaku-dō** (pl. 11, D 7), or Hexagonal Hall, is the popular name for the temple of Chōbō-ji, which is situated east of Karasumaru-dōri and is regarded as the oldest temple in the city. It was founded in 586 by Prince Shotoku before the city was established, and contains a golden image of Nyoirin Kwannon. In 1201 Shinran made a daily pilgrimage for a hundred days to this temple from Mt. Hiei. Behind the main temple, in a house called Ikenobō, there lives a family, the members of which have been regarded for many years as authorities on the arrangement of flowers. The special method of arrangement called *Ikenobō* school was invented by the twelfth abbot of the temple, and has been handed down from one abbot to another ever since.

**Shinsen-en Garden** (pl. C 6), south of the Nijō Palace, is all that remains of the grounds of the Heian Palace of eleven centuries ago. Of the palace buildings there is not a trace. The grounds originally extended from Nijō to Sanjō, and were associated with the gay life of the Court for many centuries, till the Palace was burnt down in 1177 and the residence of the Emperor was removed to Fushimi-dera in Kōbe and later to the site of the present Imperial Palace in Kyōto. For several centuries afterwards the grounds received little attention, till the Tokugawa Shōgunate gave permission for a temple to be built on the site. The garden has recently been restored, and the original plan, which betrays Chinese influence, can still be traced. A performance called *Shinsen-en Kyōgen*, a comic *Nō* drama, is held annually in the temple from May 15th to 24th.

The **Site of the Daigokuden** (pl. B 5), the Great Hall of State of the original Palace, is marked by a stone monument to the north-west of the Nijō Palace. It was erected in 1905 in connection with the 11th centenary of the founding of the city. It was at one time planned to erect a reproduction of the Daigokuden on this site, but eventually it was put up in the Okazaki Park (see "Heian-jingū" p. 344).

**Nishijin** (pl. C 4) is the name of the silk-weaving district near the north-west corner of the city and means "Western Camp," a reminiscence of the 15th century, when fierce internecine strife raged through the city. Now the sound of looms is heard coming from nearly every house in the district, silk-weaving being still carried on as a home industry. The number of looms is estimated at over 20,000 and more than 50,000 people are engaged in the industry, which includes not only the weaving but also the dyeing and bleaching of the textile. The **Nishijin Museum**, at Imadegawa Sembon, was established in 1915 to commemorate the Enthronement Ceremony of the late Emperor Taishō, and

contains a large number of exhibits of all the Nishijin products. It is open to the general public between 9 a.m. and 4 p.m.

The **Kitano-jinsha** (pl. B 4), popularly known as the Kitano Tenjin, is situated at Kitano, in the north-western corner of the city, close to the weaving quarter of Nishijin. It is dedicated to Sugawara Michizane, who has been deified under the name of Tenjin, and whose death in 903, after he had been exiled to Kyūshū, was followed by such severe earthquakes and thunder-storms in the city that it was thought advisable to appease his spirit by erecting a temple in which he could be enshrined. The temple was established in 947 and received Imperial visits. The present buildings were erected in 1584 by Hideyori, and include two gates, a Main Hall and an oratory. The roofs are covered with cypress shingles and present a very complicated ground plan, giving an agreeable variety to the buildings. The temple is surrounded by an extensive group of trees, including hundreds of plum-trees, said to have been Michizane's favourite tree. Among the "national treasures" contained in the temple are nine scrolls of an illustrated history of Kitano Tenjin by Fujiwara Nobuzane, considered one of the best examples of the picture scrolls of the Kamakura period; two scrolls of an illustrated history of Kitano Tenjin by Tosa Yukimitsu (14th century); three scrolls of an illustrated history of Kitano Tenjin by Tosa Mitsunobu (16th century); and three scrolls of an illustrated history of Kitano Tenjin by Tosa Mitsuoki (17th century). The temple has three festivals, on Feb. 25th, the anniversary of the death of Michizane; the *Miya Matsuri* on August 4th; and the *Zuiki Matsuri* on October 4th, when a procession of decorated floats goes through the streets, the float carrying the shrine being constructed of *zuiki*, the stalks of the *satoimo* (taro).

The **Hirano-jinsha** (pl. B 4), in Hirano Miyamoto-chō, close to the Kitano-jinsha, consists of five shrines, the Main Shrine, rebuilt in the 18th century, being under special government protection. The grounds across the River Kamiya are famous for their cherry-blossoms, which include more than 20 varieties, some very rare.

The **Kinkaku-ji**, or Golden Pavilion (pl. B 3), at the foot of Kinugasa-yama, north-west of the Hirano-jinsha, is a famous relic of the Ashikaga period. It was originally the villa of a Court noble named Saionji Kintsune, but was greatly improved by its second owner, the third Shōgun Ashikaga Yoshimitsu, who passed the latter part of his life there in retirement from the cares of State. He it was who built the Golden Pavilion and laid out the garden in



1394. His son and successor, Yoshimochi, in obedience to his father's will, turned the villa into a Buddhist temple, under the name of the Rokuon-ji. Most of the buildings then constructed have been destroyed by repeated fires, but the Golden Pavilion and the garden remain to attest the refined and artistic life of five centuries ago.

The visitor enters the garden by the Sō-mon Gate and after passing along a path overshadowed by many tall pine trees, reaches the Chū-mon Gate, beside which is a bell. Another gate, the Kara-mon, brings the visitor into the garden facing the Pavilion, which is a building of three stories with a bronze phoenix on the roof. The hall on the ground floor contains three images, one of Amida by Amami, another of Kwannon by Unkei, and another of Seisshō by Tankei. On the east side is an image of Musō-Kokushi, the first superior of the Pavilion, and on the west side one of Yoshimitsu, the Shōgun who erected the Pavilion, who is represented in the robes of a priest. The hall on the floor above contains an image of Kwannon by Eshin, with images of the Four Deva Kings on the right and left, said to be the work of Kōbō-Daishi. The decoration of the ceiling, angels playing music, is by Kano Masanobu. In the hall above, the ceiling, 18 ft. square, is made of a single piece of camphor wood. Originally this hall was gilt, hence the name of Golden Pavilion; but the gold has now nearly all worn off. An excellent view of the garden and its surrounding forest may be obtained from this floor. The building is roofed with shingles and is light and graceful in appearance. In the garden there is a small lake, with a fine grove of maples on one side, and a brook running into it.

Among the other buildings in the garden is the Shin-un-byō, a shrine dedicated to Daikokuten, the god of riches, and on the other side of the brook an arbour called the Sekika-tei, built in the time of the ex-Emperor Gomizuno-ō, but restored in 1874. The post at the side of the alcove is of nandin wood and the shelves are made of the stems of *hagi* (*lespedeza bicolor*). The stone lantern, stone basin, and stone seats were brought from the Shōgun's Muromachi Palace. Near the arbour is the Kyōhokurō, where Yoshimitsu transacted affairs of State. Behind this is a cave, where are enshrined images of Fudō and his companions, carved in stone by Kōbō-Daishi, and near by another Fudō carved by Chishi-Daishi. The Main Hall of the temple contains images of Kwannon, Bonten and Taishaku, and near them statues of Musō-Kokushi, Bunga, and Yoshimitsu. The paintings on the sliding doors of the hall are by Kano Tannyū. In the garden in front there is a big camellia, famous for its flowers, planted by the ex-Emperor Gomizuno-ō, and beyond a long corridor, at the back of the hall,

an old pine-tree, said to date back to the founding of the temple.

Besides the images enumerated above, there are paintings among the treasures of the temple by Minchō, Nenkaō, and Tsunenobu. There is also a portrait of Yoshimitsu, with an epitaph by his son Yoshimochi, and decorations on the sliding doors of the *shoin* by Jakuchū.

The Daitoku-ji (pl. C 2), at Murasakino, north of Funakayama, is the chief temple of the Rinzai sect. It was founded in 1324 and was famous for its magnificent buildings, which, however, were completely destroyed by fires in 152 and 1468. The present buildings date back to 1479. The temple has several gateways. The Chokushi-mon, or gate for Imperial Messengers, was originally the Southern Gate of the Imperial Palace; it was transferred here in 1640 as a gift from the Empress Myōjō. It is not opened except for a messenger from the Court. The Kara-mon, with its excellent carving by the famous sculptor Hidari Jingorō, was brought here from Hideyoshi's Castle at Fushimi; it is a fine specimen of the art of the Momoyama period. The Sunmon, the two-storied main gate, was put up in 1589 by Sen no Rikyū, a famous master of the tea ceremony. The upper story contains images of Shaka, Anan, Kayō and of the sixteen Rakan, the last brought from Korea by Katō Kiyomasa and presented to the temple. There is also a statue of Rikyū carved by himself. The dragon on the ceiling of the lower story and other ornamental pictures in colours were the work of the master-painter Hasegawa Tōkoku (1539-1610). The principal structures of the temple are under the special protection of government.

The Main Hall of the temple (Butsuden or Daiyūden), built in 1665, contains images of Shaka and his two disciples, Anan and Kayō, and also of Daitō-Kokushi, the first superior of the temple. The Lecture Hall (Hattō), to the rear of the Butsuden, was rebuilt in 1636, and presents distinctive features of the Chinese style. North of the Lecture Hall is the Superior's Residence (Hōjō), the tablet on which, meaning the "Peerless Temple of the Zen Sect," was written by the Emperor Godaigo. The decorations on the sliding doors are from the brush of Kano Tannyū, the white herons and the rustic with his performing monkey being much admired. The garden was planned by Kobori Enshū, a great landscape-gardener. The Shinju-an, which is famous as the former residence of Ikkyū-Oshō, contains a statue of this famous priest and a tablet with his writing. The paintings on the sliding doors are by Soga Dasoku. The Daisen-in, west of the Shinju-an, contains paintings by Motonobu on its sliding doors. The garden, planned by Sōami, a master



designer of gardens, is well known as the highest achievement of artistic gardening in Japan. The Jūkō-in, west of the Superior's Residence, contains the tomb of Rikyū. The tomb of Oda Nobunaga is to the north of the Sōken; beside it are the tombs of Nobutada and Nobukatsu, Nobunaga's sons, and near it is the tomb of Hideyoshi's mother. The temple grounds, which extend over 27 acres, also contain the tombs of other famous men, such as Kobori Enshū, Maeda Toshinaga, Gamō Ujisato, Kobayakawa Takakage.

The Daitoku-ji is very rich in art objects registered as national treasures. Among these are a portrait of Kwannon with crane and monkey on the right and left, by Bokkei; painting of dragon and tiger by Bokkei; image of Kwannon by Gekkō; autograph of the Emperor Godaigō; picture of demons by Tosa Mitsunobu; and portraits of Shaka in meditation by Soga Dasoku.

#### Central District, South of Shijō-dōri.

**Mibu-dera** (pl. C 7), at the western end of Shijō-dōri, is a temple of the Ritsu sect, founded in 991. The chief image enshrined is one of Jizō Bosatsu, attributed to Jōchō, and registered as a national treasure. The temple is famous for its religious play, called **Mibu-Kyōgen**, which dates back to 1299. It is performed from April 21st to May 10th and is in dumb show. There are more than 30 characters, and an orchestra of flutes, gongs and drums. The dresses worn by the actors date in some cases from the Genroku era (1688-1703), and there are also old masks preserved in the temple but no longer used in the performance.

The **Bukkō-ji** (pl. E 8), south of Shijō-dōri, was founded in 1212 by Shinran-Shōnin. The Main Hall contains an image of Shinran-Shōnin, said to have been carved by the priest himself. The temple is rich in treasures.

The **Higashi-Hongan-ji** (pl. D 9), in Higashi-Rokujō, near Kyōto Station, is the second and junior headquarters of the Shin-shū sect. (See Nishi-Hongan-ji, p. 339.) The temple buildings, except the Main Hall and the Founder's Hall, are closed to the general public, but admission to other buildings and to the Abbot's Villa is ordinarily given to those who make application a day in advance. The temple buildings, founded in 1602, have been destroyed by fire four times, in 1788, 1823, 1858, and 1864. The present structures were completed in 1895, from contributions made by members of the sect from all parts of the country. Among the contributions were fifty ropes or hawsers made of human hair sent by women devotees. These ropes were

used in the building of the temple and are still preserved.

Opposite the great front gate of the temple (Daishidō-mon) is the Founder's Hall (Daishidō), a two-storied building, elaborately decorated and containing an image of Shinran-Shōnin, said to have been carved by himself. On the right and left of the image are portraits of all his successors as heads of the sect in the younger branch. The great pillars of the hall are heavily coated with black lacquer. The Main Hall (Hondō) is to the south of the Founder's Hall and is connected with it by a corridor. It contains an image of Amida-Nyorai by An-ami. There are several other buildings, including a stage for the performance of the *Nō* lyrical drama. The Chokushi-mon ("Gate for Imperial Messengers"), also called the Chrysanthemum Gate from the crest on it, to the right of the great front gate, is interesting as a copy of a gate from the Momoyama Palace which originally stood there but was destroyed by fire in 1911. Among the many other treasures of the temple are images of Amida-Nyorai by Prince Shōtoku and Jōchō; pictures by Eshin and Kose Kintada; four scrolls portraying the 16 Rakan by Kyūei; and a copy of a Sutra written by Shinran-Shōnin and others.

**Shōsei-en Garden** (pl. E 9), better known by the name of Kikoku-tei, is a villa of the Abbot of Higashi-Hongan-ji. Situated east of the temple, it was formerly surrounded by a hedge of *kikoku* (*citrus fusca*), hence the name "Kikoku-tei." A part of Hideyoshi's Momoyama Palace was brought here. The well-known garden was designed partly by Ishikawa Jōzan, a famous poet, and partly by Kobori Enshū, a master-designer of landscape-gardens.

The **Nishi-Hongan-ji** (pl. D 9), the elder branch of the Hongan-ji, is in Nishi-Rokujō, ten minutes' walk from Kyōto Station, and constitutes the fountain head of the Shin-shū sect. The temple is one of the finest in Kyōto and is often referred to by art critics as the best existing specimen of Buddhist architecture in the Momoyama period. Foreign visitors are given permission to visit many apartments and buildings not open to the general public on application at the temple office.

The founder of the Shin-shū sect of Buddhism was Shinran-Shōnin, also known as Kenshin-Daishi, who was born in 1173, the son of a court nobleman. He entered the priesthood as a novice when a boy and carried on his studies at the monastery on Mt. Hiei. At the age of 28, not satisfied with the doctrines he had been taught, he made a daily pilgrimage for a hundred days to the Kwannon Shrine of Rokkakudō, and on the very last day received a divine direction to seek the truth from Hōnen-Shōnin, whose disciple he quickly became. It was through Hōnen that Shinran was induced to inaugurate a married priesthood by wedding the daughter of Fujiwara Kanazane, a former Prime Minister. Shinran was at one time exiled to Echigo, but he returned to Kyōto in 1235 and propagated his doctrines until his death in



1262 at the age of 90, after seeing his teaching accepted all over the country by a multitude of believers. The Shin-shū sect, thus inaugurated, discards a celibate priesthood, abstinence from meat and ascetic practices, and claims salvation by faith in Amida Buddha who is invoked by the formula "Namu-Amida-Butsu." The sect passed through many vicissitudes and under persecution compelled to shift its headquarters many times. At Ishiyama, Osaka, its temple became a powerful stronghold, which successfully resisted a siege by Nobunaga lasting for eleven years, but it was again compelled to seek another resting-place in Kii Province, and still another in Osaka, before, ten years later, by favour of Hideyoshi, it became permanently settled at the present site in Kyōto. In 1602 Ieyasu, fearing the growing power of the sect, sought to weaken it by giving the former abbot permission to found another branch of the sect. This younger branch is known as the Higashi-Hongan-ji from the location of its chief temple. In 1617 the buildings of the Nishi-Hongan-ji were destroyed by fire, but they were soon restored, the Hiun-kaku being added by transference from the site of Hideyoshi's famous Juraku Palace. Again in 1630 buildings were transferred from the Momoyama Palace, and in 1636 another building was added. It may be noted that the Nishi-Hongan-ji has 9,700 local temples, and some seven million adherents.

The Main Hall (Hondō), reconstructed in 1760 after destruction by fire, contains an image of Amida-Nyorai carved by the famous sculptor Kasuga. The rooms to the right and left of the altar contain portraits of Prince Shōtoku and Hōnen-Shōnin. Every part of the interior is elaborately decorated. Note especially the splendid sliding doors, painted with phoenixes and peacocks on a gold background by some masters of the Kano school.

The Founder's Hall (Daishidō) contains a seated effigy of the founder, carved by Shinran himself at the age of 71 and given to his daughter, who was a nun. The statue is regarded with great veneration, as it was varnished over after Shinran's cremation with lacquer mixed with his ashes. The image passed through many perils in the days when the sect was persecuted, but was saved from destruction by disciples and believers. On the right and left of the image are portraits of the successive abbots of the temple. The tablet above the entrance to the hall, bearing two Chinese characters read "Ken-shin," was written by the Emperor Meiji.

The Sei-mon gate in front of the Founder's Hall, rebuilt in 1645, is regarded as one of the handsomest in Kyōto. Others of the temple buildings are a library containing copies of the Sutras, a belfry containing a famous bell, said to have been transferred from the Kōryū-ji Temple, a drum tower, and a Reception Hall. The buildings brought from the Momoyama and the Juraku Palaces are especially fine. The gateway entitled Shikyaku-mon, brought from Momoyama, is especially noted for its splendid carvings by Hidari Jingorō. Most of the apartments are named after their principal decorations. Thus the Sparrow Chamber (Suzume-no-ma) has its sliding doors and wall panels decorat-

ed with bamboos and sparrows, the ceiling with flowers by Maruyama Ōzui, and the cedar doors decorated with monkeys and a flower-basket by Kano Ryōkei; the Wild-geese Chamber has fine but somewhat dimmed sliding doors painted with wild-geese on a gold leaf background and the ceiling decorated with flowers painted by Kano Ryōkei; the Chrysanthemum Chamber (Kiku-no-ma) has gold and white chrysanthemums painted by Kaihoku Yūsetsu on its sliding doors, and cedar doors painted by Kano Hidenobu with musk-cats and cycad on one side and horses and *hinoki*-trees on the other, the fans painted on the verandah being the work of Kano Kōi and Kaihoku Yūsetsu.

The Stork Chamber (Ōhiro-ma or Kō-no-ma) is the abbot's audience chamber and is the finest and largest of the apartments. This is where Hideyoshi used to sit to hold his councils. It is gorgeously decorated with paintings by Kano Tannyū, Kano Ryōkei, and Maruyama Ōkyo. The carvings of wild-geese on the transom rank among the finest of Hidari Jingorō's productions.

The Shiro-shoin, also called the Shimei-no-ma, though not so large as the Stork Chamber, is perhaps more tastefully decorated. The paintings are by Kano Kōi, Kaihoku Yūsetsu, and Kano Ryōtaku. This chamber is said to have been the State Hall of the Momoyama Palace. The Kuro-shoin, next to the Shiro-shoin, has paintings on the sliding screens by Kano Eitoku.

There are two *Nō* stages; the one to the south-east of the Shiro-shoin originally stood in the Sumpu Castle and was a gift from the Shōgun, and the other to the north-east was transferred from Momoyama. The latter is considered to be the finest and oldest in Japan.

The Hiun-kaku stands by itself in the south-eastern corner of the grounds. The building, which was originally erected in the 16th century in the grounds of the Juraku Palace, is of three-stories, and contains Hideyoshi's tea-room, bath-room and rest chamber. The decorations on the ground floor are the Eight Views of Lake Tung-ting in China by Kano Tannyū and Tokuriki Zensetsu, and willow-trees under snow by Kano Eitoku; on the floor above, the Thirty-six Famous Poets, grave-vines and squirrels by Kano Sanraku; and on the top story, Mt. Fuji, drawn by Kano Motonobu in such a way that one has to kneel before it to get a proper view of the picture. The picture of the pine-grove is believed to have been an impromptu work of Hideyoshi. The bath-room contains paintings by Kano Eitoku.

Among the innumerable treasures of the temple beside those above noted, are paintings and drawings by Takaaki,



Takamasa, Hisanobu, Chō Chū-boku (a Chinese), Mokuan, Rinryō, Bokkei, and Kano Sanraku, and images carved by Takuma-Hōgen.

The **Honkoku-ji** (pl. D 8), close to the Nishi-Hongan-ji Temple, is one of the four head temples of the Nichiren sect. Originally it stood at Kamakura, but was removed to its present site in 1345. The temple has been repeatedly ravaged by fires. The Main Hall is dedicated to the Hokekyō Sutra, copied by one of Nichiren's disciples, and an image of Shaka-muni. The Founder's Hall, south of the Main Hall, contains an image of Nichiren. The Seishōkō Shrine, standing in the centre of the garden, is dedicated to Katō Kiyomasa, a devout believer in the sect, who always carried into battle a pennant bearing the prayer of the sect, — "Glory to the Sutra of the Lotus of the True Law" (*Namu-myōhō-renge-kyō*).

The **Kyōōgokoku-ji**, popularly known as the **Tō-ji** (East Temple, pl. C 10), is in Nishi-Kujō, south-west of Kyōto Station. It was established in 823 by Kōbō-Daishi, the founder of the Shingon sect. The original buildings were mostly destroyed in the civil wars of the 15th century, but were rebuilt in quieter times. The Main Hall was rebuilt by Hideyori in 1599-1606 and is one of the largest Buddhist buildings of the Momoyama period now extant. The Five-storied Pagoda, rebuilt by Iemitsu, is the highest pagoda in Japan (216 ft.). The storehouse (Azekura) is built without nails and contains an immense collection of ancient works of art (many of them registered as national treasures), unrivalled by any other temple in Kyōto. Among the treasures are five carvings of Myōō, with the god Fudō in the centre; a carving of Kokūzō-Bosatsu brought from China in the 9th century; and an illustrated history of Kōbō-Daishi in twelve rolls by Tosa Mitsunobu.

#### Eastern District, North of Shijō-dōri.

**Gion-machi** (pl. F 7) lies between Shijō Bridge and Maruyama Park, and constitutes, with its numerous side-streets, the pleasure quarter of the city. At Hanami-kōji, a side-street of Gion-machi, stands the Kaburenjō (pl. F 7), a training school for geisha girls, in which is held annually, during April, the famous **Miyako Odori**, known among foreigners as the **Cherry Dance** (p. 319).

The **Yasaka-jinsha** (pl. F 7), commonly called the **Gion Shrine**, is situated at the eastern end of Gion-machi. It was founded in 660 A.D. and moved to its present site between 877 and 884. The present buildings were erected in 1654 in the old residential style by order of the Shōgun. The stone

torii (36 ft. high) is said to be one of the largest in Japan. The main shrine is a one-storied building with a half hip and half gable roof covered with shingles of *hinoki* (cypress), and is built in what is called the Gion style. Among the chief treasures of the shrine are a pair of carved fabulous animals (*komainu*), attributed to the famous sculptor Unkei. The Gion Festival and the Okera-mairi are noteworthy among the many religious festivals of Kyōto.

The **Gion Festival** (*Gion Matsuri*) dates back to 876 A.D., when the head priest of the shrine assembled a large number of men and women, and formed a procession with decorated cars as a means of seeking the protection of the gods against a pestilence that was ravaging the city. The fête, which ceased to be celebrated during the turbulent times of the later Ashikaga period but was revived by Nobunaga in the 16th century, officially lasts for seven days from the 17th July, the three shrine cars being taken out on the first day of the fête and brought back on the last day. Actually, however, the fête begins on the 10th July and is prolonged to the 28th. A special feature of the fête is the fitting out of expensive cars to take part in the procession. These are of two kinds, the *yama* and the *hoko*. The *yama* is carried on the shoulders of a number of men by means of long poles and contains a number of figures tastefully arranged with pretty decorations. The *hoko* is a kind of ornamental tower placed on four massive wooden wheels and beautifully decorated. There is usually a mast, 120 to 130 ft. high, in the centre of the tower. Originally there were 66 of these cars but the number has now been reduced to 28.

The ceremony begins with the washing of the shrine car (*mikoshi-arai*), which is performed at Shijō Bridge, where a presiding priest dips a branch of the *sakaki*-tree into the water of the river and sprinkles the water over the shrine. The same ceremony is repeated on the evening of the 28th on the conclusion of the festival. On July 11th, a boy, attired in a beautiful costume, goes on horseback to the shrine to receive the rank of *chigo* or Sacred Page, whose principal function is to dance on a *hoko* on the 17th and to join the procession on the 24th. The privilege of becoming a *chigo* is considered a great honour, not only to the boy himself but also to his family; it entails, however, a good deal of expense. The *chigo*, as long as the festival lasts, is considered sacred and must be received respectfully wherever he goes, even by his parents. On the evening of July 16th three shrine cars, and 28 procession cars are fitted up for the next day's parade, being lit by paper lanterns and suitably decorated. Every house also displays a lantern, and the ante-room, decorated with folding screens, is open to public view.

There are two processions on the 17th, one in the forenoon of *yama* and *hoko* of many shapes and designs, and another in the afternoon of a more elaborate character. In this there take part thirty knights on horseback, all clad in ancient armour; a band of musicians playing religious music; three sacred horses; bearers of the divine spear, shield, bow, arrow and sword; and a number of priests. These processions start from the shrine and end at the "Place of Sojourn" (*Otabiabo*) at



Shijō Kyōgoku. On July 24th there are also two processions, of the same character, which take the reverse route back to the shrine.

✓✓ The **Okera-mairi** is the first worship at the Gion Shrine at daybreak on New Year's Day, when sacred fire is kindled, each worshipper seeking to take some sparks of it to his house wherewith to cook his first meal for the year. This is believed to ward off pestilence.

**Maruyama Park** (pl. G 7), Kyōto's principal public park, is situated at the foot of Higashiyama, at the eastern end of Shijō. Several temples were formerly erected there, but most of them have been destroyed by fire. In 1871 the grounds, which cover 24 acres, were turned into a public park. One of the attractions of the park is a famous cherry-tree, over 400 years old, the branches of which cover an area of about 20 sq. ft. When the tree is in flower it is illuminated at night, and attracts thousands of sightseers; thus *Gion-no-Yozakura* ("Night cherry at Gion") forms one of Kyōto's peculiar charms.

In the temple of **Chōraku-ji** (pl. G 7), close to the park, is the tomb of Rai San-yō (1780-1833), one of the most famous literary men of Japan.

The **Shōgun-zuka** (pl. G 7), on a hill at the back of Maruyama Park, marks the spot where, on the founding of the capital, there was buried the image of a giant soldier, 8 ft. high, completely armed, to protect the city. It is popularly believed that when danger threatens the city a great noise is heard from the tomb.

The **Chion-in Temple** (pl. G 7), at the northern end of Maruyama Park, is the head temple of the Jōdo sect, of which Hōnen-Shōnin (12th century) was the founder. This is the most famous and the largest temple in Kyōto, the grounds covering an area of about 30 acres. Fires have many times ravaged the temple buildings, but of those now standing, the Main Hall, the Superior's Apartments and the priest's quarters date back to 1633-1639. From among the immense number of trees felled in the Kiso forests for the construction of the castle at Kōfu, the best were selected for the building of this temple. The two-storied gate (Sammon), 80 ft. high, is considered the most imposing of all the temple gates in Japan. The inscription on the tablet hung over the entrance is in the writing of the Emperor Reigen (17th century). The Main Hall (Hondo) is dedicated to Hōnen, whose effigy, carved by himself, is placed in a shrine at the back of the hall. Under the eaves at the south-eastern corner of the main temple there is an umbrella, which is believed to have flown there from the hands of a boy who is supposed to have been the Shintō god Inari in disguise. The umbrella is supposed to act as

a charm to ward off fires. The corridor at the back of the temple leading to the Assembly Hall and the Superior's Apartments is so constructed that at every step the floor emits a sound resembling the song of the Japanese bush-warbler (*uguisu*). It is the work of the famous carver Hidari Jingorō. The Assembly Hall is popularly known as the Hall of a Thousand Mats and is splendidly decorated, as are also the Superior's Apartments, the sliding doors being adorned with famous paintings of the Kano school, by Naonobu, Nobumasa, Sadanobu, and others. The garden attached to the apartments is the work of Kobori Enshū. There is a tea-room on the south side of the main temple and to the south-east of this, on a low hill, stands the famous belfry, with its huge bell, weighing about 80 tons. The sound of this bell, so often celebrated in Japanese poetry, may be heard during the week beginning April 19th when there is a daily service in commemoration of the founder of the temple. The Scripture House (Kyōzō), south-east of the main temple, was built in 1619, and contains the Issaikyō Sutra, printed in China during the Sung dynasty. Among other structures of interest are the Seishidō, on an eminence north-east of the Scripture House, the tomb of Hōnen-Shōnin, the founder of the temple, and the Kara-mon Gate built in 1639. The temple contains many objects of art, including 48 volumes of an illustrated biography of Hōnen-Shōnin by Tosa Mitsuyoshi (14th century).

The **Shōren-in** (pl. G 7), popularly known as the **Awata Palace**, situated to the north of the Chion-in, is famous as the residence of the Head Abbot of the Tendai sect, who in pre-Restoration days was always an Imperial Prince. The present buildings date from 1893. The sliding doors of the Main Hall are decorated with pictures by Tosa Mitsunobu, Kano Motonobu, and Sumiyoshi Gukei. The garden was designed by Sōami and Enshū, and is known as one of the best landscape-gardens in Kyōto.

The **Inkurain** (Incline; pl. G 6, 7; H 7), connecting the Biwako Canal from Lake Biwa with the Kamo Canal, which runs down beside the River Kamo into the River Yodo at Fushimi, is on the eastern side of the Keishin Electric Railway. Boats are hauled up and down the Incline on steel trucks by means of electric power, which is also used to take the boats back to Ōtsu. The Biwako Canal, which was completed in 1894, runs through a tunnel under Higashiyama range and is used for passenger traffic, large boats, carrying 25 passengers, making the journey from Kyōto to Ōtsu in 1 hr. 30 min. (fare 25 *sen*). The canal is also used to obtain water-power to work a large hydro-electric plant at the foot. For this purpose water is brought down in large pipes at each side



of the Incline at the rate of 300 cubic feet a second. A second canal was dug in 1912 and the water thus obtained is used not only to generate electricity for lighting the city and driving the tram-cars, but also for drinking purposes. The first and second canals combined have a total length of about 17 m.

**Awataguchi** (pl. G 6), at the eastern end of Sanjō, is the starting point of the highways to the eastern and northern districts. The neighbourhood is noted for its pottery (*Awataguchi-yaki*), and in ancient times for its swordsmiths.

The **Heian-jingū** (pl. G 6), in Okazaki Park, was built in 1895 to commemorate the 1100th anniversary of the founding of Kyōto. It consists of the Main Hall (Shinden), Great Hall of State (Daigokuden), two towers, the main gate (Oten-mon) and a large gate (Otorii). These buildings are a replica on a reduced scale of the first Imperial Palace built in 794 A.D. and are all brightly coloured. The Oten-mon, which is a two-storied gate, is a bright crimson with blue tiles on the roof. The Otorii, which is constructed of reinforced concrete, is 75 ft. high and is painted vermilion. The Great Hall of State is also painted bright red, with vermilion pillars and blue tiles on the roof. The annual festival is on April 15th, but there is another festival on October 22nd which has become one of Kyōto's greatest fêtes. This is called the **Jidai Matsuri**, the chief feature of which is the processions which parade the city, composed of groups dressed to represent important epochs in the history of the city. Some of the subjects represented are the Shōgun's suite when he visited the Imperial Palace, a procession of Court nobles in the Fujiwara period, triumphal entry of General Tamuramaro after his successful campaign in the north-eastern provinces, etc.

The **Butokuden** (pl. G 6), west of the Heian Shrine, was built in 1899 for the practice of fencing, wrestling (*jūjutsu*) and archery. Competitions are held every year from May 4th and last for several days; they are attended by many experts from all parts of the country.

The **Sōrintō**, behind the Heian-jingū, is a cylindrical column, 61 ft. high, erected in 1902, in imitation of the one set up on Mt. Hiei by Dengyō-Daishi. Under the pillar are buried some Buddhist scriptures.

The **Polytechnic Museum** (pl. 16, G 6), containing numerous specimens of Kyōto industries, the **Kyoto Prefectural Library** (pl. 17, G 6), and the **Zoological Gardens** (pl. G 6) are all in Okazaki Park.

The **Kyōto Public Hall**, south of the Butokuden, was built in 1915 for the great banquet held at the time of the Enthronement of the Emperor Taishō, and was donated to

the Municipality subsequently.

The **Nanzen-ji** (pl. H 6) is situated east of the Heian-jingū in a pine-grove. It was founded in 1293, but the buildings have been twice destroyed by fire, though some of the structures erected by Ieyasu still remain. Several large gateways are passed before the main temple is reached. The **Sammon**, the gate nearest to the temple, was put up in 1627 and is one of the masterpieces of *Zen-shū* architecture of the early Tokugawa period. The ceiling of the upper story is decorated with paintings of Buddhist angels and birds, attributed to famous artists of the Tosa and Kano schools. The Main Hall is a modern structure replacing that destroyed by fire in 1895, but the Superior's Apartments were originally the *Seiryōden* of the Imperial Palace, donated to the temple when the reconstruction of the Palace buildings was undertaken in 1611. The paintings on the sliding doors are by artists of the Kano school. The smaller suite of apartments attached originally formed part of Hideyoshi's Momoyama Palace at Fushimi. The paintings of tigers on gold-leaf on the sliding doors are by Kano Tannyū.

There are many subordinate temples in the precincts. The **Nanzen-in**, north-east of the main temple, a reconstructed building belonging to the later Tokugawa period, is famous as having been the temporary abode of the Emperor Kameyama. In the Tenju-an adjoining will be found the tombs of the princely poet Hosokawa Yūsai, of Yokoi Shōnan, a scholar and statesman, and of Yanagawa Seigan, a famous poet. The temple contains many treasures, including paintings by Minchō and Kano Motonobu.

The **Eikwan-dō** (pl. H 6), close to the Nanzen-ji, was reconstructed during the 15th century. The Main Hall contains an image of Amida, popularly known as the *Mikaeri-no-Amida* ("Backward-looking Amida"), owing to the head of the image being turned half round to the left. The legend is that when one of the priests was saying his prayers he heard his name called and looking round saw that the image had turned its head towards him.

**Nyoi-ga-dake**, a hill behind the Eikwan-dō, is noted for the large bonfire which is lit on the side of the hill facing the city at the close of the Bon Festival on August 16th every year. The bonfire is constructed in the shape of the Chinese character 大 meaning "large," and the origin of the custom is attributed to an apparition of Amida, seen on the hillside in a blaze of light on the occasion of the burning of a temple at the foot of the hill.

The **Silver Pavilion** (Ginkaku-ji or Jishō-ji; pl. H 4) is situated outside the north-eastern end of the city proper. It



was originally built in 1479 by the Shōgun Ashikaga Yoshimasa as a country villa, but on his death it was converted into a temple. The covering of the pavilion with silver was never accomplished as intended, so that the name is really a misnomer, although it is retained. It is a two-storied building, the upper story containing a gilt image of Kwannon by Unkei. The Hall of Buddha (Butsuden) contains an image of Buddha by Jōchō, and in the Tōgudō, east of the Hall of Buddha, there is an effigy of Yoshimasa in the garb of a priest. In the north-east corner of the same building, there is a tiny tea-room of four and half mats, which is the model on which all later ceremonial tea-rooms are based. A corridor leads from this room to two rooms called the Rosei-tei, reproductions of those used by Yoshimasa for his incense parties. The garden, designed by Sōami, is perhaps one of the most attractive in Kyōto.

