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Cozad, Gertrude

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THE
ROMANCE OF KOBE.

BY
GERTRUDE COZAD

KOBE.
THE "JAPAN CHRONICLE" OFFICE
1918.

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In compiling this little booklet the author has made free use of the available Histories by Murdoch, Longford, Black, and others.

The local connections, legends and stories have been gleaned from many sources but special thanks are due to Mr. Fukuhara, the President of the Kobe Historical Society, who has given much time to supervising the booklet and has added many items of interest from his inexhaustible store.

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INTRODUCTION.

THE title "Romance of Kobe" may be somewhat misleading to many foreigners, who might naturally infer that it referred to the period in which the outside world wooed and won entrance into the life of the little nation which had so long lived behind closed doors. However, that most interesting period is only given somewhat briefly in the closing chapter of this book. A better title would be "Some Facts and Legends of Kobe of Yore." By Kobe we mean the whole region about the city of to-day, though in the period of which we write Kobe was only a fishing village near the city of Hyogo. Those who love Kobe sometimes resent the term "fishing village," and feel a little jealous of the many towns, far inferior to it, which have their castled hills linking them up with the glory of the days of old. A little study of legend and history, however, reveals the fact that back and forth through Kobe has passed the shuttle weaving the web of the history of Japan, and many im-

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portant events have impinged on this little neck of land, the gateway between the East and the West.

Authentic history in Japan may be said to have begun in the eighth century, though the art of writing was introduced three hundred years earlier, but there is a great mass of legend coming down from a much earlier period. This booklet is an attempt to gather such of these as touch upon Kobe and its vicinity.

The undertaking has been rendered difficult by the fact that there are many legends which have varying forms, and also by the fact that the higher critics are at work on these tales of old, and what one gleans from an apparently good source he will find challenged by another. With no claim therefore either to completeness or infallibility, but rather inviting suggestions, we venture to submit the following story of the days of old to the lovers of Kobe of to-day.

CONTENTS.

	PAGE.
I. IN THE BEGINNING.	1
Onogoro Shima—Prehistoric Man in this Region.	
II. JINGO KOGO LEGENDS 201-269	4
Mirume—Sumiyoshi Shrine—Tarumi Shrine —Mitsuishi—Kitakaze.	
III. GOSHIKI SŪKA, OR SENTSUBO ZUKA	11
Himuro Jinja (Ice-Cave Shrine)	
IV. THE GREAT TOMB AT NAKAMIYA	16
V. OTOMEZUKA AND MOTOMEZUKA	19
The Graves of the Maiden and Her Lovers : A Legend of the Fourth Century.	
VI. GEMPEI WARS	21
Kiyomori and His Mushroom Capital— Kiyomori's Contest with the God of the Sea—Gathering Shadows—Battle of Ichino- tani, 1184—Atsumori	
VII. GO DAIGO, THE FUGITIVE EMPEROR	31
Kusunoki Masashige—The Battle of the Minatogawa, July 3rd and 4th, 1336—Aka- matsu, the Traitor.	
VIII. TOPOGRAPHY	39
Wada Point—Minato River—Ikuta River— Localities and Nomenclature.	
IX. SHRINES AND TEMPLES.	45
X. KOBE CASTLES	55
XI. OPENING OF CLOSED DOORS	59
The Ikuta Affair—The Tokugawa Road— Conclusion.	

LIST OF ILLUSTRATIONS.

	PAGE
JINGO KOGO	5
KUSUNOKI MASASHIGE (Wooden Image Carved by his Son, Masatsura)	33
KUSUNOKI'S Farewell to his Son, Masatsura Kano. By Tannyu	36
IKUTA NO TORII.	65

THE ROMANCE OF KOBE.



CHAPTER I.

IN THE BEGINNING.

ONOGORO SHIMA.