The **Kurodani Kōmyō-ji** (pl. G 5) was founded by Hōnen Shōnin, who was inspired to build a temple on the spot, according to tradition, when on his way from Mt. Hiei to Kyōto. An image of Hōnen, carved by himself, is enshrined in the Main Hall. The three-storied pagoda (Monju-tō), built in 1710, contains a wooden image of Monju carved by Unkei; it is one of three famous images of Monju.

✓ **Kyōto Imperial University** (pl. G 4) was founded in 1897 and comprises colleges of law, economics, medicine, literature, science, engineering and agriculture. In the museum of the College of Literature there are exhibited many ancient relics and documents for the study of history and archaeology.

Close to the University are the **Third Higher School** and the **Higher Polytechnic School**.

P The **Chion-ji** (pl. G 4), north of the University, is popularly called the Hyakumamben ("Million Times"), because in 1331, when a pestilence was raging, the then abbot held a service at which the Buddhist prayer was repeated a million times. The temple, founded by Hōnen, has among its treasures two scrolls painted by Ganki, a famous Chinese painter of the Yueng dynasty (1280-1367).

#### Eastern District, South of Shijō-dōri.

The **Kennin-ji** (pl. F 8) was founded in 1202 by Eisai Zenji on his return from a visit to China, but the original buildings have been destroyed by fire, only the Middle Gate (Chūmon) dating back to the time the temple was founded. The other buildings date from the middle of the 18th century. The main building was formerly part of the Tōfuku-ji and the Superior's Apartments are from the Ankoku-ji in Aki

Province (Hiroshima Prefecture). The Middle Gate was formerly part of the residence of Taira no Norimori, a famous warrior of the Taira clan, and still shows the marks of arrows shot in time of civil strife. There are 15 subordinate temples within the grounds, in one of which an image of Eisai, the founder, is enshrined.

The **Rokuharamitsu-ji** (pl. F 8), south-east of the Kennin-ji, was founded in 963 A.D. by Kūya-Shōnin, who enshrined an eleven-faced Kwannon, carved by himself, in the temple to allay a pestilence then raging in Kyōto. The original buildings were destroyed by fire, the Main Hall, rebuilt in 1463, being the only ancient survival. The temple contains many sculptures, including images of the Four Deva Kings by Unkei, and a statue of Taira no Kiyomori, the masterful head of the Taira family (12th century).

The **Yasaka Pagoda** (pl. F 8), east of the Kennin-ji, is a five-storied pagoda, erected in 1440 by the Shōgun Yoshinori and repaired in 1618 by Itakura Katsushige. It is 128 ft. high.

The **Kōdai-ji** (pl. G 8), north of the Yasaka Pagoda, was built in 1606 by the widow of Hideyoshi, in memory of her husband. The temple has been ravaged by repeated fires, but the Founder's Hall (Kaisandō) is in a splendid state of preservation, with ornamental pillars, walls painted by artists of the Tosa and Kano schools, and decorated ceiling. The Mortuary Shrine to the east of the Founder's Hall was built in 1606, and is noted for its raised lacquer work. The front gate (Omote-mon) of the temple was brought from the Momoyama Palace at Fushimi, as were also the two summer houses on the hill at the back of the shrine.

**Higashi-Ōtani** (pl. G 7) is the burial place of the abbots of the Higashi-Hongan-ji. It was established in 1671. The building enclosed by granite posts halfway up the slope is a mortuary shrine dedicated to Shiuran-Shōnin, the founder of the Hongan-ji.

P The **Kiyomizu Temple** (pl. G 8), south-east of the Yasaka Pagoda, stands half-way up Otowa-yama, surrounded by many fine trees, and is dedicated to Kwannon, whose image is registered as a national treasure. The temple was founded in 805 A.D., the old Shishinden Hall of the Imperial Palace at Nagaoka being used as the nucleus of the new temple buildings. The present buildings, however, date from 1633. The images on both sides of the two-storied gate (Niō-mon) are of Kongō-Rikishi. The bell tower (Shurō) was built in 1607. The main building stands on a cliff, with a wooden platform in front, from which a panoramic view of



Kyōto and the neighbourhood may be obtained. To the north of the main buildings is the residence of the superior. The tombs at the entrance to the residence are of Gesshū, a superior of the temple, and his brother, who both died for the Imperial cause in the Restoration war of 1868.

**Nishi-Ōtani** (pl. F 8), south-west of Kiyomizu Temple is a mortuary place for the abbots of the Nishi-Hongan-ji. The main shrine contains the remains of Shinran-Shōnin, the founder of the sect. The image in the Main Hall is of Amida. The buildings were destroyed by fire in 1867 but were rebuilt in 1870. These buildings are surrounded by large ancient trees, imparting an atmosphere of great sanctity.

The **Daibutsu** (pl. F 9), in the Hōkō-ji, south-west of Nishi-Ōtani, is a wooden figure of Buddha, 58 ft. high. It replaced an older figure of Buddha in a sitting posture, 63 ft. high, which was destroyed by an earthquake in 1596. The big bell (14 ft. high) outside the temple is historically famous for its inscription, now obliterated. The buildings were erected by Hideyori, the son of Hideyoshi.

The inscription on the bell consisted of four Chinese characters, *Koku-ka-an-kō*, meaning "Be the State at peace." Ieyasu claimed that the second and fourth characters put together stood for his name (*ka-ko-yasu*), and that the inscription was thus directed against his life.

The **Hōkoku-jinsha** (pl. F 9), south of the Daibutsu, is a Shintō shrine dedicated to Hideyoshi, whose tomb is on an eminence (Amidagamine) to the east of the shrine. The shrine was erected by order of the Emperor Goyōzei in 1599, but fell into disrepair during the Tokugawa Shōgunate. It was reconstructed after the Restoration of 1868 and completed in 1878. The gateway (Kara-mon) was brought from Hideyoshi's palace at Momoyama.

**Hōkoku-byō** (pl. G 9), Tomb of Hideyoshi, on Amidagamine, east of the Hōkoku-jinsha, is reached by a long flight of more than 660 stone steps. The tomb was neglected throughout the Tokugawa Shōgunate, but in 1891 the mortuary shrine was restored and a granite monument, 32 ft. high, erected.

**Kyōto Municipal Museum** (pl. F 9) was erected in 1895 by the Imperial Household as a safe depository for art objects and other treasures, and was donated to the Kyōto Municipality in 1924. The exhibits (some belonging to the Imperial Household) are divided into three departments, history, fine arts, and art industry. The museum is open daily throughout the year from 9 a.m. to 4 p.m. in the winter months and from 8 a.m. to 5 p.m. in the summer months. Admission, 10 *sen* or 50 *sen* special. Holders of special tickets may get permission to make copies of

objects or handle them for closer inspection by applying at the manager's office. A catalogue of paintings, with explanation in English, is on sale.

The **Myōhō-in** (pl. F 9), east of the Museum, was originally in the precincts of the Enryaku-ji on Mt. Hiei, but was removed later to its present site. The Great Reception Hall (Daishoin) is said to have been the Ume-no-ma, or Plum Room of the Tōfukumon-in at the Imperial Court. It is of a single story, covered with a single roof. The pictures on the sliding doors are by master-artists of the Kano school.

**Sanjū-sangen-dō** (pl. F 9), south of the Museum, is so called because of the 33 (*sanjū-san*) spaces between the pillars in front of the temple. The original temple, erected in 1132 by order of the Emperor Goshirakawa, was destroyed by fire in 1249, but was rebuilt in 1251. It is in a wonderful state of preservation considering its age. The chief image enshrined in the temple is that of the Thousand-handed Kwannon (17 ft. high), surrounded by his 28 followers, the work of several famous sculptors. In addition there are a thousand small images of the god. The former rich decorations on the pillars and walls have almost entirely disappeared. The ground behind the temple was formerly used as an archery ground, it being a test to see how many arrows the archer could shoot in one night from one end of the ground to the other (396 ft.). Wasa Daihachirō, a samurai of Kii Province, is recorded as having in 1696 in one night shot 13,053 arrows, of which 8,153 went the full length of the ground.

The **Sennyū-ji** (pl. G 10), about a mile south-east of the Sanjū-sangen-dō, was the mortuary chapel of the Emperors for six centuries after the reign of the Emperor Shijō in the 13th century. Many Imperial tombs are at the back of the temple. The present buildings were erected in 1668.

The **Tōfuku-ji** (pl. F 10), near the Sennyū-ji, was founded in 1236. The two-storied Main Gate (Sammon) was erected in the 13th century. In the upper story are enshrined several images of Buddha by Jōchō, and the ceiling is ornamented with paintings by Chō-densu and Kan-densu. The Main Hall was destroyed by fire in 1881, the hall on the east side of the Main Gate being a temporary structure. Wooden statues of Buddha and his 16 disciples are enshrined in it. In the garden behind the temple is a rivulet spanned by a bridge, on the top of which is a tower. A fine view of the maples which have made the name of the Tōfuku-ji famous may be obtained from the top. The temple contains many rare paintings by famous artists, Sesshū, Chō-densu, etc., of which the most famous is a huge



scroll (*lake-mono*) of "Shaka's Entry into Nirvana" (*Nirvana*). The painting, which is coloured and measures 39 ft. by 23 ft., is exhibited to the public annually on the 15th March, when Shaka's death, or entry into Nirvana, is celebrated. It represents the dying Shaka surrounded by men and animals, among which is a cat, a creature not found in other paintings of the kind. It is said that while Chōdōdō was painting the picture a cat always sat beside him, until he one day put it in the picture among the other animals, when it disappeared.

✓ The **Inari-jinsha**, opposite Inari Station on the Nara line, was originally founded in 711, although the present buildings date from 1589. The main shrine, roofed with *hinoki* (cypress) shingles, presents the characteristics of the Momoyama period. Numerous red *torii* on the hill behind are contributions from faithful worshippers.

Inari is one of the most popular gods worshipped in Japan. He is an old Shintō god, who was regarded by Kōbō Daishi as an incarnation of the Hindoo god *Ida-ten* (*Veda*), and was made the protecting deity of every Buddhist temple. Hence, probably, the widespread popularity. Foxes are looked upon as messengers of the god Inari.

✓ **Momoyama**, "Peach Hill," so called from the abundance of peach-trees on the slope, is close to Momoyama Station (4.5 m. from Kyōto Station), and is the site of the tombs of the Emperor Meiji and his consort Empress Shōken. The Mausolea lie on the hill where once Hideyoshi built his famous castle. The main features of the Emperor Meiji's Mausoleum are dignity and durability. The visitor ascends a flight of 230 stone steps to reach the enclosures, of which the most sacred are the Burial Mound, the Place of Worship, and the Ceremony Court. The Burial Mound Court is about 300 ft. square, with the tomb in the centre in the shape of a low mound overlaid with 300,000 pieces of natural granite brought from the Kankakei Valley on Shōdō-shima, in the Inland Sea (Route 40), overlapping each other like the scales of a fish. The tomb is encircled by three stone fences, the outermost one having a bronze gate with the Imperial crest on it. The Chinese characters on the granite lantern by the gate were written by Prince Kan-in and mean the "Imperial Mausoleum at Momoyama, Fushimi." The Imperial reserve at Momoyama covers 300 acres, of which an area of five acres is occupied by the Mausoleum. The tomb of the Empress Shōken is laid out in much the same style as that of the Emperor Meiji but on a smaller scale.

✓ The **Nogi-jinsha**, dedicated to General Count Nogi and the Countess, is close to the Emperor's tomb. (See "Tōkyō," p. 37.) The Mausoleum of the Emperor Kammu, the founder of Kyōto as the Imperial capital, is also close to Momoyama Station.





RUBER 171550





Aoi Festival, Kyoto.

**Fushimi**, which has recently been incorporated in the city of Kyōto, was a very important place when Hideyoshi erected his castle there, but is now known chiefly for its saké brewing. Hideyoshi died in the castle, which was subsequently demolished by Ieyasu and the parts distributed among the temples of Kyōto.

**The Northern District.**

The **Shisendō** (pl. H 2), close to the Ichijōji Station on the Eizan Electric Railway, was the home of the Chinese scholar and poet Ishikawa Jōzan, who flourished during the first half of the 17th century. One of the rooms is decorated with the portraits of 36 famous poets of China from the brush of Kano Tannyū, with poems by Jōzan attached. The tomb of the poet is near the house.

The **Shimogamo-jinsha** (pl. F 3), a Shintō shrine at Shimogamo-Izumigawa-chō, was partly rebuilt in 1628, although the main shrine dates from 1868. The chief festival of the shrine is held on the 15th May and is known as the **Aoi (hollyhock) Festival**, it having become the custom to offer hollyhocks to the gods on this day. The origin of the festival is traced back to the 6th century, when it was undertaken to propitiate the deities of the shrine, whose supposed anger was evinced by great storms throughout the country. It ceased to be celebrated during the troubles of the Ashikaga period but was revived in the Genroku era (1688-1703), and again in 1885.

The festival is in imitation of the Imperial procession which formerly used to pay homage at the shrine. Early on the morning of May 15th, Imperial messengers and their suite, in full Court costume, assemble at the old Imperial Palace and start in procession for the Shrine. The procession is accompanied by police officers on horseback, old-time gendarmerie (*kebitishi*), pages, halberd bearers, an Imperial chariot drawn by oxen, etc. At the shrine the priests perform a ceremony on the arrival of the procession, and a similar service is performed at the Kamigamo Shrine before a return is made to the Palace. The festival is one of the noted sights of the country and should not be missed by those who take an interest in Old Japan.

The **Botanical Gardens** (pl. E 2), on the bank of the River Kamo, were opened in 1923 in commemoration of the enthronement of the late Emperor Taishō.

The **Kamigamo-jinsha** (pl. D 1), situated about a mile above the Botanical Gardens, was founded at about the same time as the Shimogamo-jinsha. An historic **horse-race**, founded in 1923 as a form of prayer for a good harvest, is conducted at this shrine every year on June 5th, when 20 riders, dressed in Court costume, after worshipping at the shrine and going through other ceremonies, ride a race on a track within the precincts.



**Yase** and **Ohara**, two villages situated at the western foot of Mt. Hiei (a cable line runs up the mountain from Yase), and easily reached from Demachi-yanagi, north-east of the city, by the Eizan Electric Railway, have certain customs which distinguish them from neighbouring villages. One is that the women carry heavy loads on their heads and thus have a very erect bearing. Their dress also is peculiar, as they wear narrow sashes (*obi*), and cover their heads with kerchiefs and their legs and arms with white cotton cloth. Parties of them may frequently be seen in Kyōto, selling their heavy merchandise.

The **Sanzen-in**, at Ohara-mura, about 3 m. north of the Eizan Electric Railway terminus at Yase, was founded in the 12th century, with an Imperial Prince as superior, and was moved to its present site in the 15th century. The Main Hall, called Gokuraku-in, was built not long after the foundation of the temple and the other buildings were reconstructed from the materials of the Shishinden in the Imperial Palace, during the years from 1596 to 1615. The chief image enshrined in the temple is one of Amida, attributed to the priest Eshin.

The **Jakkō-in**, a few min. walk west of the Sanzen-in, founded by Kōbō-Daishi, is famous as the place where the mother of the infant Emperor Antoku spent the rest of her life after her son had shared the fate of the Taira family at Dannoura (1185), near Shimonoseki. Her tomb is on the hill behind the temple.

**Hiei-zan**, the mountain to the north-east of Kyōto (2,800 ft.), is now best reached from Demachi-yanagi, north-east of the city, by the Eizan Electric Railway, from which place there is a frequent tram service to Yase (12 min.), at the western foot of the mountain. A cable line runs up the mountain from Yase to Shimei-ga-take (10 min.), the highest peak of the mountain, a few minutes' walk from which will bring the visitor to an aerial railway, which goes across the valley to the Enryaku-ji Temple. About 2 m. from Shimei-ga-take there is another cable line, which runs to Sakamoto on Lake Biwa (10 min.).

The temples on Mt. Hiei, known as the Enryaku-ji, stand in groves of cypress (*hinoki*) trees on the summit of the mountain, commanding a magnificent view of the city of Kyōto and Lake Biwa, and the mountains of the neighbouring districts.

The **Enryaku-ji** is historically the most important group of temples in Japan. They were founded by Dengyō-Daishi, the founder of the Tendai sect, in 788 A. D. by order of the Emperor Kammu, to protect the new capital from evil influences, which were supposed to come from the

north-east, but later proved more an infliction than a blessing, as the great monastery which developed from this small beginning became filled with turbulent monks, who, clad in armour, made frequent raids on the city and sometimes threatened the Imperial Palace. (See "History" p. xvi.) They were finally dispersed by Oda Nobunaga, who destroyed the temple buildings, although the monastery was restored in the time of Hideyoshi and greatly enlarged by the Shōgun Iemitsu (1624-1643), the priests never again assumed their old warlike character.

The chief buildings of the Enryaku-ji are the Central Hall (Kompon-chūdō), Great Lecture Hall (Daikōdō), and Mausoleum of Dengyō-Daishi, all at Tōtō; the Hall of Shaka-muni at Saitō; and the Yokawa-chūdō and Nyohō-ō at Yokawa. The Central Hall contains many treasures of great value, including an image of Yakushi-Nyorai carved by Dengyō himself, portraits of two of the Emperors (not shown to the public), and numerous other images.

**Kurama-yama** is a mountain (1,800 ft.) to the north of Kyōto, best reached from Demachi-yanagi, from which place there is a frequent tram service to Kurama (30 min.). A Buddhist temple, founded in 770 A. D., is situated half-way up the mountain, but repeated fires have left nothing of its former grandeur. The present buildings date from 1872. A celebrated festival is held every year on October 22nd, called the Fire Festival, when a torchlight procession is conducted at midnight. Among the treasures of the temple is a painting of a demon by Kano Motonobu.

About a mile north-west of the main temple there is a dale (Sōjō-dani), where, according to tradition, Yoshitsune (12th century) learnt fencing from a kind of goblin called *tengu*. A path from the dale leads down to Kibune (1 m.).

The **Kibune-jinsha**, half-way up Kibune-yama, is probably of very ancient origin, as it is mentioned in historical records from a very early date. The present buildings were reconstructed in the latter part of the 19th century. The place is well known for its cherry and maple trees.

#### The Western District.

The western district of Kyōto is reached by the San-in line as far as Hanazono or Saga; by electric tramway from Shijō-Ōmiya as far as Arashiyama; or by taking the city trams as far as Kitano. To visit Takao, Makino-o, and Fogano-o, three places famous for their maple leaves, a city tram should be taken as far as Kitano, and the journey then continued either by motor-bus or electric tram-car as far as Takao-guchi. For an ascent of Atago-yama (3,050 ft.)



the best plan is to take the electric tramway from Shiō-Ōmiya to Atago, changing cars at Arashiyama.

The Tōji-in (pl. A 4), a few minutes' walk from the Tōji-in stop on the Arashiyama Electric Railway, was practically founded by Ashikaga Takauji in the first half of the 14th century. In the Main Hall are enshrined statues of all the Ashikaga Shōgun except the fifth and tenth.

The Ryōan-ji, close to the Ryōanji car-stop on the Arashiyama Electric Railway, was founded in 1450 by Hosokawa Katsumoto, whose tomb is in the temple grounds. All the original buildings were destroyed by fire in 1797. The rock garden, which contains no trees, is regarded as one of the masterpieces of Sōami, who was greatly influenced by Zen meditation, but it is so severe in its simplicity that it is not appreciated by amateurs, who see in it merely a flat space strewn with white sand, with several oddly shaped stones placed here and there.

The Ninna-ji at Omuro, a few minutes' walk from the Omuro stop on the Arashiyama Electric Railway, was founded in 888 A. D. by order of the Emperor, who, going into retirement, became the superior of the temple. From that time till the Restoration (1868) the temple always had an Imperial Prince for its superior. Originally there were more than 60 subordinate temples, but frequent fires have reduced their number. The old buildings that remain date back to the first half of the 17th century. The five-storied pagoda (108 ft. high), seen on the right as one enters the Middle Gate, was built in 1637. The Main Hall at the end of the path leading from the Middle Gate, the Scripture Hall to the east, and the Miei-dō to the west, all belong to the years 1624-1643, and are built of timber taken from the Imperial Palace when that building was reconstructed. The temple has a portrait of Prince Shōtoku by Kōse Kanaoka among its treasures. The many old cherry trees in the grounds, bearing double blossoms, attract crowds in the season.

The Myōshin-ji, close to the Myōshinji stop on the Arashiyama Electric Railway, was founded in 1338 on the site of a summer palace of the Emperor, but the present buildings are of later date. The Hall of Buddha, built in 1830 after the old Zen-shū style, contains an image of Shaka-muni. The Lecture Hall (Hattō) is built in the style of the early Tokugawa period, the ceiling being decorated with a painting of a dragon by Kano Tannyū, considered one of his masterpieces. West of the Hall of Buddha is an old belfry, the bell in it being cast in 698 A. D. The portrait of the Gyokuhō-in, east of the Hall of Buddha, is of the Emperor Hanazono in the robes of a priest.

The Kōryū-ji, also known as the Uzumasa-dera, is close to the Taishimae stop on the Arashiyama Electric Railway, and was founded in 604 A. D. in accordance with the wishes of Prince Shōtoku. The Lecture Hall dates back to the middle of the 12th century and contains an image of Amida-Nyorai, 16 ft. high. In the Taishi-dō there is an image of Prince Shōtoku, said to have been carved by himself at the age of 33. The Main Hall (Kondō) was built during the 15th century and contains an image of Yakushi-Nyorai, besides two gilded images of Kwannon and Miroku-Bosatsu, the two latter a present from the King of Korea. The octagonal building, to the west of the Taishi-dō, is the Keigū-in, one of the original buildings. It contains a statue of Prince Shōtoku and an image of Kwannon, both carved by the Prince at the age of 16, as well as an image of Amida presented by a Chinese Emperor of the Sui dynasty. These images, with many others, are all registered as national treasures.

The Kōryū-ji has a special fête called the Bull Festival (*Ushi Matsuri*), which is held on October 12th in honour of the god Madara. A man dressed all in white and riding on a large bull impersonates the god Madara, and with his followers rides round the temple precincts three times, before holding a religious ceremony, part of which is the reading of a prayer in archaic language.

The Daikaku-ji, 1 m. from the Saga stop on the Arashiyama Railway, was originally a summer palace of the Emperor Saga (810-823) and until the Restoration had an Imperial Prince as its superior. The pictures of flowers and birds on the sliding doors in the Main Hall are said to be the work of Kano Sanraku and Kano Tannyū. The Reception Hall (Kyakuden) was formerly the throne room of the Emperor Gouda. The temple contains many rare paintings and sculptures.

The Seiryō-ji, near the Arashiyama stop on the Arashiyama Electric Railway, is popularly called Shakadō on account of the image of Shaka-muni enshrined in the Main Hall, supposed to have been carved during the Buddha's lifetime by an Indian sculptor and brought to Japan from China by Chōnen-Shōnin in 982 A. D. The image is not exhibited to the public except on April 19th, when the ceremony of cleansing the Buddhist sculptures is held.

The Nison-in, near the Arashiyama stop on the Arashiyama Electric Railway, was founded in the 9th century, although the present buildings date from the 16th century. The images enshrined in the temples are of Amida and Shaka, hence the name Nison-in, meaning "temple enshrining two sacred images."



P  
The **Tenryū-ji**, near the Arashiyama stop on the Arashiyama Electric Railway, was founded in the 15th century and was at one time used as a summer palace. The buildings have been destroyed by fire eight times, the present ones dating from 1900. The temple is noted for its landscape-garden, designed by Kaizan-Kokushi. The Mausolea to the north-west of the Main Hall are those of the Emperors Gosaga and Kameyama.

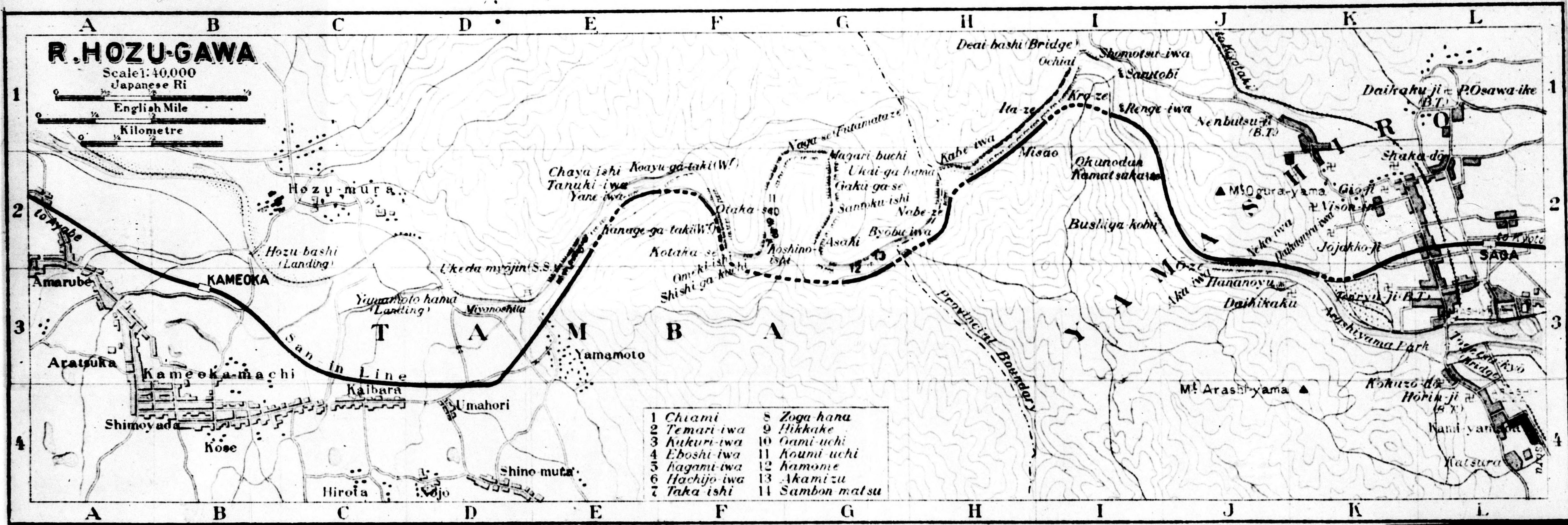
P  
**Arashiyama**, or Ranzan as it is sometimes called, considered by the Japanese as containing within its limited area all the beauties of nature, is reached by the Arashiyama Electric Railway in 20 min. from Shijō-Ōmiya, west of the city. The River Ōi, as it is here named, runs round the bottom of the hill, which is approached by a bridge (**Togetsu-kyō**), 600 ft. long. The beauty of the spot lies in the varied vegetation of the hillside facing the river, large pine-trees being interspersed with innumerable cherry and maple trees, which in their respective seasons make the place exquisitely beautiful. The cherry-trees were transplanted from Yoshino in the 13th century by order of the ex-Emperor Kameyama, then living at the Tenryū-ji as mentioned above. Crossing the bridge and ascending the hill, the visitor passes a waterfall and comes to the bank of a pool. From this point a steep path leads to a temple (**Daihikaku**), picturesquely situated on the hill, containing an image of the **Thousand-handed Kwannon** and a wooden statue of **Suminokura Ryōi**, a celebrated engineer, who made the River Ōi navigable as far as Tamba by removing the rocks in the narrow gorges. On the opposite side of the river is **Arashiyama Park**, where stands a bronze statue of Ryōi.

A little further down the river, in a quiet and picturesque situation, there is an inn and a restaurant, the **Rankyōkan** (rates, ¥5 to ¥7), with a mineral spring bath. This is the spot where the trip down the Hozu Rapids ends (see p. 359). Boats may be hired here for a short trip up and down the stream.

The **Matsuno-o-jinsha** is situated at the foot of **Matsuno-o-yama**, and is one of the most ancient shrines in the neighbourhood. It is noted for its three festivals, the first towards the end of April and the second at the beginning of May, when the sacred cars are borne across the river on men's shoulders, and the third in the middle of July, when rice seedlings which have been offered on the altar of the shrine are planted by young maidens and are supposed to protect the rice-fields from the ravages of insects.

**Takao**, **Makino-o**, and **Togano-o** lie close together along the ravine at the eastern foot of **Atago-yama**, about 3 m. from the **Takaoguchi** stop on the Arashiyama Electric





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Railway. They constitute the classic places for maples, which in autumn set the hillsides and dales in a blaze, and are all situated on the western bank of the River Kiyotaki, an affluent of the River Oi. At Takao there is an ancient temple, the Jingo-ji, reached by crossing the river. It was founded in 824, but was allowed to go to ruins for 200 years before it was reconstructed in the 12th century. The belfry contains a large bell cast in 875. At Makino-o, a little farther up the stream, stands a temple called the Saimyō-ji, which was reconstructed in 1699. At Togano-o, still further up the stream, stands the Kōzan-ji, among whose possessions are six rolls of an illustrated history of the Kegon sect (13th century) by Fujiwara Nobuzane, four rolls of caricature sketches of animals by Toba-Sōjō (1053-1140), and a wooden image of Yakushi-Nyorai.

**Atago-yama** (3,050 ft. above sea level) is reached from Arashiyama by the Atagoyama Railway, part of which is a cable line to the summit of the mountain. Near the terminus of the line stands Atagoyama Hotel (13 rooms, charges ¥5-¥6.50 including meals). The shrine at the top is supposed to give protection against fires. A little north of the shrine there is a good skiing ground. A little lower down there is a Buddhist temple called the Gatsurin-ji, which contains some rare treasures.

#### The Hozu Rapids.

✓ A favourite excursion from Kyōto is a trip down the rapids of the River Hozu from Kameoka to Arashiyama, about 8 m. and taking 1 hr. 30 min. The best way to reach the spot from Kyōto is to take the San-in line from Nijō Station to Kameoka, 11 m., whence it is only a few minutes' walk to Hozu-bashi, where the boats start. The descent of the rapids is perfectly safe although full of excitement, as the boat winds down the river-bed between great rocks and through picturesque hills. At Arashiyama a Japanese lunch may be enjoyed at one of the tea-houses overlooking the river, and from there electric trams are available to Kyōto. The trip is artistically enjoyable in the spring time when the cherry-trees are in blossom, but as the weather then is often changeable, summer or autumn is the best time to make the descent.

Flat bottomed boats with a seating capacity for 10 or 12 each may be hired at a charge of ¥15 per boat, with an extra ¥5 if a larger boat is engaged. When the river is unusually full after a heavy rain, the fares are raised by 20 to 50 per cent. Each boat is usually manned by three or four men, each with oars or poles, except the one sitting at the helm.

The rapids lie between Miyanoshita (pl. D 3) below Hozu-bashi and Arashiyama, the river winding through



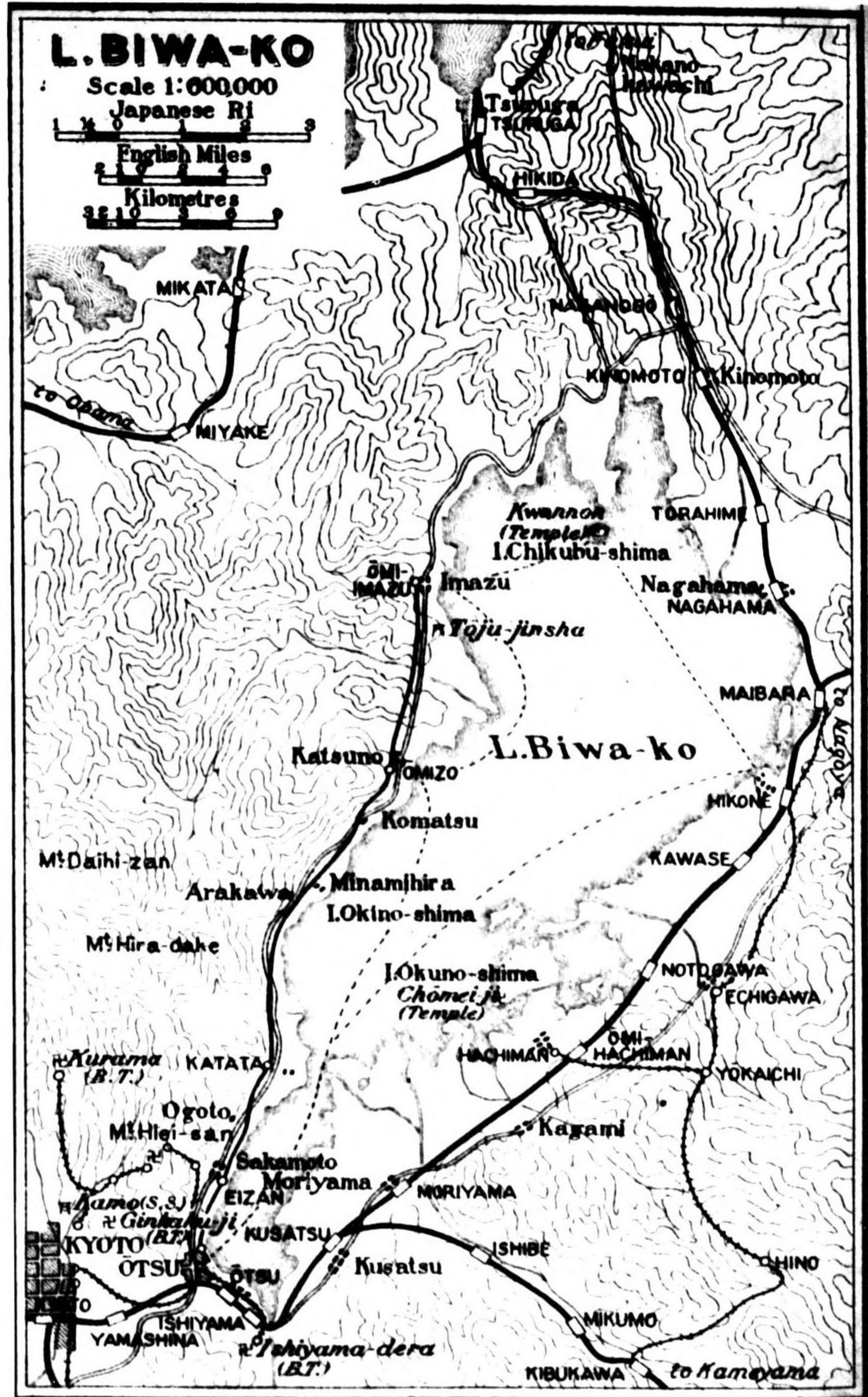
gorges and narrow valleys between two ranges of hills, Atago-yama on the left and Arashiyama on the right. This part of the river was closed to navigation till 1644, when a passage for boats was opened up by Suminokura Ryōi, a famous engineer. The first part of the course after leaving the starting point is commonplace and uninteresting, but at Miyanoshita the stream becomes narrower and the rapids begin. Here, on the rocky hillside to the left is a small Shintō shrine, Ukeda-myōjin (pl. D 3). The principal rapids, in the order in which they are reached, are Kanage-ga-taki (pl. E 2), which provides an exciting passage, a large volume of water gathering in the narrow channel formed by the huge rocks; the Koayu-ga-taki (pl. F 2), near which is a perpendicular wall of rock towering over the water; Takase-daki, consisting of one large and many small rapids and thus offering the greatest difficulties to the boatmen and the greatest thrills to the passengers; the Shishi-ga-kuchi ("Lion's Mouth"), another most difficult passage; the Naga-se, beyond which lies a deep and tranquil pool; the Gaku-ga-se (pl. G 2), noted for its azalea flowers on the hillside in the season; the Byōbu-iwa (pl. G 2), where the river makes a sharp bend from north to east between perpendicular rocks; Ochiai (pl. I 1), where the River Kiyotaki flowing into the Hozu creates a whirlpool round a big rock in the centre of the river; and Oze (pl. J 2), where in a very narrow passage between the rocks the spray threatens to fall into the boat. The temple halfway up the hill on the right-hand side is the Daihikaku (see p. 358). From here the foot of Arashiyama is reached and the trip is over.

✓✓  
**Route 34. Kyōto to Lake Biwa & Maibara.**

From Ōtsu, where the line touches Lake Biwa, to Maibara, which is the junction for the Hokuriku line, the train skirts the eastern shore of the lake.

*Ōtsu* (6.1 m. from Kyōto), the capital of Shiga Prefecture, with a population of 34,400, was the home of the Imperial Court in the 2nd and again in the 7th century. The tomb of Bashō (1640-1694), the greatest *haikai* poet, lies to the west of the station. A branch line of the Keihan Electric Railway runs from Kyōto to Ōtsu (6.7 m.), where it is connected with another branch from Ishiyamadera to Sakamoto (8.8 m.), and the Kōjaku Railway runs from Ōtsu to Ōmi-Imatsu on the western shore of the lake (31.6 m.). The Fresh-water Biological Laboratory of Kyōto Imperial University, established in 1914, is situated on the shore of Lake Biwa. The Baisen-kutsu Garden at Zeze near Ōtsu







is famous for its miniature plum trees, which are grown in pots and trained into various shapes. Some of the trees are 80 years old.

#### Lake Biwa.

Lake Biwa, so called because in shape it resembles the musical instrument of that name, is 146 m. in circumference and 267 sq. m. in area, being thus nearly equal in size to the Lake of Geneva. The lake lies 25 ft. above sea-level and is 318 ft. deep. Geologists are of the opinion that the lake was produced by a subsidence of the land, and according to tradition, it was formed in a single night in 286 B. C. by an earthquake, which at the same time produced Mt. Fuji. The islands in the lake are of volcanic rock and are all comparatively high. The only outlet is at the southern end, where it flows out as a river, which in its upper reaches is called the River Seta, lower down the River Uji and where it empties into the Bay of Osaka, the River Yodo.

Following the Chinese custom, "eight sights" have been selected as the most beautiful. These are, beginning from the north, the Evening Snow on Mt. Hira, the Flight of Wild-geese at Katata, the Night Rain at Karasaki, the Evening Bell at Mii-dera, the Sunshine with a Breeze at Awazu, the Evening Glow at Seta, the Autumn Moon at Ishiyama, and the Returning Boats at Yabase.

Communication on the lake is maintained by the steamers of the Taiko Kisen Kaisha, and visitors can either make a round trip of the lake, or a trip to the so-called "eight sights" (both trips from March 15th to the 31st of October; charge for the former, special ¥3.20, for the latter, special ¥1.35). These steamers all start from Hama-Otsu, as the part of the city bordering on the lake is called. Private boats may also be engaged at the company's offices in the city.

The round trip of the lake includes visits to Mii-dera Temple, Karasaki, Sakamoto (for Mt. Hiei), Mt. Hira, Ukimidō ("Floating Pavilion") at Katata, Omi-Maiko Beach, Chikubu Island, Chōmei-ji Temple, and many other places of interest. Time required is about 7 hrs. 30 min. Passengers may land at Chikubu-shima, Chōmei-ji, and Omi-Maiko.

On the tour of the "eight sights," visitors are taken to Awazu Pine-Grove, Seta Bridge, Mt. Hira, Ukimidō at Kakata, Sakamoto, Karasaki, Mii-dera Temple and many other views. On this trip the landing places are Nangō (where is the weir of the River Seta), Ishiyama-dera, Mii-dera and Katata. The trip takes about 5 hrs. 30 min.



Mt. Hira is the highest peak in the vicinity, rising to 3,875 ft. above sea level. Karasaki is noted for its venerable pine-tree, now dead but still preserved as when it was in its prime. The tree was the largest in the world in the spread of its branches. Seta is noted for its long bridge, — actually two bridges joined by a small island.

Mii-dera, also called Onjō-ji, was founded in 686 in memory of the Emperor Kōbun and is the headquarters of the Tendai sect. The grounds cover 6 acres, and although most of the 859 buildings which once covered the ground are gone, there are still more than sixty standing. The famous bell hangs in the wood at the northern corner of the grounds. It is covered with scratches, traditionally ascribed to its having been carried by Benkei, the Friar Tuck of Japan, to the top of Mt. Hiei and rolled down to the bottom.

The grave of Prof. Ernest Fenolosa is in the cemetery of the abbots of the temple. Prof. Fenolosa of Tokyo Imperial University was a great admirer of Japanese art and did much to introduce a knowledge of it to the Western world. He studied Buddhism while in Japan and became a believer in the religion. Prof. Fenolosa died in London in 1908, his remains being taken to Mii-dera and there interred at his request.

Pictures in the old *Ōtsu-e* ("Ōtsu-picture") style are sold near the gate of the temple, together with dolls, towels and other articles, on which such pictures are painted. They originated with Iwasa Matabei (1570-1658), a painter of the Tosa school, who lived at Ōtsu and drew *genre* pictures (p. clvi).

Chikubu Island (39 m. from Ōtsu), in the northern part of the lake, contains a Shintō shrine and temples dedicated to Kwannon and Benten. The shrine and the Kwannon temple were rebuilt in 1603 by Hideyori with materials taken from the magnificent buildings which originally formed a part of the Castle of Fushimi. The island has high cliffs and is covered with dense vegetation.

**Mt. Hiei.** See "Kyōto," p. 354. The foot of the mountain may be reached by means of the Ōtsu branch of the Keihan Electric Railway, by the Kōjaku Railway, or by taking steamer to Sakamoto, whence the Hiei Funicular Railway goes to the summit. Tickets for the circular tour are issued at Kyōto, Ōsaka and Kōbe Stations from April 1st to the end of November.

The Biwako Canal runs through a tunnel that begins at Mihogasaki under the hill on which Mii-dera stands and emerges at Keage, Kyōto. (See p. 345.) Trips from the lake to Kyōto may be made by boat through the canal. The trip takes 1 hr. 30 min. and costs 25 *sen*, or a private boat may be hired at a cost of ¥6.

**Ishiyama** (8.9 m. from Kyōto) is famous for its **Ishiyama Temple**, 1.4 m. south of the station. The temple was founded in the 8th century and twice rebuilt, once in the 12th century and again towards the end of the 16th century. The rocks in the grounds have given the temple its name ("Stony Hill"). In addition to the main temple there is a building called the Genji-no-ma or "Hall of Genji," because it was in this building that Murasaki Shikibu (975-1031) composed the classic romance entitled "*Genji Monogatari*" (see p. cxl).

**Kusatsu** (13.7 m. from Kyōto) is the junction for the branch line to Tsuge (22.6 m.).

**Yasu** (18.4 m. from Kyōto) is near Mikami-yama, also called Mukade-yama, where, tradition has it, Tawara Tōda Hidesato slew a monster centipede (*mukade*), which was long enough to coil itself round the hill seven and a half times.

**Azuchi** (25.5 m. from Kyōto) is famous for the tomb of Oda Nobunaga, which is on a hill called Azuchi-yama, about 1 m. to the north of the station. An image of Nobunaga is enshrined at the Sōken-ji, which stands on the hillside.

**Hikone** (38.3 m. from Kyōto) is the junction for the Ōmi Railway to Kibukawa on the Kusatsu line.

Only the white-walled donjon of Hikone Castle remains, but the castle grounds, which are close to the station, command a fine view of Lake Biwa. The Rakurakuen, now an inn and restaurant, was formerly the villa of the Daimyō and at one time the residence of Ii Kamon-no-kami, who was assassinated at Edo in 1860 after concluding the first treaties of commerce with the Western Powers.

**Maibara** (42 m. from Kyōto) is the junction for the Hokuriku line, which runs north, skirting the eastern shore of the lake, till at Tsuruga, the port for steamers going to Vladivostok, it strikes east and goes to Fukui, Kanazawa and Toyama. (See Route 13, p. 137.)

### Route 35. Kyōto to Nara.

Kyōto and Nara are connected by the Nara line (25.8 m.), which goes via Kizu, the junction for the Kansai main line between Ōsaka (Minatomachi) and Nagoya. (See Route 29.) Almost parallel to the line is the electric line of the Nara Electric Railway (23.9 m.), which goes via Fushimi, Momoyama, Aburazaka, etc. These frequent services offer special facilities to those who wish to visit places of interest to the south of Kyōto and points in the neighbourhood of Nara.



**Kohata** (6.6 m. from Kyōto) is the station for the Buddhist temple of **Mampuku-ji**, popularly called **Obaku-san**, which lies 1 m. to the south-east. It was founded in 1639 by the Chinese priest Ingen (d. 1673), whose successors were all Chinese priests until a Japanese was appointed as the 14th Abbot in 1740. The buildings are mainly in the Chinese style and mostly placed under the special protection of the Government; the grounds cover 63 acres.

The **Daigo-ji**, 2.5 m. to the north-east, has a five-storied pagoda, built in 951 by the Emperor Murakami, which is considered a unique specimen of the architectural style of the early Fujiwara period (9th and 10th centuries).

**Uji** (9.2 m. from Kyōto) is celebrated for its tea, although it is now far surpassed by Shizuoka Prefecture in output, yet the *gyokuro* ("precious dew") produced at Uji is still regarded as the best green tea in the country. (See p. lix.)

The picking season begins in early summer, when girls and women from the neighbouring districts flock to the tea plantations here, and, attired in picturesque style, gather the leaves of the tea-shrub, lightening the tedium of their work by chanting songs.

Uji is connected with Ōsaka by a frequent service of the Keihan Electric Railway, and also with Kyōto on the same railway.

The **Byōdō-in**, south-east of Uji Station, stands on the west bank of the River Uji. Originally a villa of Minamoto Tōru (d. 895), Minister of the Left, it was converted into a monastery in 1053, and the original main hall of the building, known as the "Phoenix Hall," built in 1054, still stands as a sample of the best religious architecture of the period when the Fujiwara family was in full sway. A model of this building was exhibited at the World's Fair at Chicago in 1893.

The Hall was designed to represent a Phoenix, or *Hōō*, a mythological bird of Chinese origin, in the act of descending to the ground, the body being represented by the Central Hall, the wings by the lateral corridors, and the tail by the rear corridor. The whole effect is one of marvellous architectural symmetry. On the top of the Central Hall are a male and female phoenix cast in bronze, the birds being shown in the act of soaring. The building measures 34 ft. by 27 ft., with a height of 25 ft., and is encircled by a lean-to roof, above which is a balustrade, so that it looks from the outside like a two-storied building. The exterior is painted red and the interior is elaborately decorated, being regarded as marking the highest point to which the art of this period attained. Buddhist pictures by the Court painter Tamenari and others cover the

doors and panels on the three sides and the walls behind the altar, although everything is now very much faded and worn. The image of Amida enshrined in the temple is attributed to Jōchō, the famous Buddhist carver. This famous Amida sits cross-legged on a lotus pedestal, his hands on his knees, with slightly downcast eyes barely open, his eyebrows of delicate lines and his nose of medium height, the whole giving the impression of perfect unity and harmony. The ceiling is coffered with bronze mirrors inlaid here and there, and the altar is inlaid with mother-of-pearl in designs of honeysuckle and other arabesques. The frieze round the upper part of the walls originally bore images of the twenty-five Bosatsu, riding on clouds and playing music; they have been painted over, however, and only a trace of them is preserved on the horizontal traces of the walls.

The building is under the special protection of the Government and the interior is closed to ordinary visitors.

At the **Tsuri-dono**, to the north of the Hall, is an old bell, said to have been brought from India and regarded as one of the three most famous bells in Japan, the others being those at the Jingo-ji and Onjō-ji, both near Kyōto. Beside the Tsuri-dono is a monument to Minamoto Yorimasa, who died here by his own hand in 1180, when defeated by the troops of Taira family. Yorimasa is said to have sat upon his opened fan when he committed suicide, and hence the monument marking the spot where the deed was committed is surrounded by a fan-shaped stone wall. Near Uji Bridge is a site when Sasaki and Kajiwara, generals of Yoshitsune's, competed for the honour of being the first to ride across the river on horseback, when Yoshitsune arrived here to attack Yoshinaka. It gives a favourite subject to story-tellers.

The **Hashi-dera**, founded in 646, stands to the south-east of Uji Bridge, and contains a stone monument giving a short account of the construction of the bridge. This, together with a monument on the site of the ancient castle of Taga near Sendai (p. 176) and another at Dōgo near Matsuyama (Shikoku), dating a thousand years back, is considered one of the oldest stone monuments in Japan.

**Kizu** is the junction for the Katamachi line (23.1 m.) to Ōsaka. Near the Shijōnawate Station on this line stands the **Shijōnawate Shrine**, dedicated to Kusunoki Masatsura (p. 300), the loyal son of Masashige, who fought a desperate battle for the Imperial cause against the Ashikagi rebels (14th century) and killed himself in this vicinity at the age of 23.

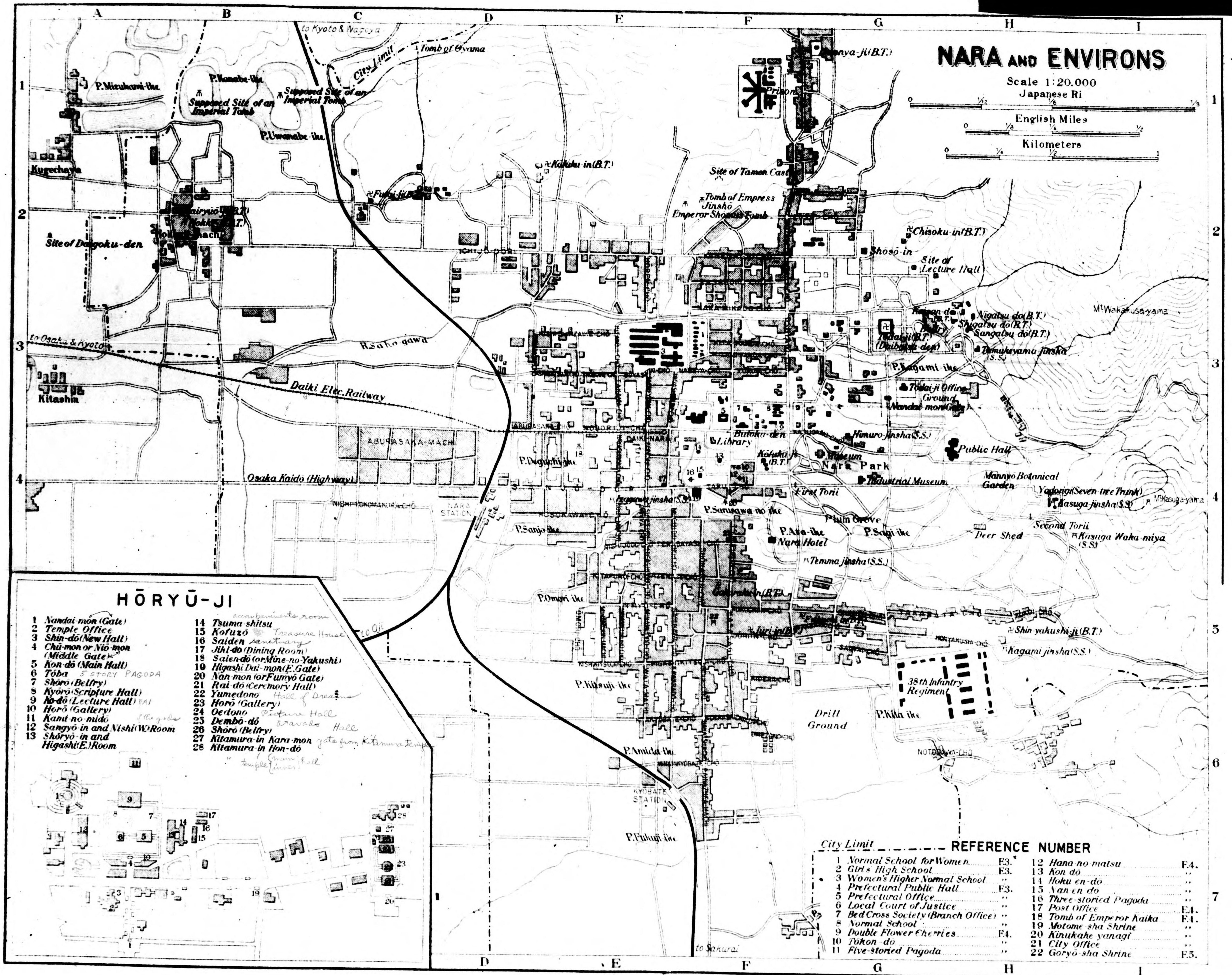


# NARA AND ENVIRONS

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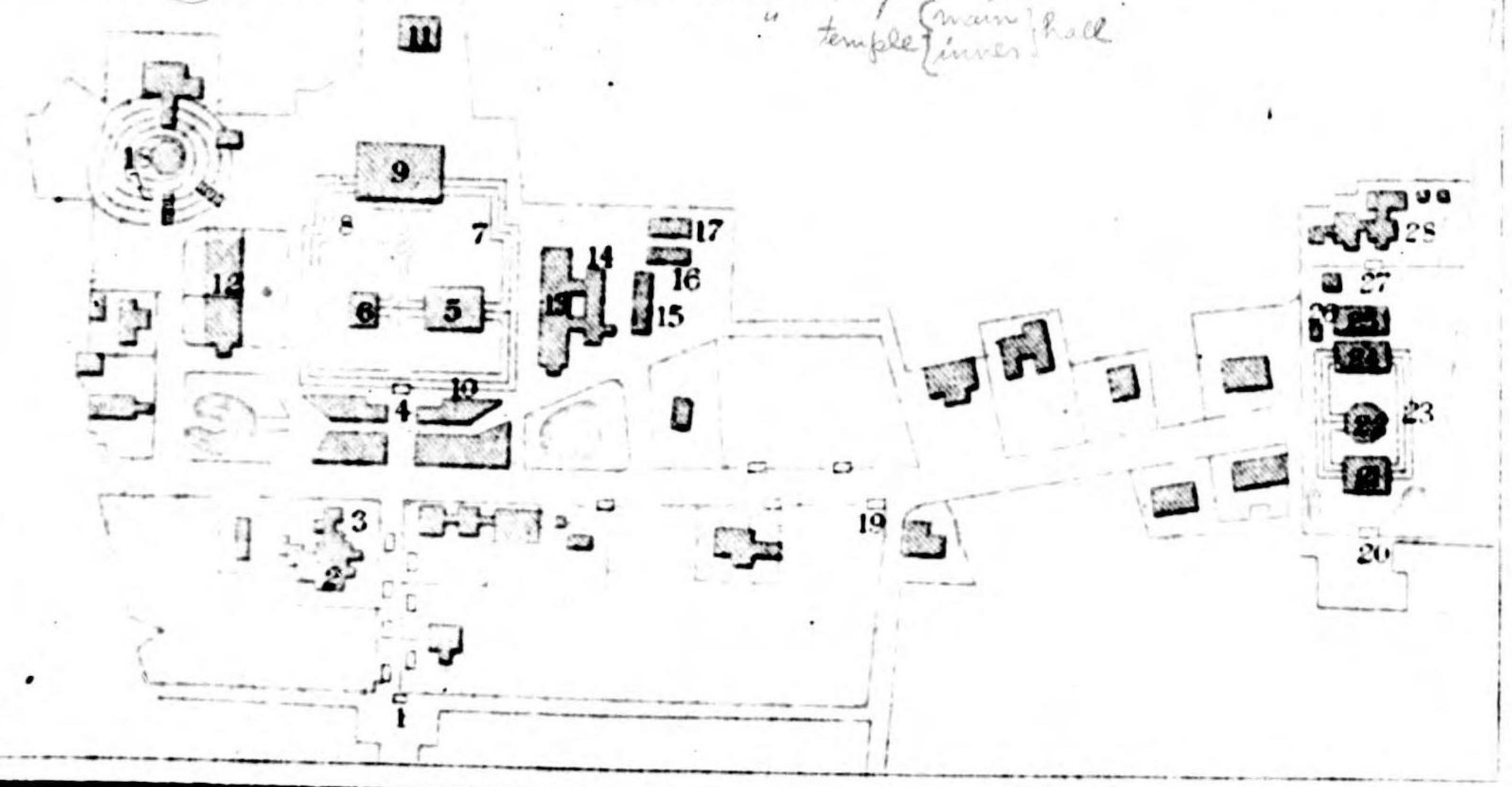
English Miles

Kilometers



## HORYU-JI

- |                                    |                                   |
|------------------------------------|-----------------------------------|
| 1 Nandai-mon (Gate)                | 14 Tsuna shitsu                   |
| 2 Temple Office                    | 15 Kofuzo                         |
| 3 Shin-do (New Hall)               | 16 Sainen                         |
| 4 Chū-mon or Niō-mon (Middle Gate) | 17 Jiki-do (Dining Room)          |
| 5 Kon-do (Main Hall)               | 18 Sainen-do (or Mine-no-Yakushi) |
| 6 Tōba 5 STORY PAGODA              | 19 Higashi Dai-mon (E. Gate)      |
| 7 Shōro (Bellry)                   | 20 Nan-mon (or Fumiyō Gate)       |
| 8 Kyōro (Scripture Hall)           | 21 Rai-do (Ceremony Hall)         |
| 9 Hō-do (Lecture Hall)             | 22 Yumedono                       |
| 10 Hōrō (Gallery)                  | 23 Hōrō (Gallery)                 |
| 11 Kani no nido                    | 24 Oedono                         |
| 12 Sangyō in and Nishi (W.) Room   | 25 Dembō-do                       |
| 13 Shōryō in and Higashi (E.) Room | 26 Shōro (Bellry)                 |
|                                    | 27 Kitamura-in Nara-mon           |
|                                    | 28 Kitamura-in Hon-do             |



### City Limit

### REFERENCE NUMBER

- |                                     |     |                          |     |
|-------------------------------------|-----|--------------------------|-----|
| 1 Normal School for Women           | E3. | 12 Hana no matsu         | F4. |
| 2 Girls High School                 | E3. | 13 Kon do                | "   |
| 3 Women's Higher Normal School      | "   | 14 Hoku-en-do            | "   |
| 4 Prefectural Public Hall           | E3. | 15 An-en-do              | "   |
| 5 Prefectural Office                | "   | 16 Three-storied Pagoda  | "   |
| 6 Local Court of Justice            | "   | 17 Post Office           | E4. |
| 7 Red Cross Society (Branch Office) | "   | 18 Tomb of Emperor Kaika | F4. |
| 8 Normal School                     | "   | 19 Motome sha Shrine     | "   |
| 9 Double Flower Cherries            | F4. | 20 Kinukake yanagi       | "   |
| 10 Tokon-do                         | "   | 21 City Office           | "   |
| 11 Five-storied Pagoda              | "   | 22 Goryō sha Shrine      | F5. |

Brill 171553

366



**Route 36. Nara and Vicinity.**

Nara and its vicinity, viz. the northern half of Yamato Province, corresponding to the present Nara Prefecture, are the theatre of the early history of the Japanese, and the cradle of her arts, crafts, literature, and industries. Such famous classical buildings as the Kasuga-jinsha, the Tōdai-ji, Kōfuku-ji, and Shōsō-in, as well as the Imperial Museum, are all located in this classical city. Outside the city limits of Nara may be seen the site of an ancient Imperial Palace, and the temples of Saidai-ji, Tōshōdai-ji, Yakushi-ji, Hōryū-ji, and Hase-dera, as well as the shrines of Ōmiwa-jinsha, Danzan-jinsha, and Kashihara-jingū, all standing today as they were originally built.

**Routes to Nara.**—Nara is reached by rail from Tōkyō by changing at Nagoya or Kameyama (317.9 m., running time required 10 hrs. 30 min.). It may also be reached from Nagoya (83.3 m., 3 hrs. 15 min.) and from Yamada (81.7 m., 2 hrs. 25 min.) direct by through trains or by changing trains at Kameyama. From Ōsaka (Minatomachi) Nara is reached direct by railway (25.5 m., 1 hr. 30 min.) or by electric car of the Ōsaka Electric Railway (18.8 m., 35 min.), and from Kyōto (26 m.) direct by railway (50 min.) or by the Nara Electric Railway (20 min. express).

**Conveyances.**—Motor-buses run from Nara Station to the principal places of interest, at a charge of 5 *sen* per section. Taxi-cabs are also available at a charge of ¥1 to any point within the city limits, with some extra charge to the suburbs. A round by jinrikisha of the interesting sights takes two hours and costs ¥1.30, for six hours ¥3, and for a whole day ¥5. The time required for sight-seeing on foot is about 4 hours.

**Hotel.**—Nara Hotel (pl. F 4), about 1 m. from the station, under the direct management of the Government Railways. The hotel, which has 53 rooms, is operated both on the American and European plans, the charges for the former being from ¥8.50 a day, with reduction for longer visits, and for the latter from ¥3.50 for room, ¥1.50 for breakfast and ¥2.50 each for tiffin and dinner. Inns: Kikusuirō (some foreign rooms), Musashino, Getsujitsutei, and many others.

Nara was the first permanent capital of Japan. For several centuries after the Empire was founded there was no fixed capital, each ruler changing the seat of Government upon his accession. In 710 A.D., however, Nara was made the capital and continued to be so during seven reigns until 784, when the Emperor Kammu transferred the seat of Government to Nagaoka, near Kyōto.



At the height of its glory Nara covered an extensive area, with its palaces, temples, and mansions. Fire has destroyed many of the old Buddhist structures and time has ravaged the remainder; yet enough remains, besides the beautiful scenery of the city, to attract and interest visitors, who number over 2,500,000 annually, including a large number of foreign visitors.

Nara is the capital of the Prefecture of the same name and has a population of 52,800. Among the public buildings are the Prefectural Office (pl. 5, F 3), City Office (pl. 21, F 4), Public Hall (pl. 4, F 3), Products Museum (pl. G 4), Higher Normal School for Women (pl. 3, E 3).

**Specialties** are *Nara-ningyō* (carved wooden dolls), writing-brushes, Indian ink, articles made of deer-horn, lacquer ware, etc.

**Nara Park**, the largest in Japan and richest in classical memories, contains most of the relics of the ancient city. The main entrance, marked by large red *torii*, is reached by following Sanjō Street, the busy thoroughfare which runs in front of the railway station. The park covers an area of about 1,250 acres, and includes a group of hills known as Kasuga-yama and the Kasuga Shrine, the combined area of which is alone 250 acres.

The **Imperial Museum** (pl. G 4), near the entrance to the park, was established by the Imperial Household Department in 1894. The museum, though not so large and complete as the Tōkyō Imperial Museum and the Kyōto Municipal Museum, is unique in that it includes the richest collection in Japan of the arts of the Nara period. Open daily from 8 a.m. to 5 p.m. (9 a.m. to 4 p.m. in winter). Admission 10 *sen*, special 50 *sen*.

The **Sarusawa Pond** (pl. F 4), on the road between the railway station and the Nara Hotel, is traditionally connected with a beautiful Court lady, who drowned herself in it because of her unrequited love for the Emperor. A shrine to her memory stands on the west side.

The **Kōfuku-ji** (pl. F 4), north of the pond, was originally founded at Yamashina, Kyōto, but was removed to its present site in 710. All the original buildings, however, were destroyed in the hostilities, in which the priests of the temple engaged, and the present Kōfuku-ji was erected in later times. The Main Hall (*Kondō*), which contains an image of Buddha carved by Kamatari, the founder of the Fujiwara family, is a temporary structure erected in 1820, after repeated destruction by fire. The other buildings are older. Thus the Nan-endō was rebuilt in 1741, and the three-storied pagoda dates from 1143. The oldest



building of the group, however, is the *Hokuendō*, which was erected in 1219 after the original had been destroyed by fire. The *Tōkondō* and the five-storied pagoda both date back to 1426. The large pine-tree in front of the *Tōkondō* is believed to have been planted by *Kōbō-Daishi* over 1,100 years ago. The four structures of the *Tōkondō*, *Hokuendō*, and five-storied and three-storied pagodas, and also over 40 sculptures and pictures are listed as national treasures.

The *Kasuga-jinsha* (pl. H 4) was founded in 768 by the Fujiwara family as their tutelary shrine. From the first *torii* a grove of ancient cryptomerias, in which roam hundreds of sacred deer, leads to the second *torii*, where visitors are requested to alight from any vehicle in which they may be riding. The shrine, or rather shrines, are but a short distance from the second *torii* in a grove and are famous for the immense number of stone and bronze lanterns in the grounds, which cover 213 acres. All the lanterns are lit only once a year on the night of the Festival of *Setsubun* (generally February 3rd).

On entering the gate the visitor is confronted by four shrines surrounded by a closed gallery, the carvings on one part of which are attributed to *Hidari Jingorō*. The shrines are painted bright red, and though renovated, retain their original design and ornamentation. The annual festival takes place on March 13th. To the left of the steps leading up to the Main Shrine, is a tree trunk, on which has been grafted camellia, wistaria, nandina, cherry, maple, and other varieties of trees.

The sacred deer, numbering more than a thousand, which roam about between the first and second *torii* are very tame and approach visitors to be fed. Every year, about the middle of October, their horns are cut, the occasion being a kind of festival which is very popular with the country-folk.

The *Kasuga-Wakamiya Shrine* (pl. I 4) is situated a short distance to the right of the Main Shrine. In the *Kaguraden* ("Sacred Dance Hall"), a very old building dating back to the Fujiwara period, is performed the *kagura* or sacred dance, by maidens clad in white vestments with red divided skirts.

The *Kagura* is a dance of great antiquity, founded on the dance and music performed in front of the *Ama-no-iwato* ("Heavenly Cave") to charm forth the Sun Goddess (see p. cixxi). The orchestra consists of the flute, *ayōshigi* (wooden clapper), *koto* (harp), *sō* (a kind of flageolet), *shichiriki* (flageolet), and drum. Most of the ancient shrines of the country have their own traditional *kagura*. The dance is performed by maidens called *Kennegi* (or *Miko*), who hold either a willow branch or a bunch of bells in their hands as they dance.

An offering of about ¥1 a person should be made by those viewing the dance.

At the annual festival on December 17th, a great celebration is held, followed by wrestling and horse-racing.

*Mt. Kasuga* consists of several peaks, the highest being 700 ft., which have been regarded from ancient times as the abode of the gods. The trees are sacred, therefore, and have never been cut down, nor is hunting allowed among them. A pleasant round trip among these hills, called *Yakuyama-meguri*, may be made in a motor-coach running from the tramway terminus, 9 m., 1 hr.

*Mt. Wakakusa* (800 ft.), also called *Mt. Mikasa*, to the north-west of the *Kasuga Shrine*, is bare of trees and commands a fine view over the adjacent country.

The *Tamukeyama-jinsha* (pl. H 3) lies farther north along *Mt. Wakakusa*. It was established about the middle of the eighth century, but the present building dates from 1691. The stone lions and the stone lantern in front of the shrine are from the chisel of the famous *Unkei*.

The *Tōdai-ji* (pl. G 3), one of the seven great temples of Nara, was founded by the Emperor *Shōmu* (724-748). The main image of the temple is the Great Buddha, known as the *Nara Daibutsu*. Of the original buildings, including two seven-storied pagodas, a large number have been destroyed by fire and never replaced. Yet the *Tōdai-ji* has about 20 structures and more than 30 sculptures and paintings which are listed as national treasures.

The *Nandai-mon* ("Great South Gate"; pl. G 3) is reached by descending a path in front of the *Tamukeyama-jinsha*. It contains in the exterior niches immense figures (each 26 ft. high) of the *Niō* or *Deva Kings*; the images are thought to be the joint productions of *Unkei* and *Hankei*, the famous Buddhist sculptors, the former probably doing the principal part of the work with the assistance of the latter. They are regarded as the ideal type of *Niō* images, and there is perhaps nothing comparable to them in vigour and animation. The lions near the gate are said to have been carved by a Chinese sculptor from stones brought over from China.

The *Daibutsuden* (pl. G 3), or "Hall of the Great Buddha" is a large and lofty building, surrounded on three sides by a gallery, in which is enshrined the immense Buddha. In front of the Hall is an octagonal bronze lantern, 13 ft. in height, made during the *Tempyō* era (729-748). It is much admired by connoisseurs. The Hall has been twice destroyed by fire, the present building dating from 1708. The *Daibutsu* itself was completed in 749; it is said to have been cast and recast eight times altogether in the course of three years. It far surpasses the *Kamakura Daibutsu* in size, indeed the largest in the world, although



artistically inferior to it. The Buddha is represented in a sitting posture, with the legs crossed, the right hand uplifted with its palm outwards, and the left hand placed on the knee palm downwards, the posture representing the Buddha as preaching the Gospel. The measurements are: Height 53.5 ft.; face 16 ft. by 9.5 ft.; eyes 3.9 ft. long; ears 8.5 ft. long; mouth 3.7 ft. wide; nose 3.9 ft. long; nostrils 3 ft. in diameter; shoulders 28.7 ft. across; thumb 4.5 ft. long; chest 10.8 ft. wide. The huge lotus flower, on which the image is seated, is 10 ft. high and 68 ft. in diameter; it is composed of 56 petals, on which are engraved a representation of the Buddhist universe (*Sanzen-sekai*). The whole is formed of bronze plates soldered together and originally gilt all over, though little trace of the gold can now be seen.

The image was designed by Kuninaka-muraji Kimimaro, and the actual work of casting and setting up was undertaken by Kakinomoto Otama, Takechi Makuni, and Takechi Mamaro. It is recorded that the casting required 48 tons of copper, 8 tons of white wax, about 870 lbs. of gold, and about 4,855 lbs. of mercury.

On each occasion that fires have destroyed the Hall, first in 1180 and again in 1560, the head of the image fell off and was much damaged. Of the original work, therefore, only the larger part of the body and several of the lotus flowers remain.

On the right-hand side of the image, towards the back, is a pillar with a square hole in the lower end. The tradition is that he who can get through the hole will be better able to enter paradise.

The Belfry, to the east of the Daibutsu Hall, was originally erected in the 8th century and rebuilt in the 13th century. The big bell, cast in 752, stands 13 ft. 5 in. high, is 10 in. thick at the rim, 27 ft. in circumference, and weighs about 48 tons. It is the third largest bell in Japan, the other two being at the Shitennō-ji in Ōsaka, and the Chion-in in Kyōto.

The Nigatsu-dō ("Second-Month Temple"; pl. H 3) is on an elevation east of the belfry. It is famous for its small copper image of the Eleven-faced Kwannon, said to have been picked up in an inlet at Naniwa (Ōsaka). This is never shown to visitors, but it is popularly believed to be always warm to the touch. The view from the temple is extensive. The festival of the temple, known as *Shūmō*, takes place from the 1st of March to the 14th; it includes a famous torchlight procession through the temple gallery.

The Sangatsu-dō ("Third-Month Temple"; pl. H 3), a little lower down than the Nigatsu-dō, dates back to 733.

It contains a famous image of Brahma in dried lacquer work and some excellent wood carvings.