To go back to the very beginning, to the southwest of Kobe we look out upon the Japanese Garden of Eden, the beautiful isle of Awaji, the first bit of earth to emerge from the great void and chaos, the child of the Japanese Creator and Creatrix, Isanagi and Isanami. According to the legend they were ordered by the other deities to "make, consolidate and give birth to the floating land." So they stood on the floating bridge of Heaven and thrusting down the spear of Heaven they found the ocean. As they drew back the spear the brine which dripped from its point was piled up and became the "Island of Onogoro." Having created the island the two deities descended and dwelt on it. Is our imagination equal to seeing that first pilgrimage depicted in the Nihongi? "They wished to become husband and wife, so they made Onogorojima the pillar of the centre of the land." Now the male deity turning to the left, and the female to the right, they went round the pillar of the land separately. When they met together on one side Isanami said, "How delightful! I have met with a lovely youth." Isanagi was displeased and said, "I am a man, and

by right should have spoken first. How is it that, on the contrary, thou, a woman, shouldst have been the first to speak? This is unlucky. Let us go round again!" Upon this the two deities repeated the circuit and, having met this time the male deity spoke first and said, "How delightful! I have met a lovely maiden." And thereupon they married and lived happily ever after, the first dwellers of this earth.

PREHISTORIC MAN IN THIS REGION.

At a date not long after the fabled founding of Rome, Jimmu Tenno in 660 proceeded on his conquering way to the north. With great difficulty they escaped the Naruto whirlpool in the passage between Awaji and Shikoku. Leaving the shores of Kobe on their left they proceeded to Yamato, on the opposite shore of the bay, and made their first settlement on the mainland. From there they looked across the bay in this direction, and so this locality came to be called Muko—Beyond, and to this day this country bears that name—Muko Gun.

There are many evidences that this region was at that time inhabited not by the Ainu, but by an earlier race of men. A great many stone implements, arrow-heads, and much pottery have been found especially in the region from Akashi to Kabutoyama. The pottery, moulded by hand, without the use of a potter's wheel, while crude in workmanship nevertheless is decorated in beautiful designs which are not found further north. Among many specimens of this earlier kind are found a very few somewhat similar to Ainu designs, indicating some intercourse between the two races.

Archæologists consider that these predecessors of the Ainu may have been here for five thousand years. The excessive number of things of this sort

found near Kabuto-yama would indicate that that was their great city or rendezvous. Many relics were also found in the valley just north of Isago-Yama (Maru Yama) at the Nunobiki Waterfall.

CHAPTER II.

JINGO KOGO LEGENDS 201—269.

Out of the mists of the past there emerges one figure, mystic, colossal, beneficent—said to be the birth patroness, or goddess of birth. Certainly she has given birth to more legends than any other person in the semi-mythical period of the history of Japan.

Most places, at least in central and western Japan, which lay any claim to antiquity, have their Jingo Kogo legends, but Kobe and vicinity have a goodly proportion of them.

Her history and the story of her conquest of Korea, "through the warlike virtues of her unborn son Ojin," later deified as Hachiman, the God of War, are not a part of this story. I will only say that she was the daughter of a Korean prince, who came to this country in search of a "red jewel," which doubtless is to be interpreted as a beautiful maiden, whom he of course found. Their daughter Jingo became a later wife of the Emperor Chuai, the son of the renowned Yamato Dake. Chuai was a man of great beauty, but of a retiring, artistic nature. Jingo Kogo conceived the idea of conquering Korea, and incited her consort to the enterprise. He, however, died before the departure from Kyushu, and she carried on the campaign with the aid

of her astute Minister, Prince Takeuchi of Kishiu, who was the power behind the throne during her sixty-eight years' regency and for five reigns following—a little matter of about three hundred



JINGO KOGO.

years! Ojin was born after her return, his birth being divinely delayed while his mother carried on the campaign. There are those who are sceptical enough to suggest that he was the son, not of Chuai,

but of Takeuchi, but passed off as the son of Chuai in order to secure the throne against the claims of the elder brothers by a previous wife.

Most of the famous shrines about Kobe claim to have been built by Jingo Kogo after her return from Korea.

MIRUME.

This word means Mountain, and the god of Mirume is the god of the mountains, with shrines in various places. This god favoured Jingo's expedition, and had a boat built for her at Kanzaki from the cryptomeria trees in the mountains near there. This divine boat, however, only proceeded as far as Tsushima, when it took offence and turned back, arriving off the coast of Itayado, west of Hyogo. There it was buried in the foothills on the south-western slope of Takatori-yama. Pedestrians descending Takatori on the western side will have noticed to the left of the road, on the way back to Nishidai, a dense growth of very old trees and a shrine called Narutake Myojin. This is where the boat was buried, and was the original Mirume shrine, afterwards removed to the present Mirume.