The Shōsō-in Treasure-House (pl. G 2) is an isolated building behind the Daibutsu owned by the Imperial Household, wherein are kept highly valued antiquities of the 8th and 9th and earlier centuries which were in daily use at the court of the Emperor Shōmu. The articles contained number altogether 3,000, and include swords, metal mirrors, musical instruments, vestments and religious ornaments, writing-implements, books and paintings, etc. Some are foreign, but the greater number are samples of the fine arts of Japan at the time. The whole forms an invaluable archaeological collection. The building, which strongly resembles a large log-cabin, consists of three connected buildings, each with a separate entrance but all under the same roof. The iron fittings and quaint locks of the doors are worthy of note. Originally the building was in two portions, the middle section, which served to make the building continuous, being added later. It is raised from the ground and supported by 40 large *hinoki* (cypress) tree trunks, each 4 ft. high, thus allowing a free circulation of air under the floor. When the building is opened, a portable balcony, reached by steps, is placed along the front at the floor level.

The exact year in which the Shōsō-in was built is not known, but it is believed to be somewhat prior to the dedication of the Daibutsu in 752. This makes it one of the oldest wooden buildings in Japan, only portions of the temple of Hōryū-ji being older.

The Shōsō-in is not open to the general public, only Japanese of high rank being admitted to inspect the treasures when the collection is opened for airing for two weeks every year in the autumn, usually in November. Foreign visitors of recognized standing may apply for admission through their respective ambassadors or representatives in Japan.

The formal opening and closing of the Shōsō-in are performed in conformity with the ancient custom. An Imperial messenger must be present, who, at the closing, after seeing that the three locks are properly placed and that each is bound with new rope tied in special knots, winds a piece of paper round the ropes and encloses them in a bamboo sheath. Over this is placed another paper bearing his own signature, and then the locks and fastenings are covered with a wooden box.

An electric torch is essential to be able to see the exhibits, as the building is dark inside. Catalogues of the collection in Japanese or in English are sold outside the building.

The Kaidan-in ("Initiation Service Hall"), some distance to the west of the Daibutsuden, contains images of the Four Guardian Gods (Shitennō), whose artistic merits are of such weight that the tourist should not miss the chance of studying these representative clay works of the Tempyō period



(8th century). They are clad in armour and are represented as trampling the devils under their feet. What is most striking, as depicting the progress made over the preceding period, is the facial expression of the images, whose subdued anger and hidden emotions are characteristic of Tempyō sculpture. The present building of the Kaidan-in was erected in 1733.

The Shin-Yakushi-ji (pl. H 5), south-west of the Kasuga-Wakamiya Shrine, was originally built in 747 and rebuilt in later years. The temple contains some 20 images which are listed as national treasures.

#### Other Temples.

Nara, as the capital, covered a very extensive area, but with the removal of the capital to Nagaoka, Nara became deserted, and the buildings and mansions lying to the west of the present city were abandoned and left to decay. The site of the Daigokuden ("Great Hall of State") and of Rashō-mon, the main gate of the capital, are still pointed out near the Hokke-ji, but not a trace of the structures remains.

Visitors to the western section of the old capital should take the Ōsaka Electric Railway from Nara to Ōsaka or to Yoshino and alight at Saidaiji or Nishinokyō Station. They are also recommended to take a motor-bus from Nara to Hōryū-ji via some of these temples.

Kairyū-ji (pl. B 2), 1 m. north-east of Saidaiji Station, was founded in 731. The Saikondō, or "West Main Hall," dates back to the 8th century and the Lecture Hall (Kōdō) to the Kamakura period.

The Hokke-ji (pl. B 2), to the west of the Kairyū-ji, was founded by the Empress Kōmyō (8th century). The Main Hall (Kondō) was re-erected by Hideyori (1599-1602). The image of the Eleven-faced Kwannon in a black-lacquered shrine on the main altar dates from the foundation of the temple.

The Akishino-dera was founded in 780 by order of the Emperor Kōnin. The main temple building, re-erected in 1135, is regarded as an excellent specimen of the style prevailing in the Nara period.

The Saidai-ji is one of the seven great temples of Nara. It is close to Saidaiji Station on the Ōsaka Electric Railway. The original buildings were all destroyed by fire. These at present standing belong to the Kamakura period.

The Tōshōdai-ji, near Nishinokyō Station on the Ōsaka Electric Railway, was founded in 756. The east and west pagodas have been destroyed by fire, but the Main Hall and

Lecture Hall, remain as they were originally built. The Main Hall is considered as the most perfect of the surviving Tempyō structures (8th century) in being well proportioned and presenting the beauty of harmony. For a long time afterwards this structure was a model for temple building in Japan, and furnished the standard of form and style in general. The chief image in the Main Hall is a figure of Shaka-muni, carved out of Indian cedar wood, lacquered and gilt. Behind it there is an immense *Mandara* picture, on which there are 3,000 small figures of Buddha.

The Yakushi-ji near by was founded in 680. The original buildings, except the three-storied pagoda, were destroyed by fire, but the Main Hall was rebuilt in 1674 and contains a bronze image of Yakushi-Nyorai, God of Medicine, which was highly admired by the late Prof. Fenollosa. The image is glossy black, as if lacquered, and dates back to the Wadō era (708-714), according to Dr. Sekino. It rests on a stand, in an enclosure formed by black-lacquered railings, attended by the Sunlight (Nikkō) and Moonlight (Gakkō) Bodhisattvas. The Lecture Hall, which was rebuilt during the Bunka era (1804-1817), also contains a bronze image of Kwannon in a standing posture, a present in 672 from the King of Kudara (Korea). The three-storied pagoda is the oldest structure of the temple and appears to be six-storied, as each story is in pairs. On examining the top of the spire through glasses, there will be seen figures of angels (*Tennin*) and the inscription of Prince Toneri on the pole. The Bussoku-dō, opposite the Tōtō, was built in 769, and contains a curious stone showing the outlines of two feet, said to be the footprints of Buddha. The two temples of Tōshōdai-ji and Yakushi-ji are regarded as second only in importance to Hōryū-ji for studying the ancient fine arts, many of their possessions being registered as national treasures.

#### Nara to Hōryūji.

*Kōriyama* (2.9 m. from Nara; 86.2 m. from Nagoya) is a noted goldfish breeding centre in Japan, large quantities of the fish being exported annually. At the height of Nara's ancient prosperity it extended nearly as far as the present town of Kōriyama.

*Hōryūji* (7.3 m. from Nara) is the station for the famous temple of the same name, which lies 1 m. north of the station. Motor-buses are available from Nara (40 min.).

#### Hōryū-ji Temple.

The Hōryū-ji, the oldest existing temple in Japan, and probably including some of the oldest wooden structures in



the world, is not only interesting for its architecture but also for its priceless objects of art, over a hundred of which are registered as national treasures. The Hōryū-ji was founded in 586-587 by Prince Shōtoku by order of the Emperor, several new buildings being added in the reign of the Empress Suiko (593-607). Altogether there are now 21 buildings, all of them being under special government protection. The custodian of the temple will act as guide on payment of 30 *sen*.

The **Great South Gate** (Nandai mon) dates back to 1439, when it was erected to replace the original gate. Passing through this one comes to the **Middle Gate** (Chū-mon), which dates back to the Wadō era (708-714).

The **Main Hall** (Kondō) is a massive structure resting on stone foundations and having a double roof. It is 46 ft. long, 35 ft. wide and 58 ft. high. The walls, which are of mud coated with thin white pottery clay, are painted inside with famous pictures of the Buddhist Paradise, but these are only shown to the public from April 1st to May 15th and from October 22nd to November 20th. The ceiling is decorated with lotus flowers. The pictures are much impaired and abraded, but it is still possible to get an idea of what they looked like originally. All these mural paintings are masterly in their execution, and grand and well arranged in their design. They are attributed by some critics to Tori-Busshi and by others to the Korean priest Donchō (or Tamaching); there is no question of their great antiquity. The frescoes, together with the brocade banner showing pictures of the Four Deva Kings (Shitennō), and the personal sanctuary (*Zushi*) of Lady Tachibana, are among the finest works of art in Japan. The personal sanctuary of the Empress Suiko, known as **Tamamushi-no-Zushi**, is a work of even greater value. It rests on a double stand, the first 4.5 ft. sq. and 1 ft. high, and the second 3.1 ft. high. The shrine itself is 3.6 ft. high, and is lacquered. Originally, it was also ornamented with the transparent wings of a species of beetle (*chrysochroa elegans*), kept in place by gilt metal fastenings; hence its name of Tamamushi-no-Zushi, *tamamushi* meaning "beetle." The wings, however, have long since disappeared, leaving only the metal fixings. The paintings on the shrine are in what is known as the Tori-Busshi style and represent a religious ceremony in honour of Buddha; a religious enthusiast allowing himself to be eaten alive by a tiger; and the fraternization of different Bodhisattvas (Bosatsu); besides designs of honeysuckle and lotus and other arabesques, characteristic of ancient Greek, Arabian, Assyrian, and Indian art. The pictures are either in lacquer or "mitsudae," executed decoratively, representing images

of Bodhisattvas, Devas, and Jatakas. They resemble the mural paintings of the old tombs of the Kōkuri period of Korea. A general idea of the paintings of the Suiko period (6th and 7th centuries) may be had from the picture on the shrine. There are also in the Main Hall several images, the chief being a gilt-bronze figure of Shaka-muni Butsu, surrounded by Yakushi-Nyorai and Amida; the Four Deva Kings (Shitennō) carved in wood and Amida Sanzon in gilt-bronze.

The **Five-storied Pagoda**, west of the Main Hall, is 112 ft. high. On the ground floor will be found terra-cotta images representing scenes in the life of Buddha, made from clay brought from India and China.

The **Great Lecture Hall** (Dai-kōdō), behind the Main Hall, dates from 991, the original building having been struck by lightning and destroyed. The chief image enshrined is that of Yakushi, surrounded by the Four Deva Kings. On the other side stand the Belfry and the Drum Tower, both two-storied. Leaving the closed gallery by the southern gate visitors reach the **Treasure House** (Kōfuzō), in which there are many ancient works of art. The **Higashi-no-in**, next reached, was originally a palace of Prince Shōtoku, but the present building was erected in 739. Between this and the Nishi-no-in stands an octagonal building called the **Hall of Dreams** (Yume-dono), said to have been used by the Prince for meditation upon the Buddhist truths. It contains an upright gilt wooden image believed to be a life-sized representation of the Prince. Behind this is the **Picture-Hall** (Oe-dono), which contains mural paintings in the Tosa style of the chief incidents in the life of the Prince, and the **Hall of the Relic** (Shari-den), where a fragment of Buddha's bone is preserved.

The **Chūgū-ji**, a nunnery close to the Hōryū-ji, contains a wooden image of Nyoirin Kwannon, attributed to Prince Shōtoku, and a hanging *Mandara* screen of brocade, representing the Buddhist Paradise. The image is considered to be far superior in workmanship to the chief image of the Hōryū-ji.

The **Hōrin-ji**, 2 m. north-east of the Hōryū-ji, was founded by Prince Shōtoku and enlarged by his son. The three-storied Pagoda dates back to the founding of the temple.

The **Hokki-ji**, known popularly as the Okamoto-dera, is to the east of the Hōrin-ji. It was rebuilt in 1678, but the three-storied Pagoda dates back to the founding of the temple, which was in the reign of the Empress Suiko (592-628).



**Nara to Takada (Sakurai Line).**

The Sakurai line (18.2 m.) runs from Nara via Miwa and Sakurai to Takada, where it joins the Wakayama line (Oji-Wakayama, 55.3 m.).

**Ichinomoto** (4.5 m. from Nara) is the station for the Kakinomoto Temple, near which is the tomb of the poet Kakinomoto no Hitomaro (p. cxxxviii).

**Tambaichi** (6.1 m. from Nara) is the headquarters of the Tenri-kyō, a flourishing Shintō sect of recent origin. The tomb of Nakayama Miki, the foundress of the sect, is on a pine-covered hillock to the north of the town. The annual festivals take place in the spring and autumn, when more than 500,000 pilgrims flock to Tambaichi from all over the country.

The **Isonokami-jingū**, 1 m. east of Tambaichi Station, has for its chief object of worship a sword which, according to tradition, was presented to the Emperor Jimmu.

**Miwa** (11.1 m. from Nara) is the station for the Ōmiwa-jinsha, also called the Ōkami-jinsha, founded in the 1st century and believed to be the oldest shrine in the country. The precincts cover an area of 735 acres.

**Danzan-jinsha**, at the base of Mt. Tōnomine, 4 m. south of Sakurai Station (motor-bus available), is dedicated to Kamatari, the founder of the Fujiwara family. Kamatari's tomb is on the top of the hill. The shrine, which was erected in 701 by a son of Kamatari, grew in importance with the increase in power of the family, until it comprised many fine buildings. The main shrine has since been rebuilt many times. The present building, popularly called the Nikkō Shrine of the Kwansai district, is remarkable for the striking contrast between the brightly coloured exterior and the bare interior. There is a thirteen-storied pagoda by the gate, believed to be the earliest of its kind. A path leads to the summit from behind the pagoda. Popular tradition credits the tomb of Kamatari with emitting rumbling sounds whenever a national calamity is imminent.

The **Hase-dera**, 4 m. east of Sakurai Station (motor-bus available), or near Hase Station on the Ōsaka Electric Railway, was founded in 686, and the Main Hall erected in the reign of the Emperor Shōmu (724-749). The place is rich in fine scenery and in classical memories, as it used to be a favourite resort of the Court nobles from Nara in those days. The temple is noted for its numerous cherry-trees and tree-peonies, which attract crowds in their seasons.

The **Murō-ji**, about 10 m. east of Hase Station, or 5 m. south-east of Murōguchi-ōno Station on the Sangū Kyūkō Electric Railway, was founded in 676 and rebuilt in 824 by

Kōbō-Daishi, who is also said to have carved the chief image of the temple. The main hall and the pagoda, though repaired in later years, are considered invaluable specimens of the architecture of those days.

From Murō it is an interesting trip to Nabari, via the Akame Waterfall and the scenic Kōchi Valley (p. 304). The round requires 3 hours by motor-bus.

**Unebi** (15.2 m. from Nara) is the burial place of the first Emperor Jimmu. The tumulus is fenced off and surrounded by a double line of moats. It is situated at the foot of Mt. Unebi, where in 1899 the **Kashiwara-jingū** (a shrine) was erected of timber, formerly part of the Imperial Palace at Kyōto. The place is believed to have been the site of the Emperor Jimmu's Palace.

**Route 37. The Ise Shrines.**

The routes to the Ise Shrines, situated at Uji-Yamada, from the chief cities are as follows:—

From Tōkyō to Uji-Yamada, via Nagoya (307 m., 11 hrs. 15 min.). Travellers must change cars at Nagoya or Kameyama for Uji-Yamada, except on the through train, which runs once daily.

From Ōsaka (Minatomachi), via Kameyama (107.2 m., 3 hrs. 30 min.), through trains run five times daily. If travelling on other trains, change at Kameyama. The quickest route from Ōsaka (Uehommachi) is by the frequent electric car service of the Sangū Kyūkō Electric Railway, via Takada, Hasedera, Nabari, Matsusaka, etc. in 2 hrs., fare ¥2.39.

From Kyōto three through trains are run daily via Kusatsu and Tsuge (84.4 m.). Another route is via Kizu (98.9 m.), where a change of cars must be made. From Kyōto the journey may also be made by electric railway in about 3 hrs.

From Nara via Kizu, Tsuge, Kameyama (81.7 m.). There is also a frequent electric railway service, with changes at Saidaiji, and Yagi, for Uji-Yamada.

From Kōbe one through train is run daily via Kyōto, Kusatsu, etc.; the other route is via Ōsaka and Tennōji, changing cars at those places, or the traveller may, upon reaching Ōsaka, go across the city by tram-car or motor-car to Minatomachi or Uehommachi Station, and then by the Ōsaka route outlined above.

**Kameyama to Toba (Sangū Line).**

**Kameyama** (71.5 m. from Ōsaka, 37.3 m. from Nagoya) is the junction for the Sangū line, which goes for the Ise



Shrines and Toba (44.5 m., 1 hr. 20 min.). The site of the former castle is now occupied by Kameyama Park. The **Nobono-jinsha** (2.5 m. north-east of the station) is dedicated to Prince Yamato-takeru (97-113 A. D.), whose tomb—Shiratori-no-Misasagi or Nobono-Goryō—is near the shrine.

According to legend the Prince, who was a son of the Emperor Keikō (71-130 A. D.), on returning from an expedition to the east, ascended Mt. Ibuki in Ōmi (Shiga Prefecture) in order to subdue an evil genie. The genie changed itself into a big snake, and the Prince, by walking over it, contracted disease from which he died at Nobono at the age of 30.

**Ishinden** (7.5 m. from Kameyama) is famous for the temple of Senshū-ji, which was erected in 1465, when it was removed from Takata in Tochigi Prefecture. Its large buildings may be seen from the train. The chief image of the temple, Amida, is noted as having once received the personal homage of the Emperor Sakuramachi (1736-1747).

**Tsu** (9.6 m. from Kameyama), on Ise Bay, is the capital of Mie Prefecture (pop. 56,100) and was formerly the seat of the Daimyō Tōdō. **Kairaku Park**, close to Tsu Station, has a fine landscape-garden laid out in terraces, which command a good view of the bay. Of the **Castle of Tsu** there now only remains a part of the inner moat, the site being occupied by public buildings. There are two large temples, the **Kwannon-ji** and the **Shitennō-ji**. The former is in the middle of the city, in the amusement quarter, and the latter, founded by Prince Shōtoku and rebuilt in 1615, near the station. There is also the **Yūki-jinsha**, a Shintō shrine, at the southern end of the city, dedicated to Yūki Munehiro (d. 1338), a general of the Emperor Godaigo.

There are two fine beaches in the vicinity of Tsu,—Niezaki, about 2 m. from the station, and Akogi-ga-ura, further south.

**Matsusaka** (21.5 m. from Kameyama) is the junction for the Sangū Kyūkō Railway which connects Ōsaka with Uji-Yamada. East of Matsusaka, there was a post station on the highway leading to the Ise Shrines. In former days Imperial messengers sent to the Shrines always stopped at a small stream there to perform the ceremony of purification (*misogi*) before proceeding further. The name of the bridge over the stream,—Suzutome Bridge, "Bell-stopping Bridge"—commemorates the old custom, since it implies that the small bells hung round the horses' necks, which jingled as they walked, were there silent, as the ceremony of purification was being held. **Matsusaka Park**, half a mile south-west of the station, occupies the site of the old castle. The house in which Motoori Norinaga, a great scholar and poet, lived, has recently been moved to the park. In the house are preserved a scroll containing his portrait, with a eulogy written by

himself, an old bell which he prized highly—he called his house *Suzu-no-ya*, which means "House of Bells,"—original manuscripts, etc.

**Motoori Norinaga** (1730-1801) was one of the great scholars who worked for the revival of Shintō and helped to bring about the Restoration. The forty-four volumes of his elaborate commentary on the *Kojiki* ("Record of Ancient Events"), the greatest of his numerous works, form an excellent encyclopedia of ancient Japanese lore. Among his many poems the following is the best known:

<i>Shikishima no</i>	Isles of blest Japan!
<i>Yamato gokoro o</i>	Should the spirit of the land
<i>Hito towaba</i>	Stranger seek to scan,
<i>Asahi ni niō</i>	Say it's where the cherry fair
<i>Yamazakura bana.</i>	Scents the morning air.

Motoori was born at Matsusaka.

The **Ōishi Fudō-son**, 0.3 m. from Ōishi, the terminus of the Matsusaka Electric Railway, is a temple dedicated to the god Fudō-son, whose image, carved out of stone, contained in the temple, is believed to be the work of Kōbō-Daishi. Near the temple is a waterfall, 40 ft. high.

**Kamizo-no-Hatadono**, also called Kamuhatori-no-Hatadono, are the houses for weaving the sacred garments offered at the Ise Shrines every year on the occasion of the Divine Clothing Festival. These houses, situated at Higashi-Kurobe, about 4.5 m. east of Matsusaka Station, were originally established by Princess Yamato, the first priestess of the Ise Shrines (the 1st century). The custom, after falling into disuse for a time, was revived in the 7th century and has been continued ever since.

**Route to the Kumano District.**—Ōkaguchi is the branch for the Kisei East line, which goes to Minose (39.4 m.). Eventually the line will be extended along the southern coast of the Kii Peninsula to join the Kisei West line, which at present runs from Wakayama to Tanabe (61.3 m.), thus making the peninsula more accessible. At present travellers who wish to visit the Kumano district from the direction of Uji-Yamada must go by coasting steamers from Toba (Mie Prefecture) to Katsuura (12 hrs.), in the south of the district, or else travel by the Kisei East line from Ōkaguchi to Minose and there take a motor-bus to Owase (11 m., 50 min.), from which place a motor-launch had best be taken to Kinomoto (2 hrs.). From Kinomoto a fine road leads across the River Kumano to Shingū, the most flourishing town on the southern coast of the peninsula, which also occupies the most important position in the Kumano district in respect of communication. (See p. 315.)

**Miyagawa** (33.3 m. from Kameyama) is the station for the Akeno-ga-hara Aerodrome, 2 m. north-east (motor-bus available).

**Yamada** (35.7 m. from Kameyama) is the station for



the Great Shrines of Ise, which are to the Japanese what Mecca is to the Moslems or Jerusalem to the Christians. These Shrines, which have a history going back for over 1,930 years, rank above every other Shintō shrine in Japan in sanctity and have always received the supreme homage of the Imperial House.

The city of Uji-Yamada (pop. 51,100), where the Grand Shrines are situated, consists of Uji and Yamada, formerly separate townships but later amalgamated into one municipality. Ainoyama forms the boundary between the two, Uji lying to the east and Yamada to the west. Among the public buildings are the Jingū Library, containing many rare books on Shintō, the Shintō Library, a Shintō School, and a Museum of Antiquities. Inns: Unikan, Aburaya, and many others at rates from ¥2.50 upwards.

#### Ise Daijingū (Great Shrines).

The Great Shrines of Ise consist of the Naikū ("Inner Shrine") and the Gekū ("Outer Shrine"). They lie 4 m. apart, communication between the two being by tramway, motor-bus, or jinrikisha. The Naikū is dedicated to Amaterasu-Ōmikami, the Sun Goddess, who is regarded as the Ancestress of the Imperial House of Japan. The Gekū is dedicated to Toyuke-no-Ōmikami, the Goddess of Farms, Crops, Food, and Sericulture. Thus the Shrines, which are known jointly as Ise Daijingū or Ise Taibyō, may be considered as sacred to the worship of the Sun and the Earth.

The Shrines, which are unpainted, are constructed of *hinoki* (Japanese cypress) from the Crown forests in the Kiso mountains. In form they represent the archaic Japanese style that prevailed before the introduction of Chinese architecture, the crossbeams on the roof and the wooden frames on the top being after the pattern of prehistoric structures, uninfluenced by Chinese design. (See XIII "Architecture," p. clxiv.)

Before the Restoration (1868) no Buddhist priest or nun was permitted to enter the sacred precincts. Most Shintō shrines were managed by Buddhist priests on the principles of the Ryōbu-Shintō philosophy ("Double-aspect Shintō," see p. cxxix); only at Ise and Izumo did Shintō succeed in keeping its traditions pure.

From very early times it has been the custom to raze the Shrines every twenty years and erect new ones on adjacent plots reserved for the purpose, the old buildings being cut up into thousands of charms for sale to pilgrims. The last such ceremony, called *Sengū-shiki*, took place in October 1929. The principal regular annual festivals take



# UJI-YAMADA AND ENVIRONS

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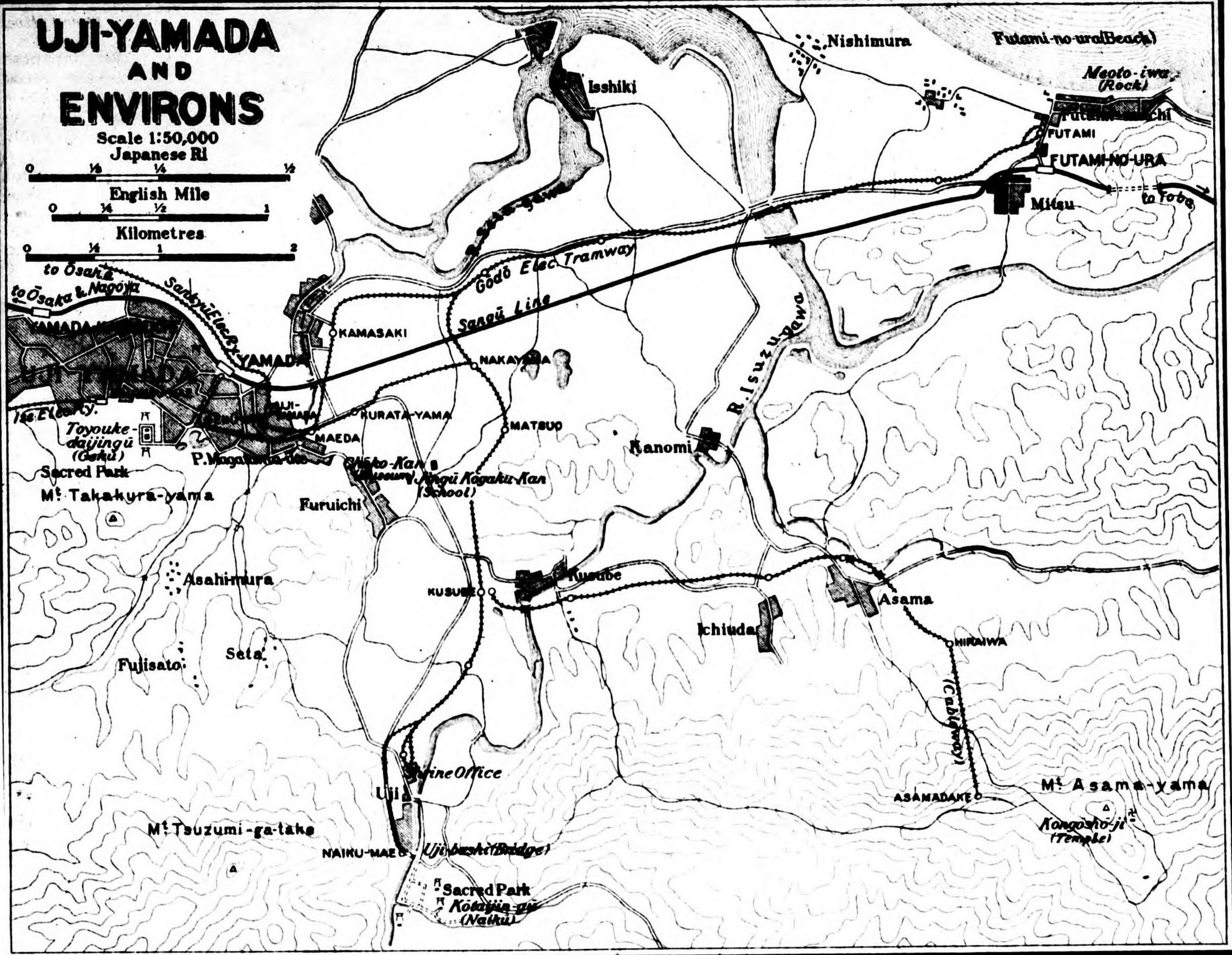
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place in October (Kanname-sai) and in June and December (Tsukiname-sai). Other important festivals are held in February and November.

The Gekū, which is only a short walk from the station, is situated in a magnificent grove of ancient cryptomerias. It is dedicated to Toyuke-no-Ōmikami, the Deity of Food and Clothing, who is in charge of all the fruits of the earth. The tradition is that this deity, accompanying Prince Ninigi, came down to earth by order of the Sun Goddess and was enshrined first at Manai in Tamba (Kyōto Prefecture), but, in accordance with a revelation of the Sun Goddess imparted to the Emperor Yūryaku, was removed to the present situation in 478 A. D. This Shrine has always been regarded with almost the same reverence as the Naikū; the same head-priest or priestess serves in both and Imperial messengers sent to the Naikū always pay similar reverence at the Gekū.

The grounds of the Gekū cover 214 acres. After crossing the bridge in front of the first *torii* or gateway, the visitor sees on the right a large camphor-tree, about 20 ft. in circumference, named after Kiyomori, the famous Taira general, who is said to have vented his spite on the tree by ordering one of the branches to be cut off because it got caught in a kind of ornamental coronet he was wearing when visiting the Shrine as an Imperial messenger.

At the first *torii* even members of the Imperial family are required to alight from their horses or vehicles. On the right, after entering the first gateway, are the Imperial Palace of Sojourn (Anzaisho), where the Emperor rests when he visits the Shrine, and the Place of Assembly (Sanshūjo), the resting house for members of the Imperial family. After entering the second gateway the visitor comes to the Kaguraden, where sacred dances are performed. Adjacent to it are the offices where charms (*ofuda*) are sold, several other houses, and the Hall of Worship (Haiden). The visitor then comes to the Gekū, which is enclosed by four fences. The outermost one (*itagaki*), which is as far as the ordinary visitor may go, is in the shape of an irregular oblong. Besides the main entrance at the front, there are three other entrances, one on each of the three other sides. The fence is made of unvarnished cryptomeria wood. The second fence (*soto-tamagaki*) is composed of alternate long and short logs of cryptomeria with horizontal rails, with a thatched gateway at the southern entrance. This is closed with a white curtain, beyond which only Imperial personages or Imperial envoys are permitted to pass. The third fence (*uchi-tamagaki*) is a palisade of planks, with another thatched gateway as an



entrance. The innermost fence (*mizugaki*) is also a wooden palisade, with an entrance on the southern side. Within this fence is the Shrine, which measures 33 ft. 6 in. long, 19 ft. wide, and 21 ft. 1 in. high. It has a thatched roof, and the wood used in its construction is unpainted cypress (*hinoki*), with only a few metal ornaments.

Other buildings are the Mikedono on the eastern side of the Shrine, between the first and second fences, where food offerings are set out twice daily; the Hōden or Treasuries, one on each side of the front gate of the innermost fence; and the Shijōden, inside the gateway of the second fence, used as a place of entertainment for the Imperial envoy to the Kannamesai, the Festival of Harvest Thanksgiving to the Deities.

There are a number of other shrines, four of which have superior rank. Of these the Kazamiya, dedicated to the Wind God, was originally a subordinate shrine, but in 1293 it was raised in rank in recognition of the deity's services in sending the hurricane which destroyed Kublai Khan's invading army.

The white barn-yard fowls seen in the precincts of the Gekū are gifts to the Shrine.

The Gekū-jin-en (Sacred Park), covering about 11 acres, lies between the southern gate of the Gekū and the foot of Mt. Takakura. The gun placed in it was captured in the war of 1904-5.

The Naikū in its general arrangement closely resembles the Gekū. After entering the first *torii*, pilgrims go down to the bank of the River Isuzu, where they wash their hands and rinse their mouths preparatory to worshipping at the Shrine. Not far from the river bank are the House of Imperial Sojourn (Anzaisho), the resting house for members of the Imperial family (Sanshūjo), and the house for offering prayers to ward off evil spirits (*hara*). From the second *torii* a splendid avenue of cryptomeria leads up to the office where charms (*ofuda*) are sold, and the Kagura Hall. Further on are other buildings within the fences surrounding the Shrine. The land surrounding the Shrine covers about 165 acres. There are also a number of shrines connected with the Naikū.

In the Naikū are enshrined the Mirror (Yata-no-Kagami), which is one of the Three Sacred Treasures ("Sanshū-no-Shinki")—Mirror, Sword, and Jewel—which constitute the Regalia of Japan. The tradition is that the mirror was handed by the Sun Goddess to Prince Ninigi, her grandson, when the latter came down to earth to reign. According to the instructions of the Sun Goddess the Mirror was to be kept enshrined at the palace of the Em-

peror, and this was done till the 6th year of the Emperor Sujin (92 B.C.), when, in fear that too close contact might possibly desecrate it, it was removed to Kasanui in Yamato (near Nara), where it was enshrined at a temple, where the Emperor's virgin daughter, Toyosuki-iri-hime, officiated as priestess. Eighty years afterwards, in the 25th year of the Emperor Suinin (5 B.C.), Yamato-hime, daughter of the Emperor, was given an Imperial order to find a new site for the shrine, when the present site was chosen.

The custom of appointing an Imperial princess as priestess to the Shrine was kept up as late as the time of Godaigo (1319-1337), whose daughter was the last priestess. The post is now held either by an Imperial prince or a noble of the highest rank, the present occupant being H.I.H. Prince Kuni.

The first Imperial visit to the Shrines was made by the Emperor Meiji, who paid homage four times personally. All events of national importance are reported to the Shrines by special envoys dispatched by the Imperial Court. Also all Cabinet Ministers visit the Shrines when they assume office to report their appointment, and also Ambassadors, Ministers, and Governors-General.

In former days associations were formed and contributions collected to pay for the expense of a trip to Ise, the order of precedence being established by lot. Every 60th year was considered an especially propitious year to make such a pilgrimage and stupendous crowds gathered at the Shrines. It was also the custom for young men, boys, and even girls, to make surreptitious visits to the Shrines, depending upon alms for support on the way. These old customs have died out, as Ise is now accessible to all. Two or three million annually make pilgrimage to the Shrines, New Year's Day being especially favoured.

Visitors to the Shrines should bear in mind that except the priests and members of the Imperial family, no one is permitted to pass beyond the first fence, and that courtesy calls for the removal of the hat and overcoat in the case of men when standing before the Shrines.

An ancient dance, called the *Ise-ondo*, performed by girls, can be seen at Yamada, although only in houses of a doubtful character. It is of considerable antiquity and is performed to the accompaniment of special music played by an orchestra formed of the *samisen*, *kokyū*, etc.

A sacred dance (*kagura*) is also performed at the Shrines in the halls set apart for this purpose. Before 1868 this dance was only performed in private houses, but in that year private performances were prohibited and the dance has since then only been performed in the Shrines. The dance is performed by girls who each hold in their hands twigs of the sacred *sakaki-tree* (*Clevers Japonica*), their number and the length of the performance depending upon the amount of the offering made. The orchestra consists of a pair of wooden clappers (*hyōshi*), harp (*koto*), flute, flageolets (*shō* and *hichiriki*), and drum.

Fees for the different classes of *kagura* are as follows: Extra Special Daidai Kagura ¥75 and upward; Special Daidai Kagura ¥50 and upward; Ordinary Daidai Kagura ¥30 and upward; Dai (Great) Kagura



ra ¥15 and upward; Shō (Small) Kagura ¥7 and upward. When applying for the performance of the *kagura*, it is usual to make a small food offering, the charge for which is ¥1 and upward according to the different classes.

**Mt. Asama** (1,815 ft.) lies 5 m. east of Yamada and is noted for the view from the top. There are various routes to the summit, but the best is from Kusube, 8 min. by tram from the Naikū car-stop, from which trams also run to a spot 1,370 ft. above sea level, where there is a fine view of Ise Bay. On the summit of the mountain is the Buddhist temple of Kongōshō-ji (motor-bus available from the tram station). The temple cherishes among its treasures an image of the god Kokūzō, to which the temple is dedicated, believed to have been carved by Kōbō-Daishi, a sword once owned by Minamoto Yoshitomo, and a checker-board (*go-ban*) once belonging to Tokugawa Ieyasu.

**Futami-no-ura** is celebrated for its two rocks, Meoto-iwa ("Wedded Rocks"), which are likened to Izanagi and Izanami, the creators of Japan according to Japanese mythology. The two rocks, on the top of the larger of which stands a *torii*, are joined by a large straw rope, which is replaced every year on January 5th with great ceremony. The view on the beach at sunrise is famous for its beauty and sometimes includes, under very favourable conditions, a glimpse of Mt. Fuji.

Futami-no-ura is reached by rail (4 m) or by tram-car from Yamada. There are many Japanese inns, including the Asahikan, the Futamikan, and the Matsushimakan.

**Toba** (44.5 m. from Kameyama and 4.8 m. from Futami-no-ura) is noted for its fine view, which has been compared with that at Matsushima, near Sendai. There are many picturesque islands near by, the circuit of which is a very enjoyable excursion (about 2 hrs.).

**Mt. Hiyori and Hinoyama Park**, each near Toba Station, afford magnificent views of the island-dotted bay and of Mt. Fuji in the distance.

The women divers of Toba are well known; they work principally off Sugashima Island, a short sail from the port.

In Ago and other five bays, not very far from Toba, are several culture-pearl beds belonging to the Mikimoto Firm. These pearls are produced by introducing an irritant inside the shell of the oysters, causing them to secrete the nacre, of which pearls are formed. The process takes seven years. The Mikimoto culture-pearls have an international reputation. (See p. lxix.)

From Toba motor-buses are available to several points on the coast, such as Matoya, Ugata, Gokasho, Hamajima, etc., all with splendid views of the sea and mountains.

Matoya lies 14.5 m. from Toba, Ugata 14 m., and Hamajima about 20 m. Travellers may go from Ugata by ferry-boat to Tatokujima, where there is one of the Mikimoto culture-pearl beds. At Hamajima there is a Prefectural Marine Experimental Station. The view from Mt. Kompira near Hamajima is one of the grandest possible.

### Route 38. Kyōto to Shimonoseki by the San-in Line.

**General Description.**—The route between Kyōto and Shimonoseki by the Japan Sea coast is covered by the San-in main line (Kyōto—Hatabu, 419.7 m.), which traverses the five Prefectures of Kyōto, Hyōgo, Tottori, Shimane, and Yamaguchi, joining the San-yō line at Hatabu.

The San-in line runs a daily express from Kyōto direct to Taisha, the seat of the Grand Shrine of Izumo, and also a daily express from Ōsaka to Shōmyōichi, where the San-in line is connected by a branch line with Asa on the San-yō line. The night train for Taisha from Kyōto or Ōsaka is the best for visitors to the Izumo Shrine, the run taking about 10 hrs. for the former and 12 hrs. for the latter. The San-in main line has some connecting lines joining the San-yō line on the Inland Sea coast between Himeji and Wadayama (Bantan line, 40.9 m.); between Tottori and Kurashiki, via Tsuyama and Niimi (Imbi, Sakubi, and Hakubi lines, 130 m.); between Hōki-Daisen and Kurashiki (Hakubi line, 86.7 m.); between Iwami-Masuda and Ogōri (Yamaguchi line, 58.4 m.); and between Shōmyōichi and Asa (Mine line, 28.6 m.).

The San-in ("Shady") and the San-yō ("Sunny") districts are separated by mountain ranges, and before the introduction of railways there was little intercourse between them. Although the Grand Shrine at Izumo denotes an early civilizing influence, generally speaking, the geographical and climatic conditions have prevented the San-in district from enjoying the civilizing influences of the more favoured San-yō district. The fact that there are only three cities in the San-in district and thirteen cities in the San-yō district is significant of the conditions in each.

**Hanazono** (4.3 m. from Kyōto) is noted for the many places of interest in the vicinity, including temples and shrines and scenic spots. A round trip to these spots and to the noted Kinkaku-ji and the Kitano Shrine may be made from this station by motor-bus. For particulars see Route 33 ("Kyōto and Vicinity").

**Kameoka** (13.5 m. from Kyōto) is the starting point for the descent of the famous Hozu-gawa rapids to Arashiyama, Kyōto. (See p. 359.)



**Ayabe** (48.3 m. from Kyōto) is noted as the headquarters of the Ōmoto-kyō, a Shintō sect, which attracts crowds of worshippers from all over the country.

A line runs from Ayabe to Shin-Maizuru, (16.4 m.), and thence to Tsuruga (52.4 m.), and districts further north, along the Japan Sea coast, past much fine scenery and many sea-bathing resorts. (See pp. 138-139.)

**Maizuru** (12.1 m. from Ayabe) is the junction for the Miyazu line which runs to Toyo-oka, via Miyazu, Amano-hashidate and Amino (52.2 m.). The harbour is one of the best on the Japan Sea coast and coasting steamers constantly ply to Obama on one side and Miyazu on the other.

**Shin-Maizuru** (16.4 m. from Ayabe) is the only naval port on the Japan Sea coast and has thus developed into a busy town.

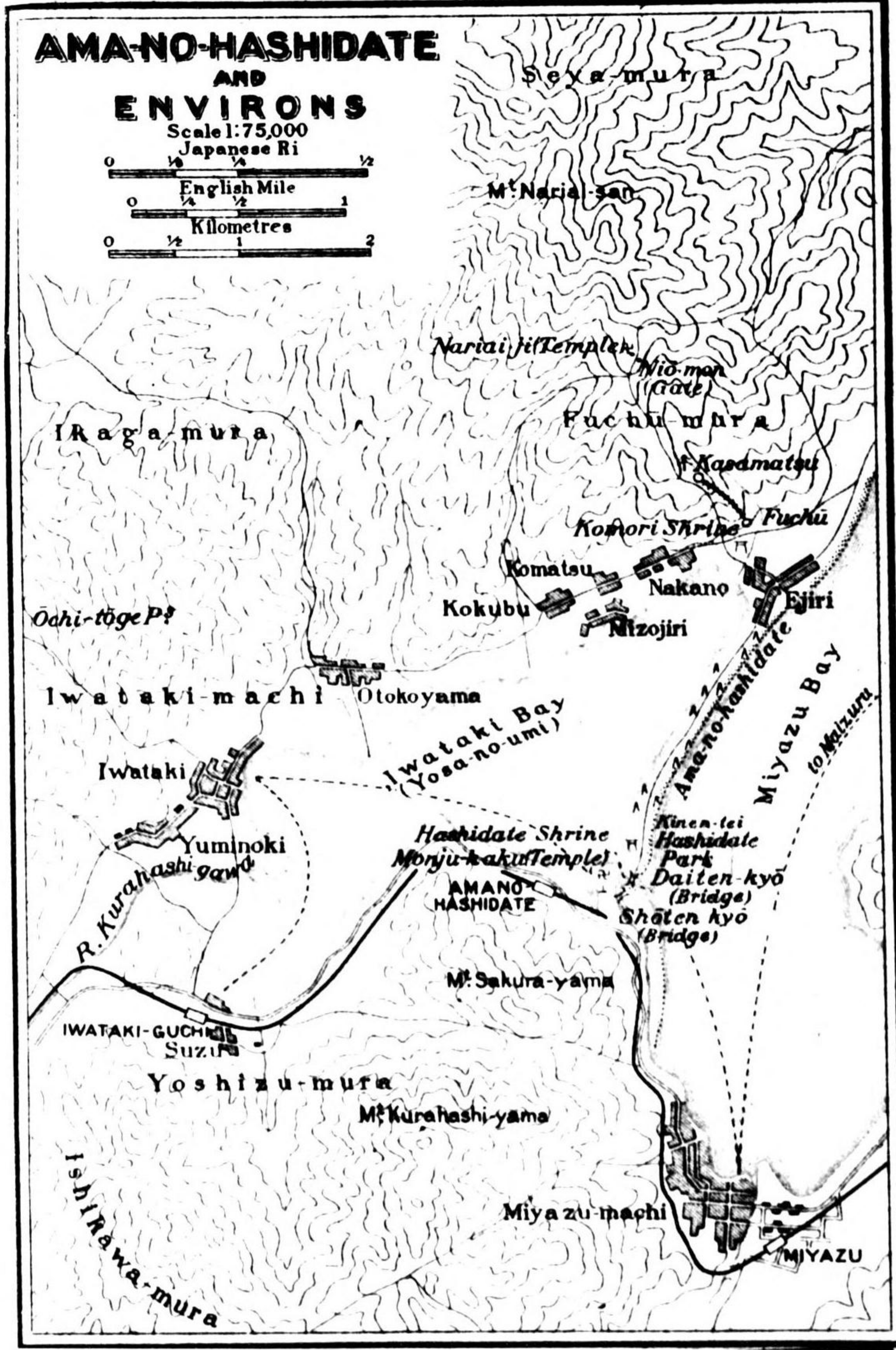
**Miyazu** lies on Miyazu Bay, on which Ama-no-hashidate is located, and affords a good anchorage for large ships. It is a pleasant little town and greatly frequented by visitors during the summer months.

#### Ama-no-hashidate.

Ama-no-hashidate (3 hrs. 30 min. from Kyōto, 6 hrs. from Ōsaka; Inns: Taikyōrō, Shōeirō, Nakaya) has been famous from ancient times for its magnificent views, which make it one of the three most famous spots in Japan. The name literally means "Bridge of Heaven," and is taken from the Ama-no-ukihashi ("Floating Bridge of Heaven"), on which, Japanese mythology relates, Izanagi and Izanami stood while they created the islands of Japan. Actually it is a sand-bar, two miles long and some two hundred feet wide, along which grow groves of pine-trees which have been bent into fantastic shapes by many wintry storms. The sand-bar shuts off a portion of the bay of Miyazu, thus forming a lagoon, and extends right across to the opposite shore from Monju on the southern side to Fuchū on the northern, except for a narrow entrance to the lagoon, which is now spanned by a draw bridge. About half-way across there is a Shintō shrine and further along a pavilion commemorating a visit to the spot by the late Emperor Taishō when he was Crown Prince.

The best view of Ama-no-hashidate is to be obtained from a height. Sakura-yama, just above Monju, gives a fair view, but the mountain pass called Ōchi-tōge, near Iwataki, a port on the inner bay, or Mt. Nariai (alt. 1,877 ft.) is preferable. From the Ōchi Pass one sees the pine-groves from the side and from Mt. Nariai lengthwise. Travellers are generally content with the view from Kasamatsu, a solitary pine-tree about half-way up Mt. Nariai, to which point







there is a cable railway. There is a tea-house on the spot where the view may be enjoyed. Connoisseurs in the art of viewing scenery have invented a way of looking at the scene from between the legs, the "bridge," it is claimed, then appearing as if suspended in mid-air.

The old Buddhist temple of Nariai-ji, one of the thirty-three sacred places in the Kwansai district, is about 1 m. above the Kasamatsu tea-house (motor-buses available except in the winter months).

*Photography is prohibited in this district, as it lies within a military strategic zone, which includes the Arsenal and Naval Dock at Shin-Maizuru.*

Before the opening of the railway visitors usually stopped at Miyazu, whence they took a launch and landed either at Monju or Fuchū, the fare to the former being 10 *sen* and to the latter 25 *sen*. Even now this trip is often taken by those who wish to get an extended view of the scene from the bay.

**Fukuchiyama** (56 m. from Kyōto) is the junction of the Fukuchiyama line to Amagasaki (68.4 m.), connecting with Kōbe and Ōsaka.

**Ōe-yama** (2,680 ft.) lies 15 m. north of Fukuchiyama, half the distance (7.8 m.), i. e. to Kōmori, being covered by the Hokutan Railway. About a mile from Kōmori (motor-bus available) stands the Moto-Ise-miya, said to be the original of the Grand Shrine of Ise, which was moved to its present position in the era of the Emperor Yūryaku (5th century). The construction of both shrines is similar. A cave known as Ama-no-iwato, or "Heavenly Cavern," believed to have been the abode of the Sun Goddess Amaterasu-Ōmikami, is also found near Kōmori. The last 2.5 m. of the ascent of Ōe-yama is up a steep mountain road. At the foot of the mountain there is a small temple, and a mile higher up there is a cave, said to be where Shuten-dōji, the chief of the ogres, resided.

The legend is that about the year 990 the caverns of Ōe-yama were occupied by a band of robbers, who committed such depredations that they were called the "Demons of Ōe-yama." Minamoto Yorimitsu (known as Raikō) was dispatched to exterminate them, and the adventures of Raikō and his followers form one of the most famous juvenile stories in Japan. The so-called Oni-no-iwaya, or Demons' Cave, now scarcely recognizable, and other reminders of the expedition are still pointed out. Between Kōmori and Ōe-yama, at the village of Busshō-ji, there is a tea house, at which, according to tradition, Yorimitsu and his party rested on their way to the ogres' cavern. Mountain guides can be engaged here for the walk to Miyazu (7.3 m.).

**Kinosaki** (99.2 m. from Kyōto; Inns: Yutōya, Mikiya) is a popular spa, the hot springs having been known since the 7th century. The spa is noted for its beautiful scenery and salubrious climate. There are six bath-houses of modern construction, containing about 40 baths, some of them private. There are no baths at the inns.

**Gembudō** is famous for its basaltic caves, which lie on



the side of the River Maruyama, about 4 m. from Kinosaki (motor-cars available). The caves or grottoes, which are situated nearer Gembudō Station, lie on the hillside on the road to Toyo-oka. They are three in number, from 78 to over 100 ft. in depth, and filled with thousands of basalt pillars, which stand in clusters or piled one upon another, giving the caves the appearance of a colossal beehive. The pillars are jet-black, 20 to 30 ft. in height, and octagonal, heptagonal, hexagonal, or pentagonal in shape. Cut into the rock on the left-hand side of the grottoes are three Chinese characters, which are read "Gem-bu-dō." They are a facsimile of the handwriting of a famous poet, Shibano Ritsuzan.

**Tsuiyama**, at the mouth of the River Maruyama, 2 m. from Kinosaki, can be reached by motor-boat (30 *sen*) or by road. From the Hiyoriyama Park on a hillock at Tsuiyama an extensive view of the Japan Sea can be obtained. At night the fishermen's torches, sparkling like fireflies off the shore, add beauty to the scene.

**Kasumi** (112.9 m. from Kyōto) is noted for the temple of Daijō-ji, which contains numerous paintings by Okyo, a famous landscape artist (p. clv), and his pupils, some of them being registered as national treasures. The temple dates from 745.

**Yoroi** (116.7 m. from Kyōto) is a fishing village with fine sea views. Between Yoroi and Kutani, the next station, the steel bridge of Amarube (1,015 ft. long and 132 ft. high), one of the few trestle bridges in Japan, spans a valley. On the other side of the bridge the train enters the Momomi Tunnel (6,000 ft.), the longest on the San-in line.

**Tottori** (144.1 m. from Kyōto; Inns: Kozeniya, Yonezen) is the second largest city (pop. 37,200) on the San-in line. Only the stone foundations and the moat remain of the old castle, which stood upon a hill, 1 m. from the station, and was once in the possession of Hideyoshi. The **Ochidani-jinsha**, 1 m. north east of the station, is dedicated to Tokugawa Ieyasu. The carving of a hawk on one of the panels of the shrine is said to be the work of the famous carver Hidari Jingorō. The **Ube-jinsha**, 3 m. north east of the station, is dedicated to Takenouchi no Sukune, a famous Minister of State whose portrait is printed on the one and five *yen* Japanese notes. There is a tradition that Takenouchi no Sukune once visited the province at the age of 300 years and leaving his pair of sandals here, disappeared, no one knows where,—this taking place in 344 A.D. in the reign of the Emperor Nintoku. To the north-east of the shrine is a hill called Inaba-yama, mentioned in old Japanese poetry.

**Akasaki** (182 m. from Kyōto) is the nearest station to Funanoe-san or Senjō-san, a peak of the Daisen range, whither the Emperor Godaigo (14th century) is said to have

fled after escaping from the Island of Oki, to which he had been exiled.

**Hōki-Daisen** (198.8 m. from Kyōto) is the junction for the Hakubi line to Kurashiki on the Inland Sea coast (86.7 m.).

**Mt. Daisen** (5,653 ft.) can best be reached by the road from Hōki-Daisen Station to the village of Odakamura, which lies at the foot of the mountain. From this village a gradual ascent is made to the plain of Daisen-gahara and from there to the temple of Daisen-ji (motor-bus available from the station, about 10 m.). The temple was founded in 718 but all the buildings were destroyed by fire in 1928. It lies half-way up the mountain and contains an eleven-faced Kwannon and four other Buddhist images listed as national treasures. Those who desire to climb to the top of the mountain are advised to spend a night at Daisen-mura and start early the next morning with a guide. The climb is a severe one, and although only 1.5 m., takes 3 hrs. The climber is rewarded by a beautiful view from the summit, embracing the Island of Oki in the Japan Sea on the north and on the south right across the Main Island to the Island of Awaji. The descent from the top to the Daisen-ji is quite easy, taking less than an hour.

Mt. Daisen, with the undulating peaks in its train, has recently been selected as a national park ("Daisen National Park"). An extensive virgin forest of beech-trees belting the upper half of the mountain constitutes a special attraction.

**Yonago** (201.7 m. from Kyōto) is a flourishing seaport with a population of 33,700. It is connected with Kurashiki on the Inland Sea coast by the Hakubi line, an important connecting link between the San-in and San-yō districts.

**Sakai** (11.2 m. from Yonago) is connected by railway with Yonago, the line running along a wide spit of land which is washed by the Japan Sea on one side and by the so-called Nakano-umi, formed by the projection of Shimane Peninsula, on the other. Thousands of old pine-trees line both sides of the spit. Sakai is the best harbour in the San-in district and forms the port for the distribution of goods in the district.

There are several coasting steamship lines from Sakai or touching at the port. One connects Matsue with Mihonoseki, via Sakai, there being six trips daily. Another connects Sakai with Etomo, a port on the Shimane Peninsula, with steamers every other day. There is also a service to Saigō (Oki Island), which takes from 7 to 10 hrs. according to the number of the ports of call.

**Mihonoseki**, at the south-east extremity of the Shimane Peninsula, is a popular pleasure resort. It was formerly a



barrier where travellers were examined. **Miho-jinsha**, the oldest shrine in the district next to Izumo-taisha, is known as Seki-no-myōjin, whose deities are worshipped as protectors of seafarers. **Gohommatsu-kōen** ("Five-pines Park") was so called from its five large pine-trees, of which only four now remain; special reverence is paid to them by local people, who regard them as couples. The park is famous for its extensive view, including Mt. Daisen and the Oki Archipelago.

The **Oki Archipelago** lies about 44 m. from the Main Island and is famous as a place of Imperial exile. The retired Emperor Gotoba attempted to upset the Hōjō Regency and restore the Emperor's actual supremacy, but he was defeated by the Hōjō army, and banished to this island, where he died in 1239. The Emperor Godaigo also spent some time on the same island. The inhabitants of the islands are mostly engaged in cattle-breeding and fishing, as the islands are volcanic and not suitable for agriculture. From Saigō, the best port of the archipelago, to Sakai there is a regular ferry service, as mentioned previously.

The **Naka-no-umi** is a lagoon of some 40 m. in circumference, between Lake Shinji on the west and the Bay of Miho on the east, with both of which it is connected. A number of islands lie in the lake, the largest being **Daikon-jima**, noted for its varieties of tree-peony. The blossoms attract many visitors from Matsue, Yonago and Sakai during the season, when a frequent ferry service is maintained. From the railway line along the shore of the lagoon some charming views are obtainable.

**Matsue** (219.7 m. from Kyōto; Inns: Minamikan, Rinsui, Tokiwakan) is situated at the point where the lagoon joins Lake Shinji. It forms an important distributing centre, and with a population of 44,500 is justly regarded as the metropolis of the San-in district. There are numerous ferry services running from Matsue to Yonago, Furuura, Miho, etc.

Matsue has become well known among foreigners and Japanese students of English by its association with Lafcadio Hearn (or Koizumi Yakumo, the name he assumed after his nationalization), who lived there for five months in 1891 as English teacher in the Shimane Middle School. The house in which he lived is by the moat of the old castle and has remained unchanged since he left Matsue. Picture postcards bearing Hearn's autograph and showing his residence are issued by the Yakumokai, an organization for the maintenance of the house. Hearn's impressions of Matsue will be found in the essay entitled "In a Japanese Garden," included in the volume "Glimpses of Unfamiliar Japan." **Shiroyama Park**, on the castle hill, commands a fine prospect; in particular the view from the old donjon of

the castle is most extensive,—one of the best views in the San-in district.

**Lake Shinji**, which is 31.9 m. in circumference, abounds in fish and has some picturesque scenery, especially on the islet called "Bride's Island" (Yome ga shima), where there is a small shrine. An excursion around the lake by motor-boat is very interesting.

The **Cave of Kugedo** (Kugedo-no iwaya) is at Kaga, 7.3 m. north of Matsue (in 1 hr. by motor-bus), on a cliff projecting into the sea. It is entered from the sea by an opening just large enough to admit a small boat, although inside it is large. This stretch of coast is very picturesque.

Other places of interest near Matsue are the **Yaegaki-jinsha**, 3.5 m. south of the station, the deities enshrined wherein are believed to have a special influence in love-matches; the **Ichihata-dera**, a very popular Buddhist temple in the locality, reached by electric railway; and the **Tama-tsukuri Hot Springs** (see p. 394), 6 m. west of the station.

**Izumo-Imaichi** (240 m. from Kyōto) is the junction for the Taisha line (4.7 m.) to the Great Shrine of Izumo. The Ichihata Electric Railway also runs from here to places on the Shimane Peninsula, including Unshū-Hirata, one mile from which is the Buddhist temple of **Gakuen-ji**, which contains many national treasures.

**Taisha** (244.6 m. from Kyōto) is, next to Uji-Yamada in Ise, the holiest place in Japan, as the Great Shrine of Izumo is here situated.

#### Great Shrine of Izumo.

**Izumo-taisha** or Ōyashiro ("Great Shrine of Izumo") is the oldest shrine in Japan. It is dedicated to Okuni-nushi-no-Mikoto, who is traditionally credited with the introduction of medicine, sericulture and the art of fishing. He founded a State, which, however, he surrendered into the hands of the Imperial Ancestors and retired to Taisha, where a large palace was built to receive him. This is the origin of the shrine, which at first seems to have been on a large scale but was gradually reduced.

The present shrine was built in 1874 at the foot of Mt. Yakumo, 1 m. from the station (motor-bus available), and is approached by an avenue of magnificent pine-trees. The precincts cover an area of over 19 acres and contain a large number of buildings, including the Main Shrine, which is surrounded by a twofold fence. The shrine follows the earliest style of architecture known in the country, yet it is unlike any other similar buildings, and on that account is all the more dignified and imposing



in appearance. The carvings in relief of grapes and squirrels on the Eight-legged Gate and of a "Kirin" on the storied gate are ascribed to the famous Hidari Jingorō, and are considered as only second to his "Sleeping Cat" at Nikkō. The treasure-house (open to the public), to the right of the Eight-legged Gate, contains some interesting antiquities, including the Emperor Godaigo's *biwa* (a kind of lute), Ashikaga Yoshimitsu's armour, Hideyoshi's sword, etc.

The precincts are surrounded by hills, Yakumo-yama ("Peak of Eight Clouds") at the back, Tsuru-yama ("Crane Peak") on the left, and Kame-yama ("Tortoise Peak") on the right, each with a grove of old and lofty pines wherein beautiful birds nestle. People make the pilgrimage the year round, but more especially in February, May and November, when the annual festivals take place in the presence of an Imperial messenger.

There are many smaller shrines, 19 of which are kept empty to house the Shintō gods, who are supposed to meet annually at the shrine in October every year. October was thus called the "month without gods" (*Kamazuki*) in all other parts of Japan and the "month with gods" (*Kamazaruki*) at Izumo.

According to Japanese mythology there appear to have been three centres of settlement in Japan, the first in Hyūga Province in Kyūshū where the early ancestors of the Imperial House flourished; the second in Yamato Province, where the aboriginal tribes were subjugated by Jimmu Tennō, the first Emperor; and the third in Izumo, which was probably a much larger piece of territory than was later included in the province. Tradition relates that Susano-o ("Impetuous Hero", the brother of the Sun Goddess, killed a monstrous snake, from the body of which he drew the Grass-mowing Sword (*Kusanagi-no-Tsurugi*), which was presented to the Sun Goddess and afterwards became one of the three Imperial Regalia. Later Susano-o seems to have left Izumo and settled in Korea. One of his sons (of whom there were eighty-one), Prince Okuninushi, proved to be a great warrior, stronger than all his eighty brothers, and by subjugating them he set himself up as lord over all Izumo. With the assistance of Prince Sukunahikona, a member of the Imperial Family who had returned from a visit to Southern China, he introduced medicine, fishing, etc. An expedition sent from Hyūga under two warrior princes then invaded the territory and Okuninushi was vanquished and submitted, after stipulating that he and his family should be treated with honour. The palace that was constructed for him was the origin of the Shrine of Izumo.

**Inasanohama**, a good bathing beach studded with pine-clad islands, is one mile from Taisha Station (motor-bus available). About 4 m. north-west of Inasanohama is **Hinomisaki Promontory**, reached by motor-bus and motor-boat. On the promontory are an ancient shrine and a lighthouse. The coastline is quite picturesque.

**Nima** (267.5 m. from Kyōto) is the starting point for the beautiful **Dangyokai Valley**, which stretches along the upper course of the River Yagami (27 m., motor-bus available).

**Hamada** (295.1 m. from Kyōto) is the station for Tononara (1.3 m.), noted for its magnificent views.

**Iwami-Masuda** (321 m. from Kyōto) is the junction for the Yamaguchi line, which connects with the San-yō main line at Ogōri. (See p. 404.) **Sesshū** (1421-1507), regarded as Japan's greatest landscape artist, died at the Taiki-an near the town.

**Sesshū** was a native of Bitchū Province in Okayama Prefecture. At the age of 13 he became a novice in the temple of Hofuku-in, in this town. Fond of painting, he made little progress in learning scriptures and one day, by way of chastisement, he was tied to a temple pillar. After a time the superior came to free him and was surprised to see a mouse lying on the wooden floor in front of the novice. The mouse was a picture Sesshū had drawn with the toe of one foot, which he had wet with the tears falling from his eyes. The superior, convinced of his undoubted genius, left him free to devote his time to painting. Sesshū visited China (1467), then under the Ming dynasty, for the purpose of studying Buddhism and painting, but not finding any painter who seemed worthy of his admiration, he determined to make the natural scenery of China his master, and became so skilful in his own original way that his fame attracted the attention of the Ming Emperor, who requested him to make mural paintings in the department of ceremonies. After his return to Japan, Sesshū resided at Unkoku-ji in Yamaguchi and later at Taiki-an, as stated above, where he died; he was buried at the neighbouring temple of Ikō-ji. His speciality was the painting of natural scenery.

**Hagi** (358.8 m. from Kyōto; pop. 32,100) is the castle town of the Mōri family, particularly noted as the birthplace of many famous loyalists who played a very important part in the pre-Restoration days. The **Shōin-jinsha**, a few minutes' walk from Higashi-Hagi Station, is dedicated to Yoshida Shōin, a famous loyalist, of whose life Robert Louis Stevenson wrote a short sketch in his *Familiar Studies of Men and Books*, giving high praise upon his personality. In the precincts is the building of the Matsushita School, in which he had taught for three years before he was executed in 1858 by the Tokugawa Government.

**Koshigahama Lagoon**, or **Myōjin Lagoon**, about four acres in extent, lies north-east of Higashi-Hagi (motor-bus available), near the Koshigahama beach. It is noted for its salt-water fish, and forms a natural aquarium (now placed under special protection of the Government).

**Shōmyōichi** (373.6 m. from Kyōto) is the junction for the Mine line which runs south-west to Asa (28.6 m.) on the San-yō line.

**Senzaki** (2.5 m. from Shōmyōichi, motor-bus available) is a busy fishing port, famous for the island of Aomi-jima, which lies facing it, across a channel of 1.5 m.

**Aomi-jima** is 17.5 m. in circumference and is noted for its beautiful scenery. On the north-west of the island there is a huge rock with a cave, like a great arch, and near by there is a formation somewhat similar to Ama-no-hashii-



date (p. 386), called Nami-no-hashidate ("Bridge of Waves"). Ohibi, on the south-east of the island, is noted for its ancient temple, which is distinctive in having separate entrances for men and women. A circuit of the island may be made by motor-boat from June to September, and there is also a regular launch service on Sundays and holidays during the summer months, when the sea is usually calm.

#### San-in Hot Springs.

The many spas in the San-in district, some of them of ancient origin, attract a large number of visitors annually.

**Kinosaki** is the first spa reached from Kyōto. See p. 387. **Yumura** (24.8 m. from Kinosaki) has alkaline baths of a high temperature, in which the villagers cook their food. It is best reached from Hamasaka Station (6 m.), from which a motor-bus is available. Inns: Yanagiya, Izutsuya.

**Iwai** (2.5 m. from Iwami Station), with seven hot springs and private baths at the inns, is noted for its bracing and excellent supply of fresh fish. About 3 m. distant are Uradome and Ajiro, noted for their innumerable pretty islands clad with pine-trees. Inns: Akashiya, Iwaiya.

**Tōgō** and **Shin-Tōgō**, near Matsuzaki Station (165.5 m. from Kyōto), are celebrated for their fine scenery and the beautiful lake on which they stand. The eels caught in the lake are famous for their delicious flavour. Inns: Yōjōkan (Tōgō), Tōgōkan (Shin-Tōgō).

**Misasa** lies 5 m. from Kurayoshi, the terminus of the Kurayoshi line (2.6 m.) which starts from Agei on the San-in line. Motor-bus available from the station. The Misasa hot spring (113°-167° F.) is the most radio-active spring in Japan, next to Masutomi (p. 122), and is very efficacious not only in cases of rheumatism and neuralgia but also for diseases of the digestive organs. There are about 40 mineral springs in bath-houses and inns. The resort draws over 40,000 visitors annually. Inns: Saiki, Iwasaki. The temple of **Sambutsu-ji**, situated about a third of the way up Mt. Mitoku (2,952 ft.), 5 m. east of Misasa, was founded about 1,200 years ago and contains some national treasures.

**Sekigane**, about 9 m. south-west of Kurayoshi (motor-bus available), is predominant in radio-activity among the hot springs of Japan.

**Kaike**, 3 m. north-east of Yonago Station (tram-car available), lies on the Bay of Miho, with a stretch of pine-trees along the beach, and with Mt. Daisen in the distance. An ideal summer resort. Inns: Kimparō, Seiyōkan.

**Tamatsukuri** is 1 m. south of Yumachi, the next station to Matsue. The spa has a number of common salt springs

(29°-147° F.) and is much frequented by the citizens of Matsue. A special attraction is the Chōrakuen Garden and its big bath. Inns: Hōseikan, Matsunoya, Chōrakuen.

**Shigaku** lies about 12 m. south-east of Iwami-Ota station. The place, well known for its picturesque surroundings, is situated at the foot of Mt. Sambe, an extinct volcano (3,740 ft.), where there is a wide plain of lava and a beautiful mountain lake, Ukinuma-ike. Fumes are still emitted by some of the old craters and there are hot springs flowing from caves on the mountain. The spa is situated on high ground and is one of the best summer resorts in the whole San-in district.

**Yunotsu**, about 1 m. south of the station of the same name, is on the seashore. Steamers run from here daily to Shimonoseki, the trip taking 20 hrs. The hot spring has considerable radio-activity. There are two public baths but no private ones. Inns: Masuya, Kōyōkan.

**Arifuku** is 4 m. from Hashi Station. The water is said to be efficacious in cases of brain trouble.

**Kawatana-onsen** (406.7 m. from Kyōto) is known as the nearest hot-spring resort by the people of Shimonoseki, 15.5 m.

#### Route 39. Kōbe to Shimonoseki (San-yō Line).

The San-yō line between Kōbe and Shimonoseki is so called from the fact that it runs through the San-yō district, an old geographical division comprising such important Prefectures as Hyōgo, Okayama, Hiroshima, and Yamaguchi, all facing the Inland Sea, lovely views of which are obtained from the railway line which runs along the coast. There are several branch lines, some of which connect the San-yō and the San-in lines, and also ferry services to Shikoku and Kyūshū from several points on the line. (See Route 38 "San-in line" and Route 40 "Inland Sea.")

From Kōbe to Himeji the route lies close to the shore of the Inland Sea, described under Route 27 "Kōbe."

**Himeji** (34.1 m. from Kōbe) is a centre of communications in its locality, with a branch line to Wadayama, 40.9 m., and a private electric railway to Hyōgo (Kōbe), 35.8 m. The city, which has a population of 62,200, is the market town for the district and also manufactures cotton textiles. **Himeji Castle**, 1 m. north of the station, was originally built by Akamatsu Sadanori in the 14th century, but only the keep now stands. The castle, of which the walls were plastered white, was called the "Heron Castle" (Rojō or Hakurojō), in contradistinction to Okayama Castle, which



being black was called the "Crow Castle" (Ujō). The grounds are partly laid out as a park and partly used by the garrison of the 10th Army Division, which has its headquarters in the town. **Mt. Shosha** (363 ft.) is 7.5 m. from Himeji Station (motor-bus available) and is noted for the ancient temple of Enkyō-ji on the summit. It was founded in 988 A.D. by Shōkū-Shōnin, and is known as one of the thirty-three holiest temples of the Kwansai district.

**Ikuno** (27.1 m. from Himeji by a branch line) is noted for its silver and copper mine, formerly the property of the Government, but transferred to private hands in 1896. It covers an area of 12,200 acres, and the annual output (mainly copper) is valued at twelve million *yen*.

**Aboshi** (40.5 m. from Kōbe) is the junction for the Banshū Electric Railway (Aboshi to Shingū, 10.5 m.). The temple of **Hankyū-ji**, also called **Ikaruga-ji** (1 m. north of the station, tram-car and motor-bus available), is a branch of the famous temple of Hōryū-ji near Nara, and was founded by Prince Shōtoku.