For hundreds of years after the Korean campaign eighty boats of tribute rice were brought annually to Osaka. After delivering the rice the emissaries were entertained at Mirume, the wine for the feast being furnished by the villagers of Kobe, the guardians of Ikuta shrine. This whole region was famous in those early days, as it is to-day, for its saké breweries.

It is said that some oranges were placed on top of the bags of tribute rice, and in this way orange culture was introduced from Korea.

SUMIYOSHI SHRINE.

The Sumiyoshi folk were the strong warlike race living on either side of the Shimonoseki Straits. It was principally with their aid that Jingo Kogo overcame the Koreans, and they returned with her to Sumiyoshi, where they settled and built their shrine. From the time of Nintoku (Ojin's son) 313-400, the capital was no longer in the mountains but by the seashore at Osaka; then a Sumiyoshi shrine was built at Sumiyoshi, just east of Osaka, which accounts for the two towns of the same name so near together.

Akashi, too, made its contribution to the Korean expedition. The meaning of Akashi is red stone, from the colour of the earth of a mountain five miles back of Akashi. The god of the remarkable twin mountains ten miles back of Akashi, Okoyama and Meko-yama, contributed this red earth to paint the boats and dye the sails and the garments of the sailors, so when the Koreans saw this incalculable fleet of red-winged creatures of the sea borne upon the backs of a shoal of fish, far up on their shores, they submitted without striking a blow.

TARUMI SHRINE.

Upon her return from Korea, Jingo Kogo passed through the Akashi Straits, and when off the coast of Tarumi encountered a great storm. She prayed to Tsui-no-Mikoto, the god of the sea, represented by a serpent. Her prayer was answered and so as a thank offering, she built the Tarumi shrine, Wada Tsui Jinja, or Kai Jinja, Sea Shrine, as it is now called. Between Shimonoseki and Osaka there are 22 shrines built to the Sea God by Jingo Kogo.

MITSUISHI.

She continued her voyage and when she came opposite Wada Point, in those days called Wada-no-Tomari, her boat suddenly turned round and round. Perceiving that she was under the spell of divine forces she landed and found three gods awaiting her. Each one gave her a stone, representative of the divinity, and designated a place in which he would be worshipped. Mitsuishi Jinja at Wada exists to-day in proof of this ghostly visit. These gods, the patrons of the Korean expedition were Amaterasu Mikami, who chose Hirota, between Nishinomiya and Bismarck Hill, as the place for her shrine; Koto Shiro Nushi-no-Kami, the grandson of Susa-no-O-Kami (whose rough attentions so offended his sister Amaterasu). He demanded a shrine at Nagata where he might retire and raise chickens and doves. To-day the descendants of those doves and chickens at Nagata shrine, at the foot of Takatori, seem to be the monarchs of all they survey. The third god was Waka Hirume Muchi-no-Kami, who chose Ikuta as the place for her worship. Ikuta shrine, with its eight subsidiary shrines, Ichi-no-Miya, Ni-no-miya, etc., is the most important shrine in Kobe, and many legends have grown up about it, some of which are given in a later chapter. The close connection of these three shrines is proved by the fact that their great festivals were held on consecutive days, the 18th, 19th, and 20th September. On the 18th the Mikoshi, or Festival Car, of Hirota was brought up by boat from Nishinomiya to Mitsuishi Jinja, and on the 18th the Ikuta, and on the 20th the Nagata Mikoshi were brought there.

KITAKAZE.

Another Jingo Kogo legend is that connected with an old family, the 99th generation of which still lives in Hyogo; the sombre dignified house can be seen on Kajiya-cho, the road along which the Hyogo electric-line passes. The story is that when Jingo Kogo went to Korea she stayed one night at this house and was delectably entertained with a shrimp and crab dinner, and that on her return, after meeting the three divinities with their three-stones, she went there again and gave her host her seal and the stirrups she used in the Korean campaign. These have been preserved as precious heir-looms in the family.