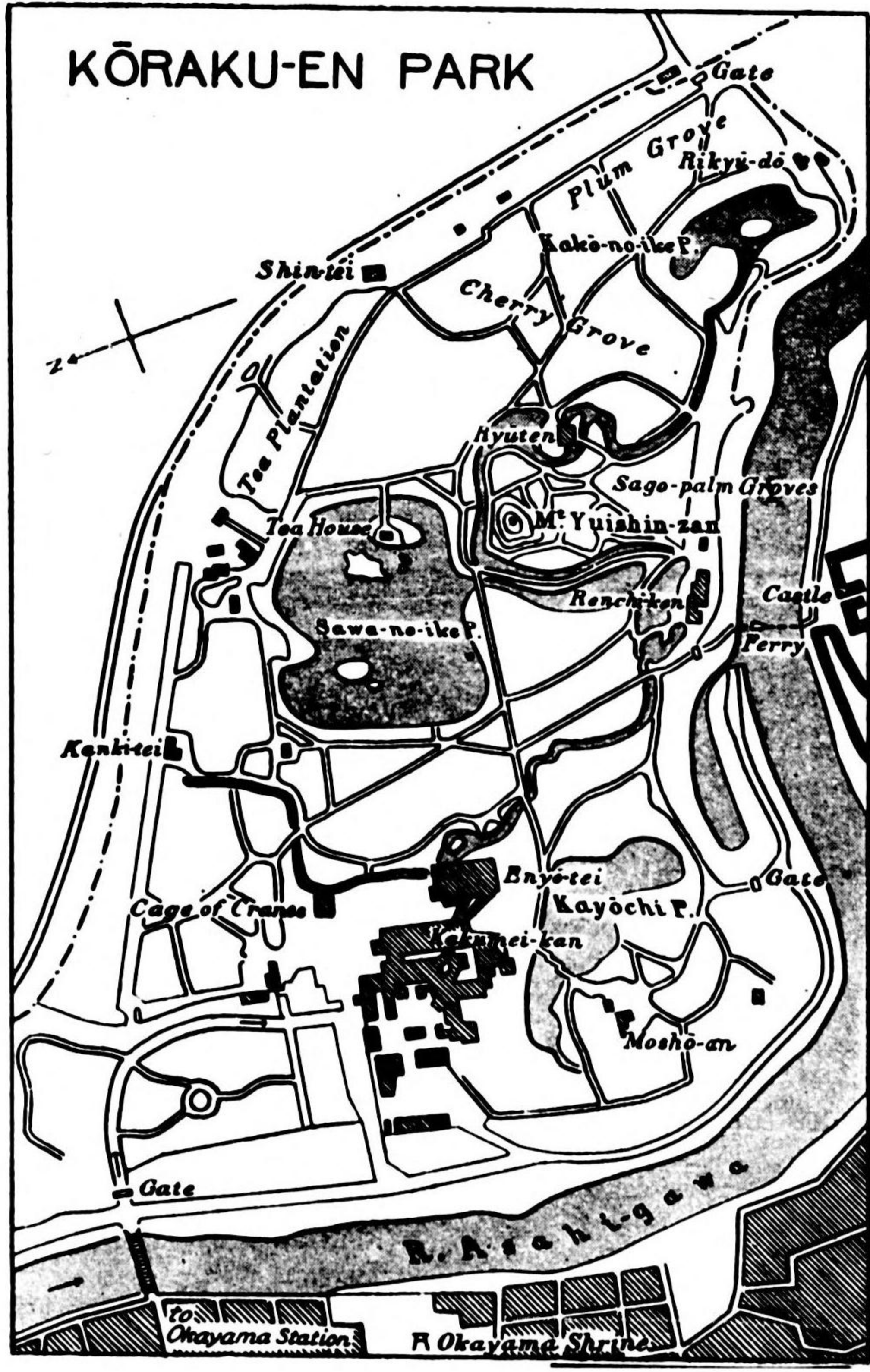
**Une** (51.6 m. from Kōbe) is the junction for Banshū-Akō (7.9 m.), noted for its association with the story of the Forty-seven Rōnin, who revenged the death of their lord, Asano, the Daimyō of Akō, by killing another Daimyō, Kira Kōzuke-no-suke. The **Oishi Shrine**, 1 m. south-west of Akō Station, dedicated to Oishi, the leader, and other faithful retainers, stands on the site of the old mansion of Oishi, the gate of which is still preserved. At the **Kagaku-ji**, the family temple of the Asano family, there are wooden statues of the forty-seven and other treasures connected with the feud (see p. 36).

An interesting trip may be made by leaving the train at Naba Station, and taking a motor-bus to Akō. The return journey may be made by way of Une, which is connected with Akō by a motor railway. Both going and returning the traveller passes through some beautiful scenery.

**Saidaiji** (84.6 m. from Kōbe) is noted for its ancient Kwannon temple, in which a very curious festival, known as the "Eyō Matsuri," is held on the night of February 8th. After nightfall a multitude of stout bodied youths file into the temple grounds with peculiar yells, to pray for the divine mercy of Kwannon, when a pair of sacred wands called "Shingi," 1 in. in diameter and 7 in. in length, are thrown into the crowd by the priest of the temple. A cyclonic encounter then ensues. Any one able to pick up and keep one or both of the wands is considered to attain lifelong happiness.

**Okayama** (89.1 m. from Kōbe) is a castle town of 139,200 inhabitants. It is the junction for Uno (20.4 m.), where







there is a ferry service to Takamatsu in Shikoku, and also for the Chūgoku Railway to Tsuyamaguchi (35.3 m.) and Nishisōja (12.7 m.). Inns: Miyoshino-kadan, Miyoshino-Fonten, Nishikien. **Okayama Castle** (1.3 m. from the station) is mostly in ruins, the five-storied keep alone remaining. It was called "Crow Castle" from its walls being covered with black plaster.

The **Kōraku-en** (about 1 m. from the station; tram car and motor-bus available), situated on the east bank of the River Asahi, is noted as being one of the three most celebrated parks in Japan, the other two being the **Kenroku-en** at Kanazawa and the **Kairaku-en** at Mito. The garden, which covers about 22 acres, was laid out in 1786 by Lord Ikeda, the daimyō of the province. The building on the right as we enter the garden contains a room of 550 mats, now used for municipal and other banquets. Admission may be obtained on application at the office of the building. From the side porches of this building may be obtained the best general view of the garden, with its lakes, cascades, magnificent trees and graceful contours. The maple-tree and the cherry and plum groves afford beautiful contrasts in their respective seasons. **Higashiyama-kōen** or **Kairakuen** (2 m. from the station, tram-car and motor-bus available) is another park commanding a fine view of Kojima Bay.

**Uno** (20.4 m. from Okayama) is reached by the Uno line, which is connected with the railway to Shimotsui (13 m.) at Chayamachi Station. Steam ferry-boats run from Shimotsui three times daily to Marugame in Shikoku (8.5 m.) and seven times daily to Takamatsu in the same island (15 m.). The island of Shōdo-shima, with its scenic Kanakei Valley, particularly celebrated for its autumn tints, can also be reached from Uno by steam ferry-boats during the season. (See pp. 410, 416.)

**Tsuyama** (36 m. from Okayama) is reached by the Chūgoku line. It is a large town of the locality, and is celebrated for the Shintō shrine of **Sakura-jinsha**, which is dedicated to the Emperor Godaigo and his loyal retainer **Kojima Takanori**.

**Kibitsu**, on the Okayama-Nishisōja section of the Chūgoku line, is famous for its Shintō shrine, the **Kibitsu-jinsha**, founded by the Emperor Nintoku in the 4th century. The shrine is not only the largest in Okayama Prefecture, but it also comes next in reputation locally to the **Itsukushima-jinsha** on Miyajima (p. 400).

**Chūgoku-Katsuyama** (24.5 m. from Tsuyamaguchi) is on the Sakubi line, which runs from Tsuyama to Niimi (45.8 m.), and is celebrated for the **Kamba Waterfall** (300 ft.), 3.5 m. from the station (motor-bus available), and for the **Yubara**



Spa (13.5 m. from the station, motor-bus also available). An interesting trip may be made by motor-bus from Katsuyama to Neu on the Hakubi line (25 m.) via the famous "Forty Turnings" (Shijū-magari).

**Kurashiki** (99.1 m. from Kōbe) is the junction for the Hakubi line, which runs to Hōki-Daisen on the San-in line.

#### Kurashiki to Hōki-Daisen (Hakubi Line).

**Kiyone** (4.6 m. from Kurashiki) is noted for the tomb of Kibi no Mabi, a distinguished scholar of the 8th century, who is credited with having invented the *kata-kana* syllabary (see p. xci). The tomb is at Maeda, 3.5 m. from the station (bus available).

**Shisawa** (9.5 m. from Kurashiki) is the starting point for a gorge called Gōkei or Gōdani (4.5 m. from the station, motor-bus available), which is famous for its autumn tints. Gōkei may also be reached by motor-car from Okayama.

**Ikura** (34.3 m. from Kurashiki) is noted for the Tanagase Waterfall, 2.5 m. from the station; also the Rashō-mon (4 m. from the station), huge rocky arches resembling a gateway.

**Tōjō** (57 m. from Kurashiki via Bitchū-Kōjiro) is the nearest point for the Taishaku-kyō (7 m., bus available), a gorge on the upper reaches of the River Taishaku.

The **Taishakukyō Gorge** runs for over 10 m. from Taishaku-machi (Inns: Daikokuya, Kadoya), the gateway of the gorge, where stands the temple of Eimyō-ji, which is dedicated to Taishaku-ten, one of the guardian deities of Buddha, from which the name of the gorge is derived. The temple is said to have been founded by the priest Gyōki in 709 A.D. About 1.5 m. further on, on the left-hand side of the stream, is a grand stalactite cave, called Oni-no-iwaya ("Cave of Demons"), and further still are two natural rock bridges over the stream, the one measuring about 60 ft. wide and 240 ft. long, and the other 230 ft. wide and 60 ft. long. The gorge has numerous maple-trees, which form a pretty sight in the autumn. The Taishakukyō may also be reached from Bingo-Shōbara on the Geibi line (about 15 m., motor-bus available).

**Hōki-Daisen** (86.6 m.). See San-in line (p. 389).

**Fukuyama** (126.4 m. from Kōbe) is the junction for the Ryōbi Railway to Fuchūmachi (13.7 m.), which connects at Kannabe with the Ikasa Railway from Kasaoka, and also for the line to Tomo (7.6 m.). The keep of the old castle, built about 260 years ago, still stands. The city has 38,200 inhabitants.

**Tomo** is a port famous as once having been a place of rest for envoys coming from Korea to the Court of Japan. Tomo is so called because the Empress Jingū, upon coming to the port after her conquest of Korea (200 A.D.), presented the *tomo* (leather wrist-guard) of her bow to the god of the place. The picturesque islands of Sensui-jima, Benten-jima and others near the coast make Tomo one of the most charming places on the Inland Sea. A trip round the Sensui-jima island by motor-boat is very enjoyable. Tomo is also famed for its saké, which is called "Life-preserving Wine" (*Hōmei-shu*) and is made from a highly glutinous variety of rice.

**Abuto Kwannon** (3.5 m. from Tomo; motor-bus or steam-launch available) is a temple dedicated to the Goddess of Mercy, which stands on a craggy promontory, about 90 ft. above sea level, and commands a view of unsurpassed beauty. In olden days the Korean ambassadors used to make offerings of rice, paper, and ink-sticks at this temple.

**Onomichi** (137.9 m. from Kōbe) is the junction for the Onomichi Railway to Ichi (10.3 m.) and a well-known shipping centre (pop. 34,500). Steamers run daily to Tadotsu, Niihama, Saijō, Imabari, and Takahama in Shikoku from Onomichi. The **Senkō-ji**, a Buddhist temple close to the station, was founded over a thousand years ago. It stands on the side of a hill, on the top of which there was formerly a castle. The hill commands one of the finest views in the Inland Sea. There are many temples in Onomichi, the most famous, after the Senkō-ji, being the Saikoku-ji (1 m.) and the Jōdo-ji (1.5 m. from the station).

**Itozaki** (143.5 m. from Kōbe) is a commodious port for foreign trade. Its imports (chiefly mineral oil) amount to eight million *yen* yearly.

**Kure** (198.2 m. from Kōbe via Kaitaichi) is a large naval station founded in 1890, with a population of 190,300. The harbour is deep and spacious and is sheltered by the Island of Etajima on the west and other islands on the south. There is a Naval Academy on the Island of Etajima.

*Photography is prohibited at Kure and neighbourhood, as it is a military zone.*

**Hiroshima** (189.8 m. from Kōbe) is the junction for the Geibi line to Bingō-Shōbara (56.2 m.). It is the largest city west of Kōbe and has a population of 270,400. It lies at the head of Hiroshima Bay, with which it is connected by a short line (3.7 m.) to Ujina, a busy port. The city is traversed by many rivers and canals. Inns: Nakanuma, Kikkawa-honten, Kikkawa-shiten.

The city was founded in 1594, when Mōri Terumoto built a castle there. In 1619 it passed into the possession of the Asano family, who retained it until the abolition of



feudalism in 1871. In the wars with China and Russia, Hiroshima became the headquarters from which the military operations were directed.

**Hiroshima Castle**, 1.6 m. west of the station (tram-cars and motor-buses available), has been allowed to go to ruin, but the five-storied keep is still standing and is open to visitors. The **Sentei**, or **Shikukei-en**, close to the station, a former villa of the Asano family, is famous for its splendid landscape-garden. A museum in the garden is open to visitors. The **Butsugo-ji** (2.5 m. north-west of the station), known as the detached temple of the Nishi-Hongan-ji in Kyōto, is one of the three largest temples of the city, the other two being the **Kokutai-ji** and **Seigen-ji**. The **Kokutai-ji** (1.9 m. west of the station) is the family temple of the Asanos and contains the tombs of the Asano family and of the wife and son of Ōishi Kuranosuke, the famous leader of the Forty-seven Rōnin. The **Fudō-in** (2.5 m. north of the station) contains many treasures, including a bell-tower and **Kondō** (Main Shrine) brought over from Korea.

**Ujina** (3.7 m. from Hiroshima, tram-car available) is the port of Hiroshima, of which it forms part. Steamers run daily from Ujina to ports in Shikoku and Kyūshū.

**Sandankyō**, a valley on the upper reaches of the River Ōta, about 40 m. north-west of Hiroshima, is noted for its scenic beauty. It can be reached by motor-bus to **Togōchi-machi**, the southern gateway of the valley (35 m.) in 3 hrs. The valley extends for about eight miles and must be traversed on foot all the way. There are a few inns at **Togōchi-machi**, where the visitor can spend the night. The scenery is especially fine in autumn.

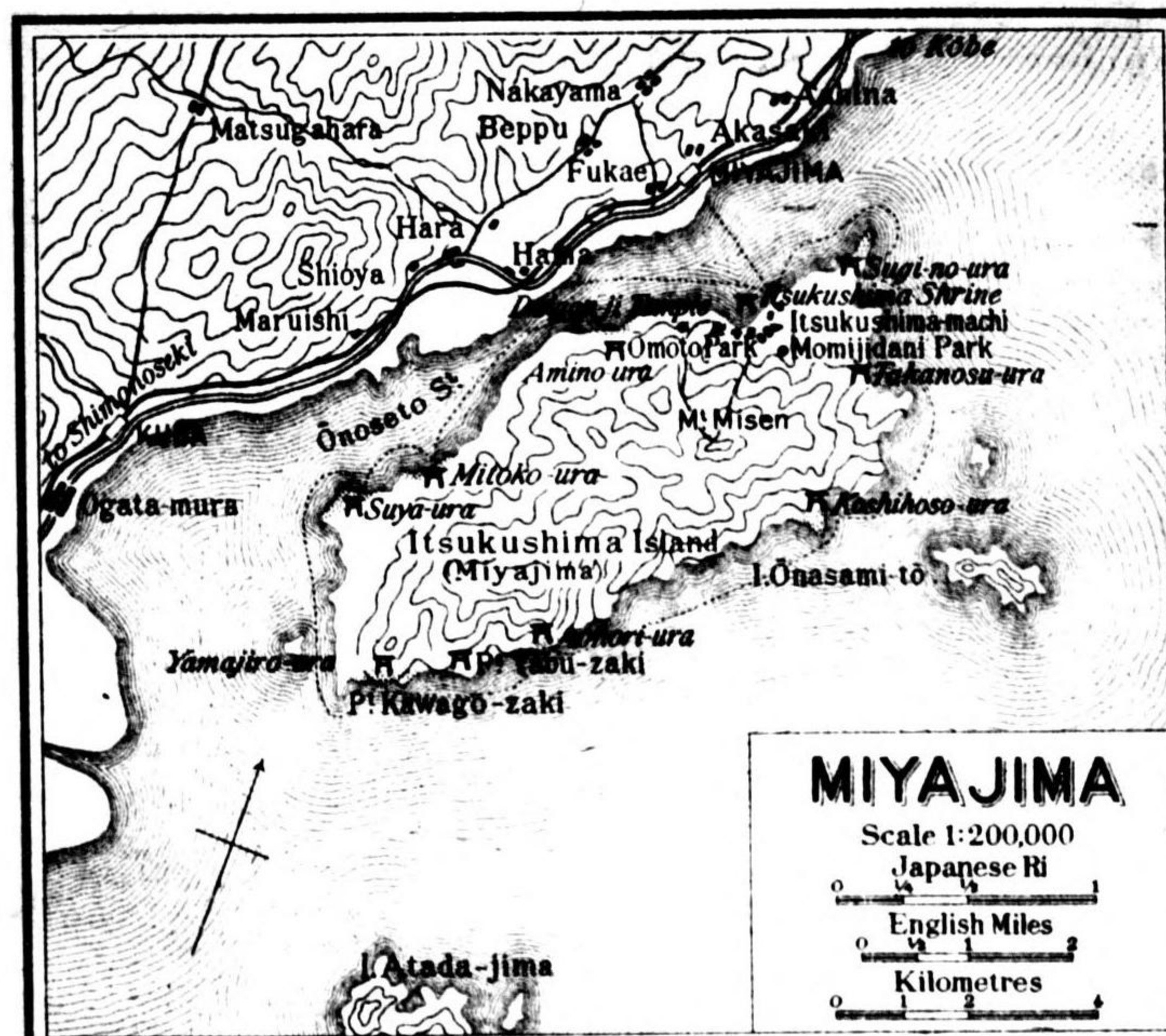
**The Geibi Line.** — The Geibi line, which runs from Hiroshima to Bingo-Shōbara (56.2 m.) has a few places which are worth a visit. At **Shimo-Fukagawa** (8.9 m.) the temple of **Yakuō-ji** contains many antiquities, and at **Miyoshi** (41.8 m.) cormorant fishing may be enjoyed during the summer months. **Bingo-Shōbara**, the terminus of the line, is a starting point for the famous gorge of **Taishakukyō** (15 m., motor-bus available). See p. 398.

#### **Miyajima or Itsukushima.**

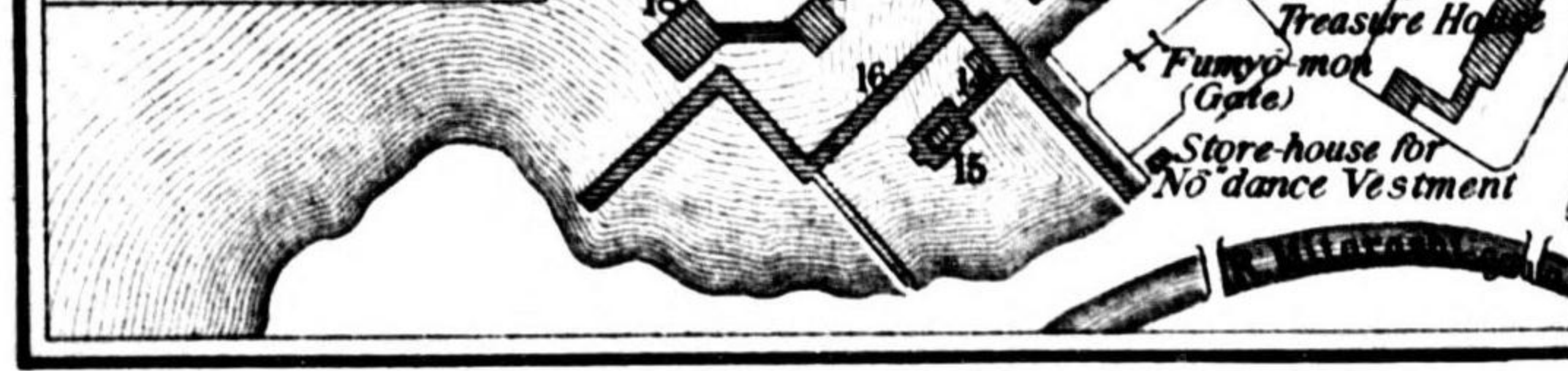
**Miyajima** (lit. "Shrine Island"), also called **Itsukushima**, is a sacred island, about 19 m. in circumference, noted for its shrine, which is built on supports running into the sea, and for its magnificent scenery. It is reached by ferry-boat from the pier, which is a few minutes' walk from **Miyajima Station**.

**Miyajima** may be reached direct from **Tōkyō** in 16 hrs. 10 min. or from **Kōbe** in 6 hrs. 10 min., from **Shimonoseki**





- REFERENCE NUMBER**
- 1 Hall of Treasures
  - 2 Hall of Gohel
  - 3 Hall of Worship
  - 4 Hall of Purification ("harai")
  - 5 Eastern Gallery
  - 6 } Music Halls
  - 7 } Music Halls
  - 8 Low Stage
  - 9 High Stage
  - 10 Hall of Purification ("harai")
  - 11 Hall of Worship
  - 12 Hall of Gohel
  - 13 Hall of Treasures
  - 14 Okuni-jinsha (Shrine)
  - 15 Tenjin-sha (Shrine)
  - 16 Western Gallery
  - 17 Stage for "No" dance
  - 18 Green-room for "No" dance
  - 19 Morning Prayer Hall





in 3 hrs., 40 min. and from Nagasaki in 9 hrs. 20 min. Stop-overs are allowed on railway tickets. It may also be reached by a steamer from Kōbe in 20 hrs., from Moji in 12 hrs. and from Onomichi in 8 hrs. 30 min. (a delightful daylight trip). The Osaka Shōsen Kaisha runs special week-end steamers from March to November direct to Miyajima from Ōsaka, calling at Kōbe.

**Hotels and Inns.** — Miyajima Hotel (20 rooms). A. plan, single ¥12, double ¥24 up; meals, breakfast ¥1.50, tiffin ¥2, dinner ¥2.50. Inns: Iwasō, Kamefuku, Kinsui.

**Plan of Visit.** — The visitor can inspect the whole island, besides making a circuit of it in a boat, in two days, but if he is pressed for time he may see the shrine and a few of the sights of the town in half a day, or in one day he can also make the ascent of the island peak called Misen. To see the sacred dance and the lantern-lighting it is necessary to spend a day and a night on the island.

The Shrine of Itsukushima, which is dedicated to the three daughters of Prince Susano-o, Princesses Ichikishima, Tagori, and Tagitsu, is of very ancient origin, there being a record of its existence in 811 A.D. The buildings, which have been restored several times, at present consist of the Main Shrine and several subsidiary shrines and buildings, all connected by broad corridors or galleries, which stretch over the sea on both sides of the shrine, so that when the tide is coming in the whole edifice seems to be floating on the surface of the sea. The Main Shrine consists of three parts: the Holy of Holies, where the goddesses dwell; the inner part, which only the priests enter; and the outer for public worship. Along the corridor in front of the shrine are exhibited the utensils, etc. used in Shintō worship. The ordinary dances of the shrine are performed in the place for public worship, but the festival dances are performed on the large open-air platform in front of the shrine.

The Shintō Dance (*Bugaku*), originally performed in India or China as a part of a religious ceremony, is preserved only at Miyajima. It may be seen by making an offering to the shrine of ¥30 or upwards.

In the Asazaya or "Morning Prayer Room," near the eastern entrance, are exhibited the masks and costumes used in the dances, the armour and swords of noted warriors, pictures, etc. The two shrines along the western gallery are dedicated to Ōkuninushi and to Sugawara Michizane (10th century, p. 429). The arched bridge near the western entrance is used only by Imperial messengers to the Shrine or by Prefectural governors. It symbolizes the Bridge of Heaven of Japanese mythology. The huge stone *torii* on



the shore was erected in 1906.

**The Senjōkaku and Pagoda.** — The Senjōkaku, or Hall of a Thousand Mats, is the time-worn building situated to the left of the Shrine. It contains about 450 mats and was dedicated to the Shrine by Hideyoshi, who is said to have built the structure out of the wood of a single camphor-tree as a thank-offering after his expedition to Korea in the 16th century.

The thousands of rice-ladies, each inscribed with the donor's name, contained in the building are offerings to the gods founded on a play upon words. In 1894, while the soldiers quartered there were awaiting transportation to China to take part in the war with that country, the men started offering their rice-ladies to the gods as a kind of prayer for victory and safe return, the word *meshi-toru*, which means "rice-taking" in one sense, also meaning "to conquer" in another.

The five-storied pagoda close by, built by the Ōuchi family in 1407, is a national treasure.

**The Torii.** — The huge camphor-wood *torii* rising out of the sea about 530 ft. from the shore was erected in 1875. It is 53.3 ft. high and 38.6 ft. wide in the span between the two inner columns. It differs from the usual *torii* in the form of its pillars, and bears a tablet with the autograph of the late Prince Arisugawa.

**The Lanterns.** — There are a great many bronze and stone lanterns within the Inner Shrine, in the galleries and along the sides, and in the precincts. They are divided into six sections, each of 108 lanterns. For an offering of ¥12 all the lanterns will be lighted (¥2 for each section). The scene at full tide on a moonless night is a particularly beautiful one.

**Festivals.** — The annual festival of the Shrine takes place on June 17th (lunar calendar), when the Prefectural governor pays an official visit. Next in importance is the *Toshikoshi Matsuri* ("Festival Bidding the Old Year Out") on January 6th (lunar calendar); the *Kangensai* ("Music Festival") on June 17th (lunar calendar), when three boats, bearing the sacred palanquin, priests and musicians traverse the bay; and the *Tamatori Matsuri* or *Enmensai* ("Ball-catching Festival" or "Longevity Festival"), held in mid-August, when hundreds of men and boys dive into the sea in an endeavour to capture the sacred wooden ball, about 2 ft. 5 in. in circumference, released by a priest from a swinging platform set up in the sea. The successful one is awarded the ball and gifts and is supposed to attain lifelong happiness.

The *Daigan-ji*, to the west of the Shrine, was built in 802. It contains several statues of Buddha and his disciples which are registered as national treasures.

**Circuit of the Island.** — A circuit of the island by boat is an ancient custom still often followed by worshippers,

who call en route at seven small shrines on the so-called "Seven Shores" (Nana-ura). A more modern trip round the island can be made on Sundays and holidays from April to November by the steam-launch of the Government Railways (about 3 hrs. 30 min.) or by the hotel motor-launch (2 hrs.).

The island forms a good summer resort, with excellent sea-bathing facilities and innumerable pleasant walks. The temperature is not excessive in summer, and the nights are cool. The island is also noted for its cherry-blossoms, which are in flower from early in April to the latter part of May, and its splendid autumnal tints. Tame deer wander about the island as at Nara, and for their sake dogs are prohibited, although they may be kept at the hotel by special police permit. Photography is allowed in the precincts of the Shrine and immediate vicinity, but not in the north-eastern parts of Mt. Misen, as the island is within a strategic zone.

An ancient religious regulation, which was observed up to the time of the Restoration, forbade the occurrence of births or deaths on the island. This is not now in force; the dead, however, are not buried on the island but sent to Ono on the opposite shore, where the family and chief mourners also remain for some time for ceremonial purification.

**Ōmoto Park** is west of the Shrine and is well timbered with maple and other trees.

**Momiji-dani** ("Maple Valley") is a quiet nook on the hillside among groves of maple-trees, amid which are some tea-houses and inns.

**Misen** (1,789 ft.) is the highest peak on the island. It may be ascended in less than two hours by any of the four paths leading to the summit. Of these Takimachi-guchi is the easiest. Near the top of the hill is the Kyūmonji-dō, a temple founded in the 9th century by Kōbō-Daishi on his return from China. A splendid view may be obtained from the summit, including the city of Hiroshima, the mountains of the neighbouring districts, and the Inland Sea, with its innumerable islands and picturesque boats.

**Marifu** (215.5 m. from Kōbe) is the junction for the Gantoku line to Iwakuni (2.3 m.), the former capital of the Kikkawa family. One of the sights of the place is the *Kintai-kyō* or "Bridge of the Damask Girdle," also called the Soroban-bashi ("Abacus Bridge"). It spans the Nishiki-gawa ("Brocade River") and is built on five arches, altogether 750 ft. long. The bridge was built in 1673 when it was considered a feat of great skill and soon became famous throughout the country.

**Nijigahama** (249.4 m. from Kōbe) is the nearest station



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**Nijigahama** (219.4 m. from Kōbe) is the nearest station





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The Akama-gū (pl. K 3), a Shintō shrine, 1.5 m. from Shimonoseki Station, is dedicated to the infant Emperor Antoku (1180-1185), who shared the fate of the Taira clan at the battle of Dannoura. The tomb of the Emperor is close to the shrine. Behind the shrine are the tombs of seven leaders of the Taira clan. The grand festival of the shrine is held annually from the 23rd to the 25th April.

The Shumpanrō (pl. B, J 3), the largest inn and restaurant in the city, is near the Akama-gū, and is famous as the place where the Shimonoseki Treaty between Japan and China was signed in 1895. Li Hung-chang, the representative of China, stayed at the Buddhist temple of Injō-ji during the course of the negotiations.

Dannoura (pl. L 3), the beach at the eastern extremity of the city along the straits, is the site of the sea-fight between the rival clans of Minamoto and Taira (see p. 406). On the shore are found small crabs, popularly called *Heike-gani* ("Taira Clan Crabs"), the creases on their shells giving them the semblance of an angry face, and in the sea fish called *Koheike*, which resemble *tai* (sea-bream), but shine with golden colours. It is popularly believed that the Heike men on being killed or drowned were turned into these crabs, and the women into these fish.

*Photography is prohibited at Shimonoseki and its neighbourhood, as the district lies within a strategic zone.*

#### Route 40. The Inland Sea.

The long expanse of water between the Main Island and the islands of Shikoku and Kyūshū, called the Seto-Naikai ("Sea within Channels") by the Japanese and the Inland Sea by foreigners, is really a chain of five seas linked together by channels. According to the general acceptance, it begins on the east at the Bay of Ōsaka and ends on the west at the Straits of Shimonoseki, a distance of about 310 m. At its widest point, from north to south it measures 40 m. and at its narrowest point 4 m. By means of the Yura and Naruto Straits it is connected with the Kii Channel which in turn is connected with the Pacific Ocean. Between Shikoku and Kyūshū are the Bungo Straits, connecting the Inland Sea with the Pacific Ocean. On the extreme west the Shimonoseki Straits open on the Japan Sea. The Inland Sea is the most direct route from Kōbe to Nagasaki and Shanghai.

Geologists are of the opinion that Shikoku and Kyūshū were once joined to the Main Island and were separated by volcanic disturbances. The line of fracture is fringed



by a chain of extinct volcanoes, of which Aso, in Kyūshū, the only one of the chain remaining active, is supposed to have been the main centre. The cones of these extinct volcanoes, together with about 950 islands which stretch from one end to the other, add greatly to the beauty of the scenery. The predominance of granite as the principal rock on either side and in the islands is another important factor in the scenic beauty of the Inland Sea.

The district extending from Shōdo-shima on the east to Tomo and Tadotsu on the west, in which are Kankakei (valley), Yashima (peninsula), Sensui-jima and other picturesque islands, has recently been selected as a national park ("Seto-Naikai National Park").

The Inland Sea is comparatively shallow, the deepest sections, the western end of the Shimonoseki Straits and the Akashi Channel, running to from 400 to 540 ft. deep, and the shallowest to about 50 to 90 ft. The tides vary. In Ōsaka Bay the rise in the tide is not more than 6 ft. but at Tomo on the northern side there is a rise of over 13 ft. In the Bungo and Shimonoseki Straits there are very strong tidal currents, and in the Naruto Straits, between Awaji and Shikoku Islands, there are whirlpools, formed by opposing currents flowing inward and outward over an uneven bottom.

The northern coast of the Inland Sea, that is the coast of the Main Island, possesses better harbours than the southern or Shikoku side. On the northern coast there are Uno (connected with Takamatsu on Shikoku by a regular ferry service run by the Government Railways), Shimotsui, Tomo, Onomichi, Kure and Ujina; on the Shikoku side there are Takamatsu, Sakaide, Tadotsu, Imabari, Takahama, and Mitsuhamma.

The Inland Sea teems with fish, among which sea-bream (*tai*), mullet (*sawara*), soles (*karei*), mackerel (*saba*), horse-mackerel (*aji*), grey mullet (*bora*), lobsters and prawns (*ebi*), octopus (*tako*), cuttle-fish (*ika*), and oysters (*kaki*) are the most important.

Sea-bream, which are a very favourite fish in Japan, enter the Inland Sea from the outside ocean from April to June for spawning, and in their migration have to negotiate some strong currents. This fact, coupled with the abundance of organic matter in the water, on which the fish feed, results in making the fish caught there especially delicious.

The chief industry of the district is ship-building. On the island of Inno-shima there are five up-to-date docks, with facilities for construction and repairs, and on the island of Ōsakikami-shima there are two docks and nine shipyards. Among the manufactures are salt, which is produced all along the Inland Sea, soy (on the island of

Shōdo-shima), and granite, which is quarried from many of the islands.

The Inland Sea has played a prominent part in the history of Japan, firstly because the provinces bordering on the Inland Sea are the most densely populated in Japan and secondly because it was from these provinces that the bulk of Japan's mariners were drawn. The Inland Sea also provided a very convenient waterway, by which many of the provinces of the Empire could be reached. It was through the Inland Sea that the first Emperor of Japan is supposed to have brought his troops to the subjugation of Yamato, in which Ōsaka (then Naniwa) was situated. The Empress Jingū also utilized it for the transport of her army to Korea. Mariners drawn from the islands in the Inland Sea piloted the trading vessels which visited Chinese ports during the Ming dynasty and also the transports which conveyed the troops in Hideyoshi's Korean expeditions. When Japan organized her navy on Western lines during the latter part of the Tokugawa Shōgunate, the majority of the sailors for the new fleet were recruited from the towns and villages along the shores or on the islands of the Inland Sea. The maritime supremacy of the clans on the shores of the Inland Sea was also formerly a vital factor in deciding the fortunes of war between contending factions, as in the struggle between the Northern and Southern Courts (1336-1392). In the 15th and 16th centuries pirates made the Inland Sea their headquarters for raids on Korea and Southern China.

The spirit of adventure bred by a seafaring life has also shown itself in the number of emigrants drawn from these districts. Yamaguchi Prefecture (particularly Ōshima), and the Prefectures of Hiroshima, Okayama, and Ehime are still favourite recruiting districts for emigration agencies. About a quarter of the emigrants from Japan to South America, the Philippines, and Australia are said to come from the prefectures bordering on the Inland Sea.

#### Through the Inland Sea.

There are several ways of seeing the Inland Sea. Occasional glimpses of it may be caught from the windows of the trains on the San-yō main line, which runs along the northern coast. Starting from Kōbe, there is first the short stretch from Suma to Akashi; later the sea is again seen in the neighbourhood of Onomichi; for a longer time in the 50-mile run between Hiroshima and Yanai; and lastly in the vicinity of Kudamatsu, Tokuyama, and Mitajiri. These glimpses, however, give little idea of the romantic beauty of this waterway, which can best be seen by making



a trip through its waters by steamer.

There are four main routes running through the Inland Sea.

(1) The trans-Pacific and European liners pass through the Inland Sea on both their outward and inward voyages, although not always in the daytime.

(2) The express steamers of the Nippon Yūsen Kaisha between Kōbe and Shanghai, which touch at Nagasaki, pass through the Inland Sea on their outward and inward voyages, always in daylight.

(3) The express service of the Ōsaka Shōsen Kaisha from Ōsaka, via Kōbe, passes through the Inland Sea, to Beppu, a well-known hot-spring resort, part of the route in daylight.

(4) The Ōsaka Shōsen Kaisha runs a coastal service from Ōsaka (via Kōbe) along the northern shore of the Inland Sea to Shimonoseki and Moji via Shōdo-shima and Miyajima.

Of these routes Nos. 2 and 4 are highly recommended. Foreign visitors will find it more convenient to board steamers at Kōbe rather than at Ōsaka, where the harbour is less accessible from the hotels. The Kōbe Branch of the Japan Tourist Bureau (2 Kaigan-dōri 1-chōme) near the pier will supply information and tickets.

#### Daylight Trip Through the Inland Sea.

The Nippon Yūsen Kaisha's steamers (each 5,500 tons, with accommodation for 155 first-class passengers) furnish an express service between Kōbe and Shanghai (854 m.), leaving Kōbe on the morning of every fourth day. The vessels pass through the Inland Sea and out into the Japan Sea by the Shimonoseki Straits (240 m.), thence going to Nagasaki (154 m.), where the first stop is made. The trip to Nagasaki takes from 22 to 23 hrs. The steamers are noted for their excellent cuisine and modern equipment. Fare, 1st class, Kōbe to Nagasaki, ¥29 upwards; round trip ¥55 up, depending upon the cabin selected.

From Kōbe the steamer passes through the Akashi Channel between the Main Island and Awaji, the largest of the Inland Sea islands, famous in mythology and legend, after passing Suma, Shioya, Tarumi, Maiko, and Akashi, all noted summer and bathing resorts. This section is rich in historic associations connected with the battles of the Minamoto and Taira clans in the 12th century.

After passing through the Channel of Akashi a large island seen straight ahead is Shōdo-shima, on which is the scenic Kankakei Valley, which attracts numerous visitors,

especially in autumn for the maple leaves (see p. 416). From the bed of a stream near the valley were taken the stones for the mausolea of the Emperor Meiji and his consort Empress Shōken, both at Momoyama, Kyōto. (See p. 352.) The Kankakei Valley is at Kusakabe, 3.5 m. north of Sakate, the port of the island (5 hrs. from Kōbe), and can be reached by motor-bus.

Upon approaching Shōdo-shima, the most conspicuous sight on the Shikoku side is Mt. Goken-zan, with its five peaks, only three of which, however, can be seen from the steamer. The flat-topped mountain close by on the left is Yashima, once an island, but now a peninsula, from which one of the best views of the Inland Sea can be obtained (p. 415). A famous sea-battle was fought here in 1185 between the Minamoto and Taira clans.

Takamatsu (see p. 415) is a port of call for several lines of steamers running to and from Kōbe (6 hrs. 30 min.). There is also a Government Railway ferry from Uao on the mainland (see p. 414).

The cone-shaped island to the south-west of Shōdo-shima is Ozuchi. From this point many beautiful vistas open, as the steamer threads its way through the islands. On the Shikoku side, in the distance, can be seen Mt. Zōzu-san ("Elephant Head"), where there is a famous temple (see p. 420). Before reaching the Kurushima Channel, the narrowest and most difficult of the channels of the Inland Sea, some tall chimneys will be seen on the left, marking the location of the large smelting plant of the Sumitomo Copper Co. on the island of Shisaka-jima. The mine is at Besshi, 11 m. inland, and is one of the oldest mines in Japan, discovered in 1690, four years before the foundation of the Bank of England.

There are two navigable passages through the Kurushima Channel, one being 2.5 cables wide (about 1,500 ft.) and the other 5 cables (over half a mile). Through both the tide runs so swiftly that a vessel without sufficient way on it is liable to be turned completely round. After passing through the channel, Osumi Promontory is rounded and many islands will be seen to the right and left. After passing the island of Hime-jima the course turns to the north, the steamer approaching the coast of the mainland.

The steamer passes through the Shimonoseki Straits between 11 and 12 p.m. without stopping at either Moji or Shimonoseki, which lie on either side of the Strait and shine out brilliantly at night. The rest of the route is down the west coast of Kyūshū, with its rugged coastline and many outlying islands, to the pretty harbour of Nagasaki, which is usually reached between 8 and 9 a.m.



It is possible for the tourist to return the same way by the sister ship, which leaves Nagasaki for Kōbe at 5 p.m. the same day, this allowing eight hours in which to see the sights of Nagasaki. This round trip can be made in three days.

*Photographing, sketching and taking topographical notes, whether on land or sea, are strictly prohibited in the fortified zones, which are shown (marked in red) on the map of the Inland Sea. Full information concerning where photographs may be taken can be obtained from the captain of the steamer or (on land) from the police or the managers of the hotels or inns. Offenders are liable to arrest and to have their apparatus or notes confiscated.*

#### Along the Southern Shore to Beppu.

The Ōsaka Shōsen Kaisha runs two steamer services daily between Ōsaka, Kōbe and Beppu, calling at Takamatsu, Imabari, and Takahama en route.

The steamers leave Ōsaka at 2 p.m. (Kōbe 3.40 p.m.) and 8.20 p.m. (Kōbe 9.40 p.m.) and arrive at Beppu about 10 a.m. and 4 p.m. on the following day. Travellers by the earlier boat will see only the eastern end of the Inland Sea (from Kōbe to Takamatsu) by daylight on the outward voyage and on the return voyage the part between Beppu and Takahama. By the later boats the run from Takamatsu to Beppu is by daylight and on the return voyage most of the noted spots between Imabari and Ōsaka are seen by daylight. The steamers on the former service are the Kurenai Maru and the Murasaki Maru (1,600 tons each), and on the latter service the Midori Maru and the Sumire Maru (1,700 tons each), all Diesel engine-driven boats with foreign accommodation. Japanese meals are served without extra charge, and simple foreign meals may be obtained on request at a small extra charge. The fares from Ōsaka or Kōbe to Beppu are 1st class ¥18, 2nd class ¥12.

The Ōsaka Shōsen Kaisha also maintains a daily (Wednesdays excepted) service from Ujina, south of Hiroshima, to Beppu, the trip being by daylight; a daily service from Ōsaka and Kōbe to Wakamatsu (Kyūshū), calling at Imabari and Takahama; and a daily service from Ōsaka and Kōbe to Tadotsu and other important ports in Shikoku.

The Murasaki Maru and the Kurenai Maru do not touch at Imabari and the Midori Maru and the Sumire Maru do not stop at Takamatsu on their outward voyages.

Takahama (150 m. from Ōsaka, 67 m. from Beppu, 39 m. from Ujina) is the port for Matsuyama (5.8 m.), the capital of Ehime Prefecture and also for the famous Dōgo Spa

(see p. 418). From Takahama the steamer goes through the Iyo Nada to Beppu.

#### Along the Northern Shore to Miyajima.

The real beauty of the Inland Sea lies in the great archipelago which extends along its northern shore from Tomo to Moji, a distance of about 145 m.

The Ōsaka Shōsen Kaisha maintains a daily service through this archipelago by motor-ships of 700 tons with Japanese accommodation. The vessels leave Kōbe at 8 p.m. and do not begin to thread their way through the islands until early on the following morning. Foreign tourists are advised to proceed by rail to Fukuyama (126 m. from Kōbe; see p. 398) and go from there by light railway or motor-bus (7.6 m.) to Tomo (Inns: Tokiwakan, Taizankan), where the night may be spent, proceeding next morning by steamer to Miyajima.

At Fukuyama, while waiting for the train or motor-bus for Tomo a visit may be paid to the old castle, a 30-minute round trip from the railway station.

The steamers leave Tomo at 6.40 a.m. and arrive at Miyajima (85 m.) at 5.10 p.m. Fare: Tomo to Miyajima, 2nd class ¥3.40, including Japanese tiffin and dinner. Simple foreign dishes are served on request. As the greater part of the trip between Miyajima and Moji is made after sunset, the steamer arriving at Moji at 6 a.m., foreign travellers are advised to end their trip at Miyajima, where there is a good hotel (see p. 401).

From Tomo to Miyajima.—On leaving Tomo the steamer goes within a stone's throw of Cape Abuto, on which, 90 ft. above the sea, is a temple dedicated to Kwannon, the goddess of mercy. In ancient days, when ambassadors from Korea landed at Tomo, they were accustomed to make offerings at this temple. The run to Onomichi takes 1 hr. 30 min., and from there stops are made at Itozaki, Tadanoumi, Takehara, Hiro, Aga, and Ondo.

Ondo is on the island of Kurahashi and is separated from the town of Kegoya on the Main Island by a strait so narrow that it appears almost impossible for a vessel to pass through. It saves a detour of 24 m., however. The strait, which is called Ondo-no-seto, is said to have been excavated by Taira no Kiyomori, the head of the Teira family in the 12th century. At the entrance to the strait is a stone tablet in his honour and on a near-by hillside is a stone, called the *Kiyomori-himaneki-ishi* ("Sun-beckoning Stone"), on which, tradition relates, Kiyomori sat while the work was in progress, at times signalling to the sun to



delay its setting in order that the work might not be stopped by the fall of night.

**Yoshiura**, the next place at which the steamer stops, is the commercial port for the naval station of Kure, to which it is connected by rail (2.4 m.).

**Ujina** (3.7 m. from Hiroshima) is the next stop; there is a steamer service from here to Takahama (p. 418) and Beppu (p. 453). After Ujina the next stop is Miyajima (p. 400).

#### Route 41. Shikoku.

Shikoku, one of the four principal islands constituting Japan Proper, is divided for purposes of administration into four Prefectures, Tokushima, Kagawa, Ehime, and Kōchi, corresponding to the former four provinces of Awa, Sanuki, Iyo, and Tosa, from which the island was named Shikoku ("Four Provinces").

Shikoku covers an area of 7,280 sq. m. and has a population of 3,309,600. Several mountain ranges extend from east to west through the central portion of the island, the most prominent peaks being Tsurugi-san (6,452 ft.), Ishizuchi-san (6,340 ft.), Kamegamori (6,223 ft.), and Sasaga-mine (6,138 ft.). The island is watered by several rivers, of which the longest are the Yoshino-gawa (138 m.), which empties itself into the Kii Channel on the east coast, and the Shimando-gawa (127 m.), which empties itself into Tosa Bay on the south.

Shikoku is well supplied with means of communication with the Main Island. The following are principal routes:—

**Uno-Takamatsu.**—This service, which is maintained by the Government Railways, connects Takamatsu on the Yoson line with Uno on the opposite coast. Seven trips are made daily each way, the time taken being 1 hr.

**Ōsaka-Komatsushima.**—This service connects the city of Tokushima, on the east coast of the island, with Ōsaka and Kōbe. There are two trips daily each way, the time taken being 8 hrs.

**Ōsaka-Kōchi.**—This service runs from Ōsaka and Kōbe to Kōchi, on the southern coast of Shikoku, there being one trip daily each way, the time taken being 16 hrs.

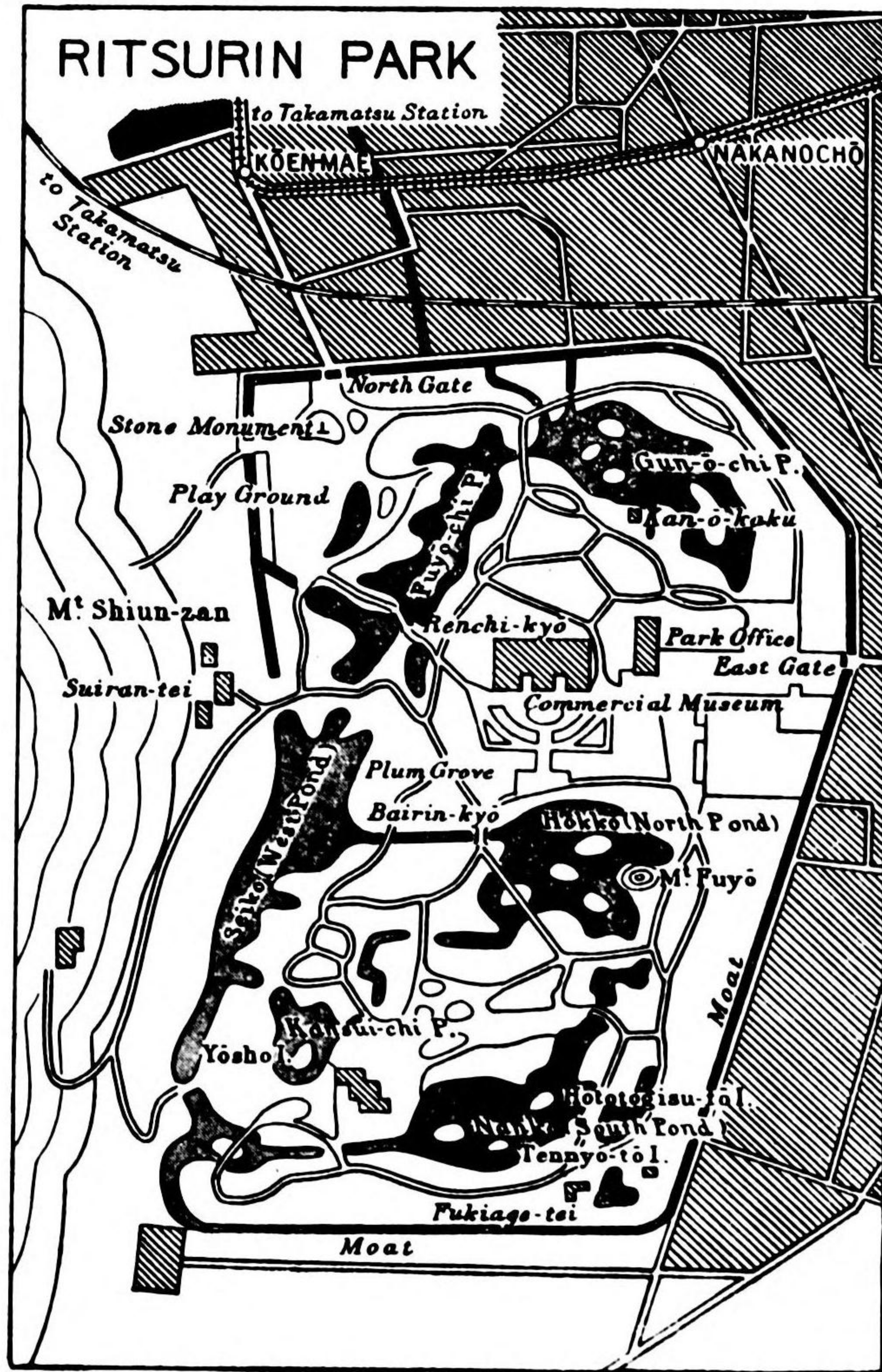
**Ujina-Imabari.**—Three trips daily each way, the time taken being 5 hrs. 30 min.

**Onomichi-Imabari.**—Four trips daily each way, the time taken being 2 hrs. 30 min.

**Onomichi-Tadotsu.**—Three trips daily each way, the time taken being 3 hrs. 30 min.

**Ōsaka-Takamatsu.**—This service is via Kōbe and Beppu.







**Ōsaka-Kannoura.**—This service is via Kōbe and Komatsushima, with one trip daily each way, the time taken being 17 hrs. 30 min.

There are also several local services connecting various points on the island with the Main Island.

There are four main lines of railway on the island: the Yosan line on the north coast; the Kōtoku line along the north-eastern coast; the Tokushima line from the east coast to the centre of the island; and the Kōchi line, of which only a small section has been built, but which is to be extended to connect with the Tokushima line.

#### Takamatsu to Matsuyama.

The Yosan line runs from Takamatsu, on the north-east coast of the island, to Iyo-Kaminada (134.6 m.) and traverses the most populous part of the island. Six through trains are run each way daily, besides a number of local trains.

**Takamatsu** (pop. 79,900) is the chief port for communication with the Main Island, the distance to Uno, south of Okayama, being covered by ferry-boats in 1 hr. It is also the most convenient place for reaching the Kotohira Shrine, the Kotohira Electric Railway (19.4 m.), which starts from here, affording a quicker route than the railway. Takamatsu is the capital of Kagawa Prefecture and was formerly the seat of the Matsudaira family. Hotel: Tamamo Hotel (15 rooms; charges ¥ 3 upward; breakfast 50 *sen* upward, tiffin and dinner ¥ 1—¥ 2). Inns: Tsujime, Kashuku.

The **Ritsurin-kōen**, 1.3 m. to the south of the station (tram-car available), is a park which stands on the site of the former villa of the Matsudaira family. It covers an area of about 134 acres and is skilfully laid out to harmonize with the natural forest of magnificent pines which forms the background. The Takamatsu Commercial Museum occupies an open space in the park. Ritsurin Park is a fine specimen of Japanese landscape-gardens, and is considered a fair rival to Kōraku-en Park in Okayama.

**Yashima**, now connected by a narrow strip of land with the mainland but formerly an island, is 5 m. to the east of Takamatsu (tram-car available). It is renowned for its magnificent views and as the place of refuge of the Taira clansmen before their final extermination at Dannoura (near Shimonoseki) in 1185. The hill on the peninsula is 1.5 m. from the Yashima car-stop and is reached by cable-car in 5 min. The Buddhist temple on the top has many relics of the battles between the rival clans of Taira and Minamoto. A splendid view of the Inland Sea and its picturesque islands is obtained from the ridge, of which the north-eastern one (Hokurei, or "North Hill") is the most



excellent. The noted historical remains on the peninsula are the site of the residences of the Taira clansmen and the infant Emperor Antoku, during the time they were taking refuge at Yashima. The site is on the beach facing the harbour of Takamatsu. Inn: Yashimakan.

In 1182 Taira no Munemori, the chief of the Taira clan, together with all the members of his clan and their followers, fled from Kyōto, taking the infant Emperor with them, and took refuge at Yashima, where they enlisted the services of several chiefs in Shikoku and in the San'yō district. Thus strengthened they transferred their headquarters back to Fukuhara, Kōbe, but were again compelled to flee before the forces of Yoshitsune, the Minamoto chieftain, and to take refuge for a second time at Yashima. Yoshitsune followed them and compelled them to flee to Dannoura, where they were finally exterminated.

**Shōdo-shima**, the island lying 17 m. north-east of Takamatsu, is famous for its quarries, from which, it is said, the stones used in building Ōsaka Castle were taken. On the eastern side of the island, at a valley called **Kankakei**, denudation has resulted in the formation of most fantastic rocks, rivalling those of Yabakei in Kyūshū. It is especially beautiful in autumn, when the leaves are changing colour. There are many sights in the valley, a visit to which takes about 4 hrs. (7.5 m.).

The district extending from Shōdo-shima to Tomo on the mainland and Tadotsu on the Shikoku side which includes Yashima and Kankakei, has lately been selected as a national park. (See p. 408.)

During the month of November, on Sundays and holidays, the ferry-boats of the Government Railways make special trips to Utsumi, the gateway of Kankakei, from both Uno (2 hrs. 30 min.) and Takamatsu (2 hrs.).

The Ōsaka Shōsen Kaisha also maintains a special daily service during the maple season (except on Sundays) to Utsumi from Ōsaka and Kōbe. There is also a daily service from Takamatsu to Sakate, from which place to Utsumi is 3.5 m. (motor-bus available).

**Sakaide** (13.2 m. from Takamatsu) is one of the salt-producing centres in Japan. The mausoleum of the Emperor Sutoku (12th century) stands on the summit of Mt. Shiramine, 5 m. east of the town.

**Marugame** (17.4 m. from Takamatsu) is an old castle city of 28,800 inhabitants. A daily passenger service is maintained between here and Shimotsui, south of Okayama. An electric tramway connects Marugame with Kotohira (**Kompira**) Shrine, a distance of 8.8 m. Marugame used to be the principal landing place for pilgrims to the great shrine of Kotohira, but most of them now go to Takamatsu on account of its better communication facilities.

**Tadotsu** (20.1 m. from Takamatsu) is connected with

Kōbe, Onomichi and other important points on the Main Island by steamers. Tadotsu is the junction for the line to Awa-Ikeda and also the northern terminus of the Sangū Electric Railway to Kotohira.

**Kwannonji** (34.9 m. from Takamatsu) is the northern terminus of the highway joining the Inland Sea coast with Awa-Ikeda on the Tokushima line and Kōchi on the south coast of Shikoku. There is a motor-bus service to Awa-Ikeda (2 hrs. 30 min.) and Kōchi (6 hrs.). The **Kotohiki Park**, 1 m. north-west of the station, is on the seashore, where, on fine sandy soil, stand hundreds of fantastic pines with roots uplifted, some of them several feet from the ground. The **Kotohiki Hachiman Shrine** on a hill in the park commands some beautiful views.

**Niihama** (63.8 m. from Takamatsu) is the port for the **Besshi copper mine**, operated by the Sumitomo Gōshi Kaisha. A light railway connects the town of Niihama with the mine.

The Besshi copper mine is one of the oldest in Japan, having been opened in 1691. It lies 7.5 m. south of Niihama at a height of 4,290 ft. above sea level, and covers an area of 823 acres. More than 5,000 men are employed in it, and the annual output of copper is valued at ¥11,000,000, besides ¥1,200,000 worth of gold, and ¥700,000 worth of silver.

**Iyo-Saijō** (70.8 m. from Takamatsu) is the gathering place for pilgrims to the **Ishizuchi-jinsha**, which stands about 20 m. to the south-west half-way up Ishizuchi-san (6,340 ft.). A motor-bus is available in summer to Kurokawa at the foot of the mountain (about 9 m.). The ascent is exceedingly difficult, chains being fixed at several places for the convenience of climbers, but the labour is amply repaid by the magnificent view from the top. The **Omogo Valley** (see p. 418) may be reached from Ishizuchi (about 5 m.).

**Imabari** (89.8 m. from Takamatsu) is a busy trade port of 43,700 inhabitants. It has regular steamship connections with Kōbe, Ōsaka, Moji, and Beppu, as well as Ujina, and Onomichi across the Inland Sea, and is the centre of the cotton-flannel industry. The principal places of interest are **Fukiage Park**, situated in the southern part of the city on the old castle grounds, and the **Ōyamazumi-jinsha** at Miyaura on the island of Ōmishima, the largest of the islands lying off the Takanawa Peninsula on which Imabari is situated. A regular steamship service is maintained between the island and Imabari. The shrine was established in 1378 and contains a number of antiquities, including a quantity of ancient armour. Some splendid camphor-trees grow in the precincts.

**Iyo-Hōjō** (109.7 m. from Takamatsu) is the station for **Kashima**, a small island close to the coast, noted for its sacred deer, which attract many visitors.



**Mitsuham**a (118.2 m. from Takamatsu) is the port of Matsuyama, to which it is connected by an electric tramway.

The prosperity of the town has been waning somewhat on account of the rivalry of **Takahama**, another port of Matsuyama, situated a short distance to the north-east, which affords better facilities for anchorage.

**Matsuyama** (120.6 m. from Takamatsu) is one of the principal cities of Shikoku, with a population of 82,500. The Iyo Railway, a private line, runs from the city to Takahama, Dōgo, Yokogawara, Morimatsu, and Gunchū. A large number of Russian prisoners were interned at Matsuyama during the Russo-Japanese war of 1904-5. Inns: Kidoya, Suehiro, Kōchiya. **Matsuyama Park** occupies practically the whole site of the old castle, including the entire slope of Katsu-yama, a picturesque hill rising in the centre of the city. The hill, save for a small portion at the top, is densely wooded. From the tea-houses on the top a wide view of the surrounding country can be obtained. **Matsuyama Castle** is one of the best preserved in Japan, and is approached by four gates and enclosures. The main tower is a three-storied spacious building, the greater part of which is used as a museum, where are exhibited old palanquins, armour, swords, etc. formerly belonging to the daimyō of Matsuyama.

**Dōgo Spa**, 1.5 m. to the north-east of Matsuyama, is one of the oldest in Japan and is reached by an electric tramway in 30 min. It lies on the slope of a hill, and has three hot springs, Kami-no-yu, Yōjō-yu, and Tama-no-yu, all in public bath-houses maintained by the town authorities. The water is alkaline, transparent, colourless and tasteless, with a temperature of 80° to 115° F. **Dōgo Park**, to the south of the town, occupies the site of an ancient castle constructed in 1335 and is noted for its cherry-blossoms.

The principal inns, out of the 100 or more, are the Funaya, Dōgo Hotel, Yamatoya, and Iwaiya.

The **Omogo Valley**, situated on the upper reaches of the River Omogo, lies about 32.5 m. south-east of Matsuyama and can be reached by motor-bus to Tochiyara (3 hrs.), where the valley begins. The scenic beauties of the valley consist of blue meandering streams, strangely shaped rocks and narrow ravines. The valley runs for 11 m. from Tochiyara to Goraikō-no-taki, via Kamehara. The valley is specially noted for its autumn tints.

**Uwajima and Vicinity.**—The Yosan line does not at present go farther than Iyo-Kawinada, the other parts of the west side of the island being reached by motor-buses. From Matsuyama to Uwajima, the next principal town on the coast, is about 70 m., which takes 5 hrs. 30 min. by motor-bus.

There is also a steamship service to Uwajima from Takahama, the time taken being 12 hrs. The distance between Matsuyama and Kōchi on the Pacific coast, via Kuma, Ochi, and Sagawa, about 80 m., is covered by a regular bus service in 7 hrs. **Nagahama** is the terminus for the Ehime Railway to Uchiko (17.4 m.) via Ōzu, which is noted for its manufacture of native paper. **Yawatahata** (9.4 m. west of Ōzu) does a large business with the opposite coast of Kyūshū. It is known for its large production of dried bonito. **Uwajima** (20 m. from Ōzu, 25 m. by sea from Yawatahata) is reached by motor-bus both from Ōzu and Matsuyama, and is a port of call for nearly all the steamship lines running between Kyūshū and other parts of Japan. It has 44,300 inhabitants. The Uwajima line runs from here to Yoshino (15.9 m.).

#### **Tadotsu to Awa-Ikeda.**

The branch railway to Awa-Ikeda (47.2 m.) starts from Tadotsu on the Yosan line and at Awa-Ikeda it connects with the Tokushima line.

**Zentsūji** (23.8 m. from Takamatsu and 3.7 from Tadotsu) is famous as the birthplace of Kōbō-Daishi, the great founder of the Shingon sect of Buddhism. It is the headquarters of the 11th Army Division.

The **Zentsū-ji Temple**, just west of the station, is the birthplace of Kōbō-Daishi, as the ground, upon which the temple now stands, is said to have been occupied by Zentsū, the father of the great priest. The temple building, founded by Kōbō-Daishi himself in 709, but reconstructed in the 17th century, contains an image of Shaka-Nyorai in the centre, with ten minor images to the right and left. On the western side of the temple stands the five-storied pagoda, 150 ft. in height, constructed by Kōbō-Daishi and rebuilt in 1882. The Kondō that stands to the north-west of the pagoda was erected in the 14th century on the site of the original and contains a wooden image of Yakushi-Nyorai, 16 ft. high. The treasure-hall to the rear of the temple contains a number of antiquities, including the productions of Kōbō-Daishi and articles donated by Emperors. The two camphor-trees in the outer part of the grounds are said to have been growing there when Kōbō-Daishi built the temple more than 1,200 years ago.

**Kotohira** (27.1 m. from Takamatsu and 7 m. from Tadotsu) is famous for its shrine, popularly known as Kōmpirasan. It is the terminus of the Kotohira Sangū Railway from Tadotsu, of the Kotohira Kyūkō Electric Railway from Sakaide, and of the Kotohira Electric Railway from Takamatsu. Inns: Kotohira-kadan, Toraya, and Sakuraya.



**Kotohira-gū**, 1.3 m. to the west of the station, is approached by a long flight of granite stone steps leading up the grounds, which lie midway up Kotohira Hill. The shrine is one of the most popular in the country, and ranks only after the Great Shrines of Ise in the number of visitors. The god worshipped at this shrine is believed to protect seafarers and voyagers. The present buildings were all reconstructed in 1878.

Entrance to the precincts is through the Great Gate (Daimon), inside which is the Treasure-Hall (Hōmotsukan), amidst a small grove of cherry-trees. Another climb of 20 min. brings one to the shrine office. The path to the left here leads to the Tea Hall (Chadokoro). Then follows another long and tedious climb, half-way up which there stands the Rising Sun Shrine (Asahisha), in which there are carvings of men, animals, birds, flowers, etc., representing the finest workmanship of the Tempō era (1830-1844). The main shrine grounds contain the main shrine, votive-picture hall, music-hall and two sacred treasure-houses. The Holy of Holies (Okunōin) is half-an-hour's walk further on. The entire grounds are densely wooded with cryptomeria, pine, camphor, and other old trees. The ascent to the shrine takes about 1 hr.

**Awa-Ikeda** (see p. 421) is connected with Kōchi (about 52 m.) by a highway, the distance between the two places being covered by motor-bus in 4 hrs. 30 min.

#### **Tokushima to Awa-Ikeda.**

The Tokushima main line between Tokushima and Minawa (55.6 m.) and the Komatsushima line between Tokushima and Komatsushima (6.9 m.) run through trains in connection with the steamers from Ōsaka and Kōbe and joint railway and steamship tickets are sold at the important railway stations of the Government Railways and also at the offices of the steamship companies concerned, both on the mainland and in Shikoku. There are nine through trains daily both ways between Komatsushima and Awa-Ikeda.

**Komatsushima** (7 m. from Tokushima) is a popular port of arrival in Shikoku from Ōsaka and Kōbe.

**Tokushima** is the most prosperous city in Shikoku and has a population of 90,600. Its principal manufactures are cotton fabrics, including the well-known *Awa-chijimi* or cotton crêpe. Inns: Shimagen, Hirakamerō, Tsurukamerō.

**Tokushima Park** is on the site of the old castle grounds in the centre of the city. The castle buildings, except the Washinomom gate, were completely destroyed at the time

of the Restoration (1868). The buildings in the park comprise two halls, a memorial monument, a commercial museum, zoological gardens and municipal library. At the northern foot of the hill, on which the castle formerly stood, there have been discovered some shell-mounds, said to have been left there by prehistoric cave-dwellers.

**Ōtakiyama Park** (Bisan Park) is to the south-west of the station, on the eastern slope of Ōtaki-yama, at the foot of which stands a Shintō shrine. On the slope are a three-storied pagoda, a bronze statue of the Emperor Jimmu and the Shintō shrines of Fudō-son and Gion.

**Awa-no-Naruto** ("Roaring Gateway of Awa") is the name given to the narrow channel which separates the island of Awaji from Shikoku and thus connects the Inland Sea with the Pacific Ocean. The channel is only a mile wide and the tide rushes in with a tremendous force, especially at the time of the spring tides, the velocity of the water being some twelve or thirteen knots an hour, and sometimes as much as sixteen knots. The channel is divided by rocks, which add to the wildness of the water. The best place from which to witness the whirlpools that are formed in the channel is from the island of Ōke-jima, off the town of Muya, between which and Tokushima there is a light railway and a service of motor-buses (40 min.). There is a ferry service from Muya to Ōke-jima, and a motor bus conveys visitors from the landing-place (Tosadomari) nearly to the top of the island in 15 min.

**Muya** (12.2 m. from Tokushima) is known for its salt-fields. It is connected with Furukawa (9.3 m.) by the Awa light railway, which has a branch from Ikeya to Kajiyahara (8.3 m.).

**Kawada** (28.1 m. from Komatsushima) is famous for its pillars, 40 to 50 ft. high, formed out of the weathering of the rocks.

**Anabuki** (30.9 m. from Komatsushima) is where the highway starts to Takamatsu (33.5 m., motor-bus available).

The **Shionoe Spa** lies about 13 m. along the highway (motor-bus available). Inn: Katoku. **Yamasaki**, a village near Shionoe Spa, is the usual starting point for the ascent of Mt. Tsurugi (6,452 ft.), the highest mountain in Shikoku. (See p. 422.)

**Awa-Ikeda** (52.9 m. from Komatsushima) is the station for **Ōboke** and **Koboke**, two scenic rock formations on the upper reaches of the River Yoshino, which can be reached by motor-bus from Awa-Ikeda (10 m.). The scenery extends along the river for over 5 m. between Shirakawaguchi and Samnyō and is best seen from a boat, which can be hired



during the spring and autumn months when the scenery is finest.

The *Iyakei Valley* is a scenic spot on the River Iya, an affluent of the River Yoshino, between Deai (10 m. south of Awa-Ikeda) and Sugeoi, a distance of approximately 28 m., where the banks of the river form two gigantic walls of rugged rocks, covered with maple-trees, which form a marvellous scene in autumn. In order to maintain connection with the outer world the people in the district built over the river a number of suspension bridges formed of the branches of the wild vine. Only one of these natural bridges now remains, the Zentoku Kazura-bashi ("Vine-bridge of Zentoku"), 150 ft. long and 50 ft. high, the others having all been replaced by wooden suspension bridges. The dwellers in this district are said to be descendants of the Taira clan (12th century), and to have preserved their peculiar dialect and customs. From Sugeoi a steep pathway leads to the foot of Mt. Tsurugi.

A good itinerary would be to go to Deai by motor-bus from Ikeda and then walk to Ochiai (25 m.), where the night would be spent. On the following day the walk would be continued to Sugeoi (2.5 m.) and then back to Ichiu via Ochiai, returning to Ikeda by motor-bus. This itinerary, however, is only suitable for a sturdy walker. A one-day trip by motor-bus from Ikeda to Kyōjō near Ochiai (3 hrs. 30 min.) would be sufficient to cover the best part of the sight.

#### Ascent of Mt. Tsurugi.

Mt. Tsurugi (6,452 ft.) is the highest mountain in the island of Shikoku, and the grandeur of the views from its summit is excelled by few other mountains in Japan.

The ascent may be made from Anabuki, Yamase or Sadamitsu Stations on the Tokushima line. The paths from Anabuki and Yamase meet at Mitsuki, 13 m. from Yamase and 15 m. from Anabuki. Between Taniguchi, which is 7.5 m. south of Mitsuki, and Anabuki Station there is a motor-bus line, and another 5 m. from Taniguchi will bring one to Misosogibashi at the foot of Mt. Tsurugi. The distance to the top of the mountain from here is about 5.5 m.

The ascent up a rather steep pathway from Misosogibashi for about 1.2 m. will bring one to the temple of Ryūkyō-ji, a short distance above which lies a picturesque lake and a Shintō shrine. There are several spacious prayer-halls by the side of the lake, where accommodation for the night may be obtained. The annual festival of the

shrine is on July 17th, when several thousand pilgrims, clothed in white, assemble.

The ascent from Sadamitsu Station is via Fubukū (20.5 m.), which lies at the foot of the mountain. From Sadamitsu to Komi (13 m.) there is a motor-bus service, but the distance between Komi and Fubukū (7.5 m.) must be covered on foot. A climb of 4.3 m. from the foot of the mountain leads to Taiken Shrine, close to which there are located prayer-halls, where the night may be spent. From the shrine to the summit is 2.5 m. Inns: Kawai, — Kadoya, Tamura; Taniguchi, — Miyamae; Komi, — Hashimoto, Fujimoto; Sugaise, — Yachiyo, Midoriya; Kawachi, — Tai-shōrō.

*Kenkyō* is the general name for the scenic gorge along that part of the Anabuki route to Mt. Tsurugi, which runs parallel to the River Anabuki. It extends for more than 20 m. between Miyanouchi and Taniguchi. The 8 m. from Miyanouchi to Katagihara is known as Shō (Minor)-*Kenkyō* and the 13 m. between Mitsuki and Taniguchi is called Dai (Greater)-*Kenkyō*. The best season to visit the place is in October and November, when the entire district is ablaze with autumn tints. On foot the journey would require two days, but using the motor-bus service it can be easily completed in one day. For inn accommodation, motor-bus service, etc. see "Ascent of Mt. Tsurugi" above.

A short itinerary for a combined visit to *Kenkyō* and *Iyakei* and ascent of Mt. Tsurugi would be as follows:— 1st day.—From Anabuki Station to Mitsuki by motor-bus, getting a general view of the Shō-*Kenkyō* from the bus windows, and spending the night at Lake Fujino on the side of the mountain, after covering the sights of Dai-*Kenkyō* on foot. 2nd day.—Ascent of Mt. Tsurugi from Lake Fujino and descent on the west side to Ochiai, where another night would be spent. 3rd day.—Walk to Deai (see p. 422), seeing the sights of *Iyakei* en route, and then by motor-bus to Ikeda. This is an itinerary for a robust pedestrian. A guide is necessary. The best time to attempt this itinerary would be the autumn, although other seasons are inviting.

#### Kōchi to Susaki and Ōsugi.

The Kōchi line is at present only open to traffic between Susaki and Ōsugi (50.5 m.).

*Susaki* is a well-sheltered port, which affords safe anchorage to large vessels. It is known as a centre for the collection and distribution of the native paper produced in the district.



**Kōchi** (26.3 m. from Susaki) is the seat of the local government and has a population of 97,000. The city is protected by mountains on the east and north and lies at the northern end of Urato Bay. Kōchi is known for the large quantities of marine products, the chief item being the dried bonito (*katsuobushi*) considered the best of its kind throughout Japan. Inns: Doi-shinkan, Jōseikan, Emmeiken.

Steamers ply to Kōchi from Ōsaka and Kōbe (16 hrs.) and there are also local steamship services between Kōchi and Hososhima (Kyūshū), via Susaki, Kure, Suga, Shimoda, Sukumo, etc. From Susaki small steamers ply regularly to Ōsaka, via Kōchi, Kannoura, etc.

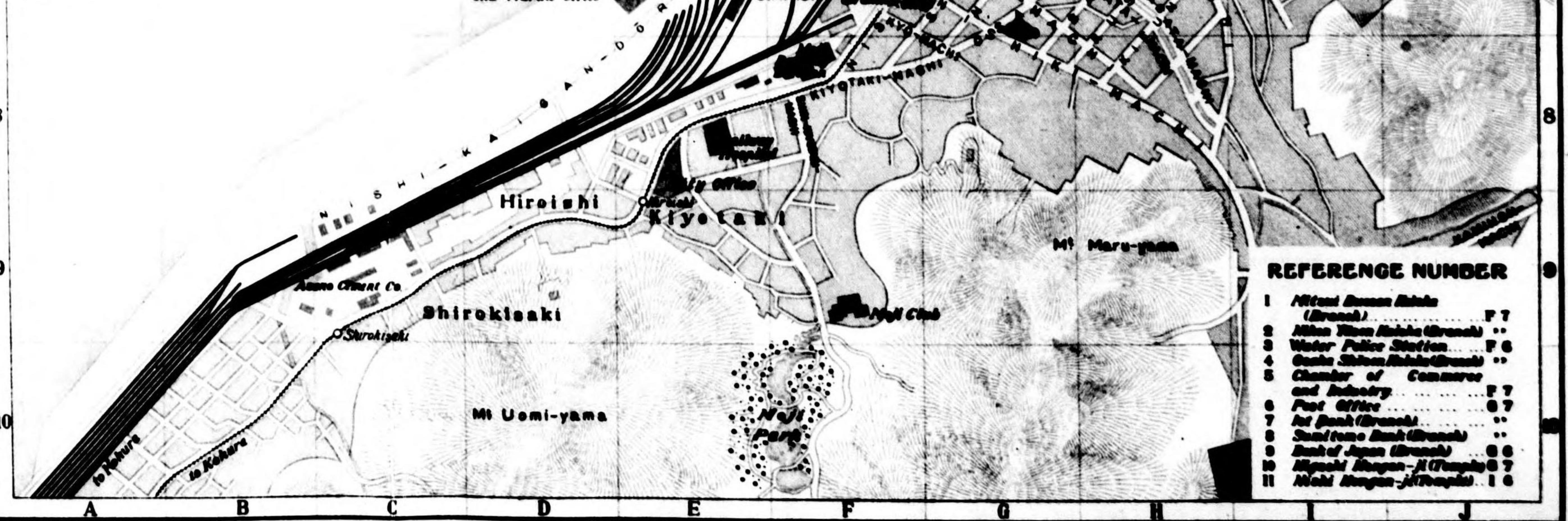
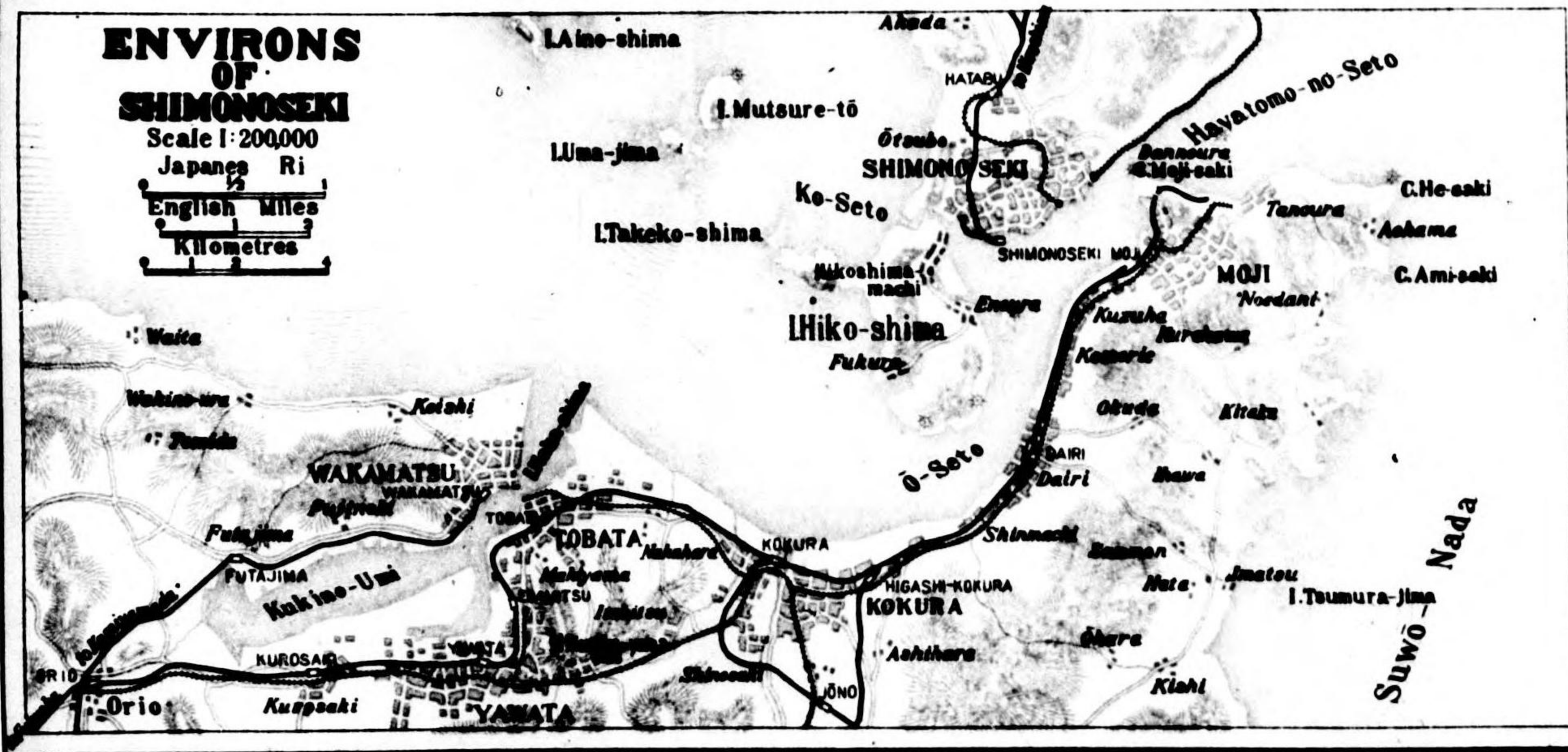
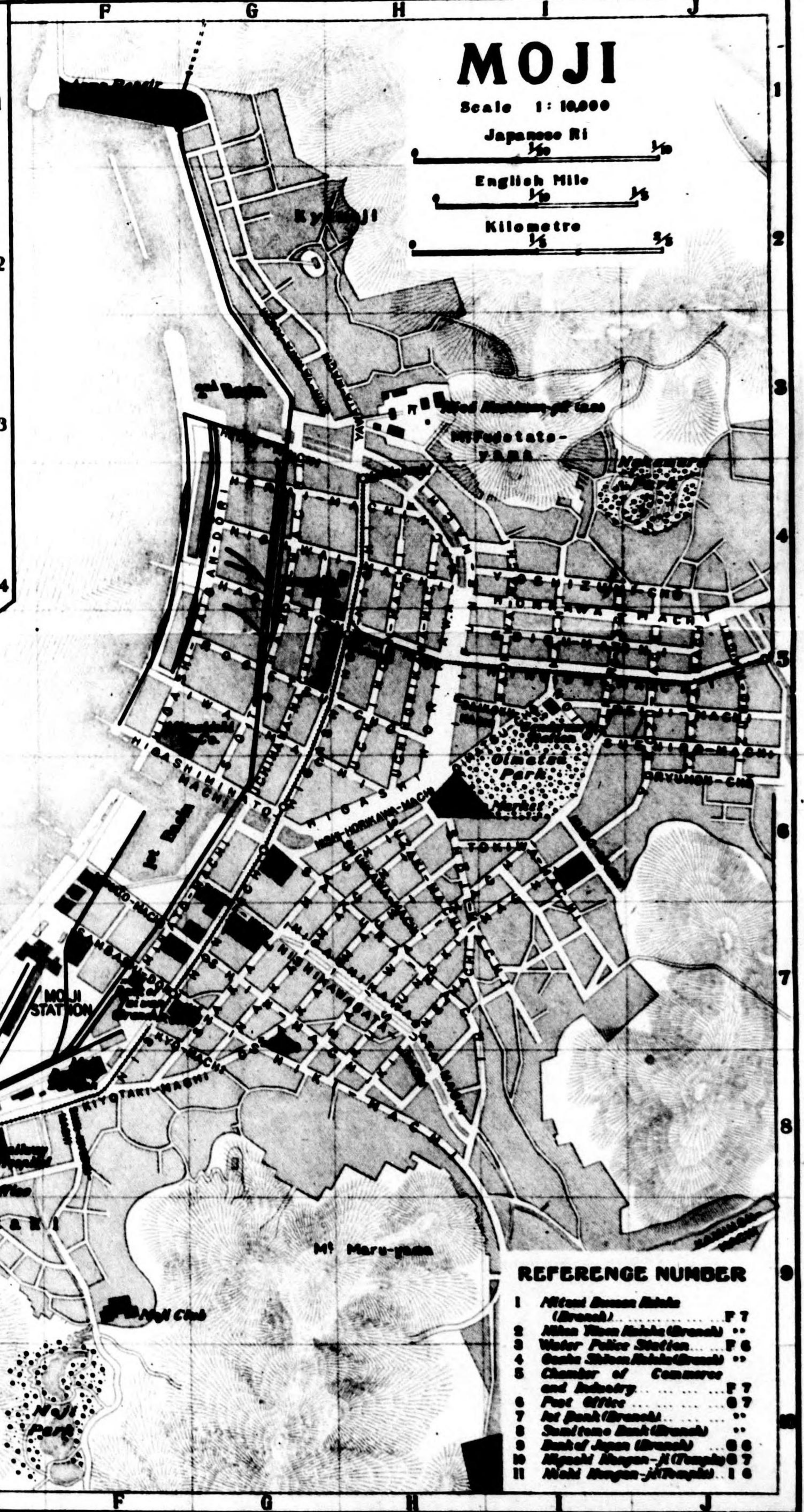
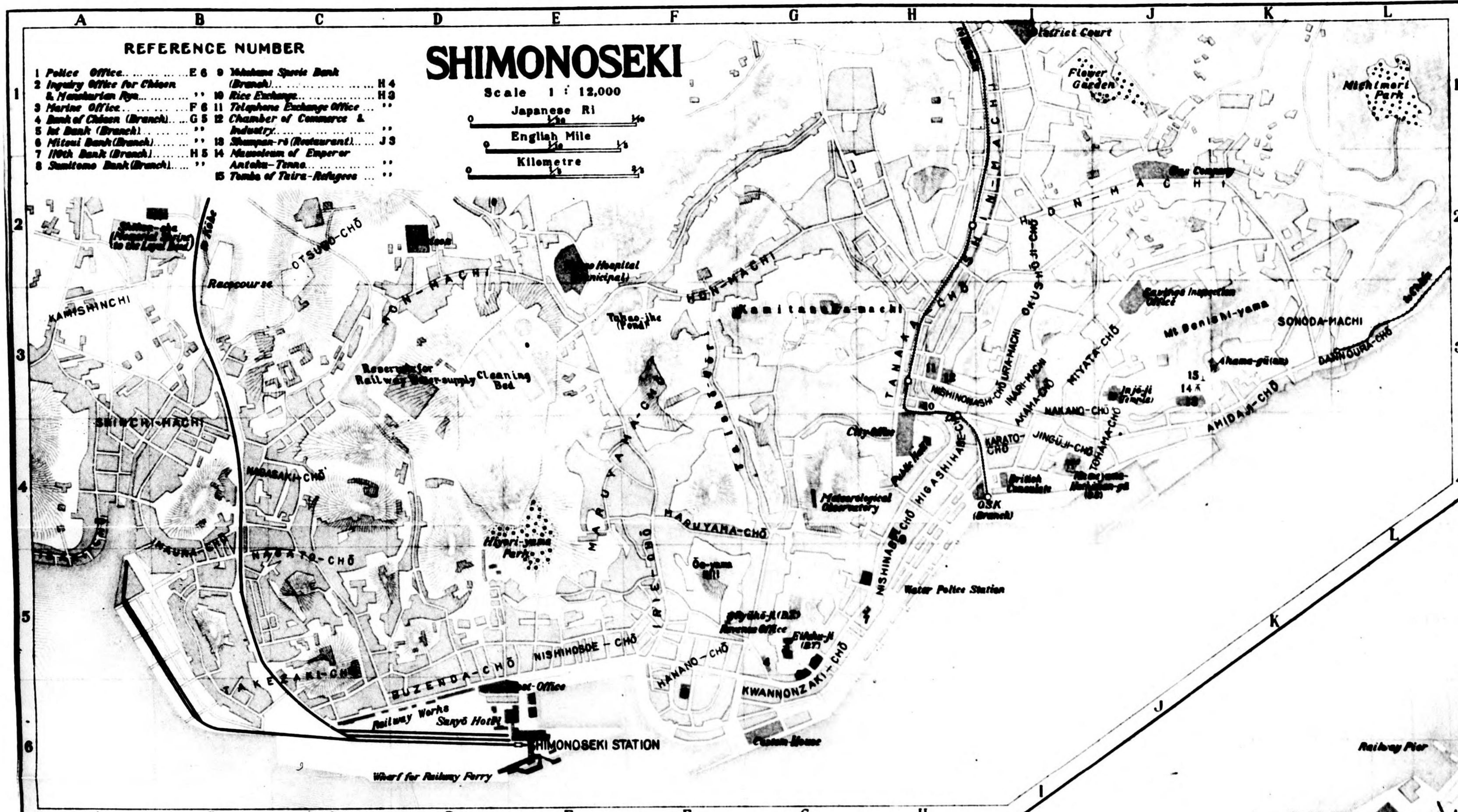
The **Castle** has been destroyed, the only portion remaining being a three-storied tower. **Kōchi Park** occupies the greater part of the castle grounds. The shrine to the east of the old castle gate (Otemon) is called the Fujinami-jinsha. **Gyūkō** is the name of a picturesque bay lying at the mouth of the River Fushida, north-east of Kōchi City. The **Godaisan Park**, on the east side of the bay (tramway available), gives a good view of the bay and the city. **Urato** is the port of Kōchi, and is situated at the entrance of the bay. Among many scenic spots in the vicinity the most noted is Katsura beach, a 5 m. coast line fringed with fantastic rocks and reefs (boat available).

The **Muroto Promontory** (56.5 m. from Kōchi, motor-bus available) can be reached from Aki (30 m.), the terminus of the Kōchi Railway. The promontory is 3 m. long and has a lighthouse, the foremost in Japan, with a radius of 30 m. Near the lighthouse is the **Hotsumizaki Temple** (also called Tōji), founded by Kōbō-Daishi, of whom there are many relics in the vicinity. On the promontory grow various tropical plants which are under government protection. Muroto has become very popular lately as a summer resort.

#### **Takamatsu to Hiketa.**

The railway from Takamatsu to Hiketa (28 m.) is called the Kōtoku line. There are few places of interest along it, although some good seascapes can be enjoyed. **Shido-machi**, to which there is also an electric tramway from Takamatsu, is the seat of the **Shido-ji**, a famous temple of the Shingon sect, which dates from the 17th century. Farther along it **Sanuki-Tsuda**, a fishing village, near which, on the shore, **Kotobayashi Park** (or **Kinrin Park**) has been laid out, with some fine pine-trees. **Hiketa**, the present terminus of the line, has some excellent views of the islands of the Inland Sea from the local park, which is situated near the station.





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425



## Route 42. Moji to Kagoshima.

The Kagoshima main line runs from Moji to Kagoshima (248.5 m.), via Yatsushiro, Sendaimachi and Ijūin. Five through trains are run daily, including two expresses, which take 8 hrs. 20 min. Travellers going to Beppu and Aso, Nagasaki and Unzen and to the direction of Kirishima on other than through trains must change cars at Kokura, Tosu, Kumamoto or Yatsushiro respectively.

## Moji.

Moji, situated at the north-eastern extremity of Kyūshū, is opposite Shimonoseki, across the Shimonoseki Straits. It enjoys considerable prosperity as the busiest trading port on Kyūshū. Inns: Kawau, Ishida, Kogabun.

Moji was known in early times as Mojigaseki and was fortified in the 12th century by the Taira clan when they were fleeing before the rival clan of the Minamoto, before they were exterminated in the decisive battle of Dannoura near Shimonoseki (1185). During the Tokugawa Shōgunate the place was an insignificant fishing village, and only rose to importance in 1887, when it became the terminus for the Kyūshū Railway. The town grew rapidly after it was thrown open to foreign trade in 1899, and its prosperity was greatly stimulated by the transportation operations of the wars of 1894-5, 1900, and 1904-5. The expansion of the coal-mining industry in Kyūshū also assisted in its growth, and now it has scores of factories and all the characteristics of a large manufacturing city. Pop. 108,100.

All the railways in Kyūshū have their northern termini at Moji, so that all parts of the island can be reached from Moji Station. Near the station stands the Moji Railway Division to manage the railways in these parts of the country. There are a number of steamship lines which make Moji a port of call, and there is frequent communication with Shimonoseki by a ferry service (15 min.).

Coal was once a principal export of Moji, but recently the coal export trade has largely passed to Wakamatsu, to the west of Moji. The export trade of Moji in 1930 amounted to ¥43,753,000 and the imports to ¥60,922,000.

The **Mekari-jinsha** at the foot of the old Castle Hill (Shiro-yama), about 1 m. from the station, is said to have been founded by the Empress Jingū on her return from the conquest of Korea. There is a good view from the shrine. There is another Shinto shrine, **Kōsō Hachiman-gū** (pl. H 3), near the station, where the helmet of the Empress



is deposited.

**Kazashi-yama Hill**, behind the city, also commands a fine view over the mountains. It is best reached from Moji Park near the station, by a fine promenade road to the top.

**Kokura** (7.3 m. from Moji) is the junction for the Nippō line to Kagoshima (287.1 m.) via Beppu, Miyakonojō, Hayato, and also for the Kokura Railway to Kamisocda (24.5 m.). Electric tram-cars and motor buses run to Moji. Population, 88,100. *Kokura-ori*, a thick cotton-cloth, is a well-known product of the city and neighbourhood.

**Tobata** (10.7 m. from Moji) is a port for the export of coal, with a population of 51,700. **Nakahama**, about 2 m. east of the station (tram available), is known as a good bathing place with a fine view.

**Yawata** (13.7 m. from Moji), with a population of 168,200, is famous as the seat of the Government Ironworks, founded in 1897 and now one of the largest in the Orient. Over 900,000 tons of iron are handled here every year and 20,000 workmen are employed. **Kawachi Reservoir**, 4 m. from Yawata (motor-car available), which occupies an extensive valley, 4 m. in circumference, is worth a visit.

**Orio** (19.4 m. from Moji) is the junction for **Wakamatsu** (6.6 m.), a busy port (pop. 57,300), from which there are large shipments of coal. Wakamatsu is also reached from Tobata by steam launch.

**Nōgata** (8.8 m. from Orio on the colliery line running south to Harada on the one hand and east to Yukuhashi on the other) is in the centre of the Chikuhō coal-fields.

The **Chikuhō coal-fields** comprise some 170 mines, which produce more than 47 per cent. of the total coal output of the country. They are contained in an area extending 20 to 32 m. from north to south and 10 to 17 m. from east to west, and the gross output is given as about 15,900,000 metric tons. The principal collieries are the Ōnoura, on a branch line from Katsuno Station on the Chikuhō line; the Shiogashira, which produces anthracite; the Shinnyū, north of Nōgata Station; the Meiji, between Kotake Station on the Chikuhō line and Nakaizumi Station on the Ita line; the Mitsui-Tagawa, not far from Gotōji and Ita on the Tagawa line; and the Futase, close to Iizuka and Kōbukuro on the Chikuhō line.

**Kashii** (43.9 m. from Moji) is the junction for Hakatawan Railway, a privately-owned colliery line to the port of Saitosaki (7.6 m.) on the one side and to Umi (7.8 m.) on the other. The coast near Kashii, where stands the Shintō shrine of **Kashii-no-miya**, is believed to be the place where the Empress Jingū embarked on her expedition to







Korea. **Umi-no-nakamichi**, also called **Nata-no-shirahama** ("Snowy Beach of Nata"), is a long sand-spit, covered with pine-trees, across the mouth of Hakata Bay.

**Najima** (1.5 m. south of Kashii) is noted for its petrified tree on the shore, traditionally said to be the mast of the junk on which the Empress Jingū went to Korea. An aerodrome of the Japan Air Transport Co. lies here.

#### Fukuoka (Hakata).

The city of Fukuoka (49.1 m. from Moji), with which is incorporated Hakata, has three stations, Hakozaki, Yoshizuka, and Hakata, the last being nearest to the city proper.

**Hotels and Inns.**—Kyōshintei (pl. H 4; 20 rooms, charges Y 4 up), Fukuoka Hotel, Sakaeya, Matsushimaya. **Restaurants:** European.—Kyōshintei (Nishi-Nakazu), Mikado (same); Japanese.—Tokiwa (Mizuchaya), Ichiriki (East Park), Fukumura (Higashi-Nakazu). *Mizutaki* (chicken cooked à la Fukuoka) is obtained at the Suigetsu, Toriu, Kinokuniya, etc.

Fukuoka is on the west side of the River Naka, while Hakata is on the east side. Hakata, formerly called Na-no-Otsu, was well known in ancient times as one of the three chief trading ports, the others being Bōnotsu (Kagoshima Pref.) and Anotsu (Mie Pref.). At the time of the Mongol invasions (1274 and 1281) the place was the scene of many fierce combats.

Kublai Khan made his first attempt to invade Japan in 1274, when his large army was driven off with considerable loss. In 1281 another attempt was made on a yet larger scale, but the Japanese were well prepared, a stone wall over 10 ft. high having been constructed along the coast for several miles. The Mongols were never able to pass this wall and finally their entire fleet was destroyed, only a few survivors returning to their homes to tell the story of the great disaster. A bronze statue of the Emperor Kameyama, who offered up prayers at Ise for the preservation of the Empire, stands in the East Park.

The city, which has a population of 228,300, is the capital of the Prefecture, and the most prosperous city in Kyūshū. Its principal industries are weaving and ceramics, the porcelain industry being founded by Koreans who settled in the town after the Japanese invasion of their country.

**Communications.**—Fukuoka is supplied with street tramways and motor-buses and is connected with Kurume by the Kyūshū Electric Railway (24.1 m.), with Karatsu by the Kita-kyūshū Railway (37.4 m.), and with Miyajidake by the Hakata-wan Railway (14.3 m.), the latter two lines running along the coast almost all the way and being much patronized by sightseers and holiday makers. There are daily steamship services to Fusan in Korea and to the island of Tsushima, besides launch services in the bay.



Regular daily air services are maintained with Ōsaka and Tōkyō on the one side and with Seoul and Heijō in Korea and Dairen on the other. The Japan Air Transport Co.'s office is in the Katakura Building in Kami-gofukumachi, where particulars of the services may be obtained.

#### Public Offices and Institutions.—

Among the principal public buildings are the Fukuoka Prefectural Office (Tenjin-chō, pl. G 4), Fukuoka City Office (Inaba-chō, pl. G 4), Fukuoka Mining Inspection Office (pl. F 4), Tobacco Monopoly Bureau (pl. J 4), Fukuoka Chamber of Commerce and Industry (pl. G 4), Fukuoka Products Museum (pl. G 4), 12th Infantry Brigade Headquarters (pl. E 3), etc.

The principal schools are the Kyūshū Imperial University (pl. L 1), consisting of Colleges of Medicine, Engineering, Agriculture, Law and Literature, and the Fukuoka Higher School (pl. C 4).

#### Places of Interest.

**East Park** (Higashi-kōen; pl. J 3) is an extensive pine-grove close to Yoshizuka Station. A monument in the park commemorates the Mongol invasion, and there are also bronze statues of the Emperor Kameyama and the priest Nichiren. The Medical College and Hospital of Kyūshū Imperial University stand in the park.

The **Hakozaki Hachiman-gū** (pl. K 2), close to Hakozaki Station, is a Shintō shrine established in the 16th century, and one of the three most noted Hachiman shrines in Japan, the other two being the Usa near Beppu and Iwashimizu near Kyōto. The two-storied gate was erected in 1592-1595, not a single iron nail being used in its construction.

**West Park** (Nishi-kōen; pl. E 1), at the north-western extremity of the city, commands a fine view of the bay and open sea. The castle, the site of which is passed on the way to the West Park, has been destroyed, only the inner citadel remaining. The grounds are occupied by military barracks.

**Keya-no-Ōto** is 5 m. north-west of Maebaru Station on the Kita-kyūshū Railway (motor-bus available), at the western end of Shima Peninsula, midway between Hakata and Karatsu. It is a huge rock projecting out of the sea, some 100 ft. high, formed entirely of basaltic columns in all sorts of positions but fitting closely together. On the north-east side is a grotto, which can be entered by boat for about 100 yards.

**Futsukaichi** (58.3 m. from Moji) is the station for the historic **Dazaifu** (2.5 m., motor-bus and tram-car available) and for the fashionable **Musashino Spa** (0.3 m. from the station; Inns: Enjukan, Daimarukan). The district is filled with associations with Sugawara Michizane, who was exiled to

Kyūshū in the 9th century. **Tempaizan**, a hill to the west of the spa, is said to have been resorted to by Michizane in order to offer prayers for the Emperor. Half-way up the hill is a waterfall and beside it a huge stone, all associated with Michizane's exile. A round trip to places of historic interest can be made by motor-bus in an hour.

**Sugawara Michizane** (845-903), commonly called *Tenjin*, was the greatest Chinese scholar of his time. After reaching the highest post in the Court at Kyōto he was degraded, through the intrigues of a rival, to the post of Vice-Governor General of Kyūshū, which was reserved for illustrious criminals. After reaching his place of exile he never left his residence, devoting himself to study. He was posthumously deified and is worshipped all over Japan as the God of Literature.

The **Dazaifu** and **Dazaifu-Temman-gū**, 2.5 m. north-east of the station, is under special government protection. It is approached through a large bronze *torii*, across a bridge and by a two-storied gate. In front of the shrine is a plum (*ume*)-tree, called *Tobi-ume*, supposed to have jumped (*tobi*) all the way from Kyōto to follow Michizane into exile, plum-blossoms being his favourite flower. The site of the former Dazaifu, or Office of the Governor-General of Kyūshū from the 6th to the 13th centuries, is a few minutes' walk to the north-west. Near by is a Buddhist temple, **Kwannon-ji**, which contains 19 images registered as national treasures. On the premises of the Governor-General's Office is the site of a tower, **Tofurō**, built for the entertainment of foreign (Korean) envoys in the reign of the Emperor Tenji (7th century). It measured 28 yards by 12 yards, as may be judged from the foundation stones (more than 70 in number) that still exist in the midst of farms.

**Tosu** (67.6 m. from Moji) is the junction for the Nagasaki line. (See Route 43.)

**Kurume** (72.6 m. from Moji) is the headquarters of the 12th Army Division and has a population of 83,000. The **Hida Plateau** is reached by motor-bus from Kurume in 2 hrs., or from Yoake, the terminus of the Kyūdai line (about 5 m.), or from Bungo-Mori on the Daitō line (about 17 m., bus available). The plateau is 15 sq. m. in area and one of the most picturesque in Japan. **Hida**, which is situated in the middle of the plateau, is renowned for its cormorant fishing.

**Funagoya** (81 m. from Moji) is a noted spa on the River Yabe. Inn: Higuchikan.

**Ōmura** (92.5 m. from Moji) owes its development to the Miike coal-fields close by. The city has a population of 97,300. There are steamship services to Shimabara and Kuchinotsu.

The **Miike Colliery**, the largest coal-field in Japan, oc-



cupies about 80,000 acres and employs 12,000 miners. The annual output is about 2,360,000 tons. Those wishing to visit the mine are requested to get permits at the Mitsui Colliery Head Office at Ōmuta.

#### **Kumamoto.**

Kumamoto (123.1 m. from Moji), with a population of 164,500, stands in an extensive plain, on the River Shira. To the north-west rises Mt. Kimbō (2,100 ft.) and farther away, towards the north-east, the famous volcano of Aso-san. The city was founded with the building of the castle at the end of the 16th century, and in feudal days was regarded as one of the greatest strongholds in all Japan.

Visitors to the northern section of the city, including the castle, should alight at Kami-Kumamoto Station. Tramways run from Kumamoto Station to Suizenji (2.4 m.) and another electric tramway runs from Kami-Kumamoto Station to Waifu (16.1 m.). Inns: Togiya, Wataya.

#### **Public Offices and Institutions.—**

Among the notable public buildings are the Kumamoto Prefectural Office (Minami-Sendanbata-chō; pl. D 3), Kumamoto City Office (Tedorihonchō; pl. C 4), Kumamoto Communications Bureau (pl. C 3), Kumamoto Revenue Inspection Office (pl. C 4), Tobacco Monopoly Bureau (pl. C 3), Kumamoto Chamber of Commerce and Industry (pl. C 3), Kumamoto Products Museum (pl. D 3), 6th Army Division Headquarters (pl. C 4), etc. The principal schools are the Kumamoto Medical College (pl. D 5), 5th Higher School (pl. F 1), Kumamoto Higher Technical School (pl. E, F 2), and Kumamoto Higher Pharmaceutical School (pl. D 4).

#### **Places of Interest.**

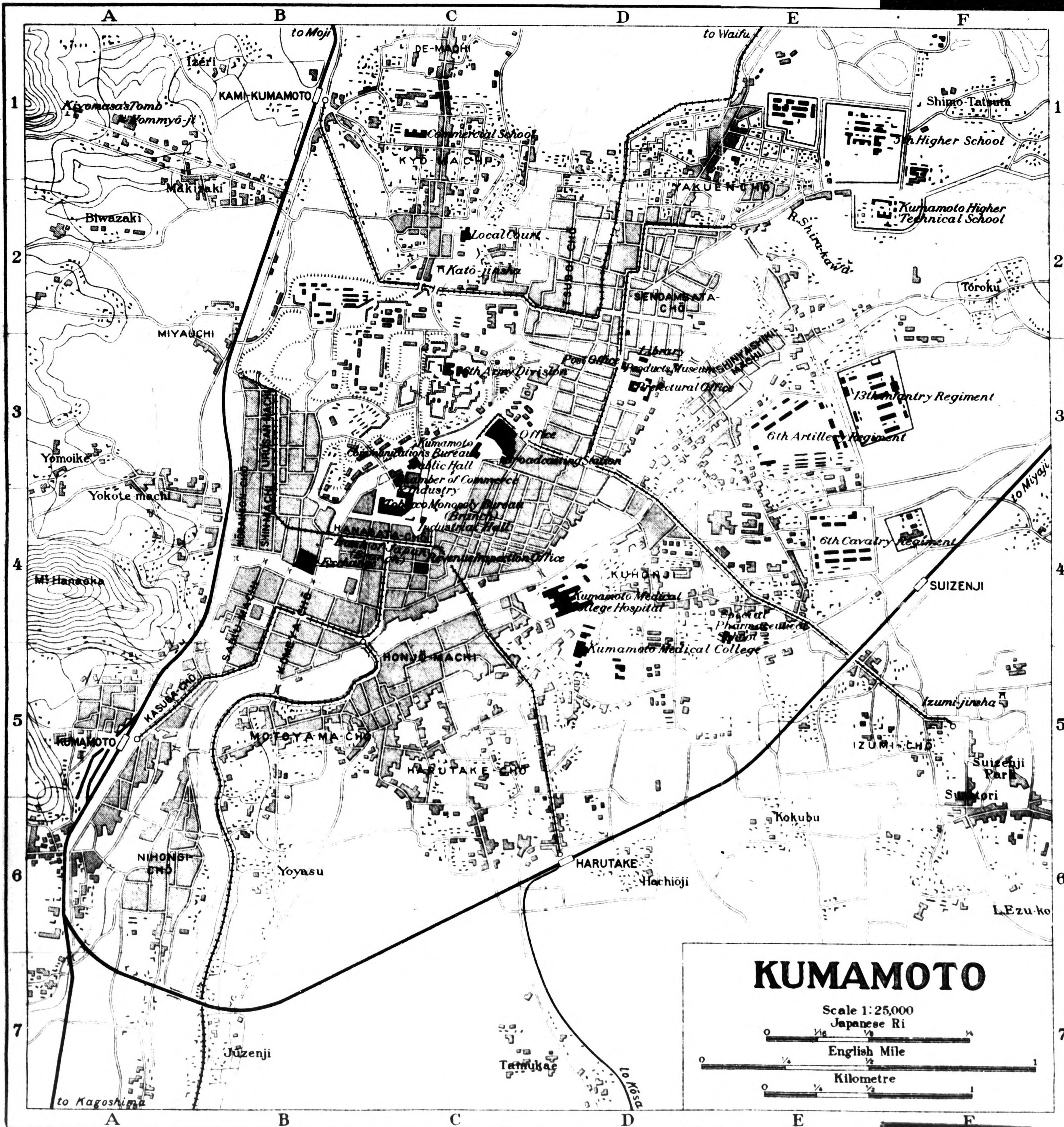
The Castle (pl. C 3) was built by Katō Kiyomasa and stood on a low hill called Chausu-yama in the western part of the city. It was besieged by Saigō Takamori at the time of the Satsuma Rebellion (1877), but the defenders were able to hold out for over 50 days till relief came, although a large part of the castle was destroyed in the siege. There now remain only the stone foundations and a few turrets. Part of the grounds is now occupied by the 6th Army Division.

The Katō-jinsha (pl. C 2), a Shintō shrine, dedicated to Katō Kiyomasa, stands immediately north of the castle.

The Hommyō-ji (pl. A 1), a Buddhist temple commonly known as the Seishōkō, close to Kami-Kumamoto Station, is famous as containing the tomb of Katō Kiyomasa. Among the temple treasures are many manuscripts and relics of Kiyomasa.

Hanaoka-yama (pl. A 4), a little distance north-west of Kumamoto Station, is noted as the hill from which the





# KUMAMOTO

Scale 1:25,000  
Japanese Ri

English Mile

Kilometre