Later in the 14th century, after the successive falls of the Taira, the Minamoto, and the Hojo families, when the Emperor Go Daigo, with the aid of the famous patriots Kusunoki Masashige and Nitta Yoshisada, was trying to assert his sole sovereignty against Ashikaga, this family once more gave the signal service which won for them the name they have since borne—Kitakaze. On a dark and stormy night, with the north wind blowing a gale, the Ashikaga boats were in the harbour waiting for the storm to abate to attack Nitta's forces, but their design was for the time being frustrated by this man, who, in spite of the terrific north wind, made his way out and set fire to the Ashikaga ships. His name was changed to Kitakaze or North Wind, in recognition of this service. Once more, in recent times, it was through the enterprise and mercantile adventures of this family that the Government became aware of the value of the Hokkaido and declined to yield to the very seductive offer of Russia to buy it.

South-east of Takatori station is the village of Komagahayashi-mura. Koma is an old name for Korea, and this is said to be a village where Jingo Kogo placed the Koreans whom she brought back with her.

An old man from the Kobe district, famous for his weather predictions, was taken on the Korean expedition. He was asked to predict the weather as the fleet started from Kyushu, but his reply was, "How can I predict weather when I can't see Maya?"

CHAPTER III.

GOSHIKI SUKA, OR SENTSUBO ZUKA.

The word "Zuka" meaning mound, is usually used for burial mounds, though it may refer to any artificial mound. (Mounds made to mark boundaries have charcoal buried in them, since this material will not decay). Burial mounds are of two kinds, the gouri-shaped mound, for two interments, both mounds being of equal size and round at both ends, and "kuruma" mounds. The latter belong to the age of Ojin Tenno and Nintoku Tenno. It is similar to a gourd in shape, only the part where the grave is being large and round; the smaller part is flattened and square at the front, while on either side are two smaller mounds which give it the name "karuma mound."

At Goshiki-hama, on the electric tramline between Tarumi and Maiko, is a very remarkable mound which is a puzzle to archaeologists. It is called Goshiki Zuka or Sentsubo Zuka, and has popularly been supposed to be the tumulus of Emperor Chuai, though now the higher critics think it is more likely he would have been buried in Yamato.

It is called Sentsubo Zuka, the "Mound of a Thousand Urns," because on the top of the larger part there was a large urn, while round the base of it there were a thousand smaller urns, each con-

nected with the upper urn by aqueducts. Probably these urns were for flowers and were supplied with running water from the hills above. Many fragments of them have been picked up even in recent times, and *ningyo* (the clay images buried in lieu of living sacrifices) have been taken from the mound. The name Goshiki Zuka is due to the fact that the uniform stones, six or eight inches in diameter, with which the whole mountain is covered, are from Goshiki-hama in Awaji. The stones of that region are very beautiful and many toned, so they are called five-colour stones. (The tumulus of the late Empress at Momoyama is covered with similar *goshiki-ishi*.)

Such is the mound as we see it to-day, the sea thousand years ago, and we can imagine the beauty sparkling through the pine trees as it did two of the place in its pristine glory. However, whose grave it is is a secret lost in the far-away days of prehistoric Japan. One theory is that it is the grave of the Lord of Akashi when Akashi was not a small county as now, but a considerable country with its capital at Oko-yama and Muko-yama, the abode of the god who revealed the "Magic red" to Jingo Kogo. This mound, however, is more pretentious than the tumuli of the Emperors, so that explanation does not satisfy. We would like to defy the higher critics and accept the popular idea that it is the tomb of the Emperor Chuai.

One explanation of the origin of the name Maiko, Dancing Child, is that Sen Tsubo Zuka was a pleasure garden and that here on the lower part of the mountain the maidens danced. Little credence can be given to such an explanation. The common one is that the fantastic shapes of the pine trees are like the postures of a dancing-girl. The name is

of recent origin and is found in no old writings, whereas the beauties of the Suma and Akashi shore are depicted in very ancient poems. There is a lyric, and also a dance, bearing the name Matsukaze, the whole purport of which is to extol the beauties of that region. Matsukaze was the name of a maiden of Taigahata village, who brought comfort and cheer to a court noble, Yukihiro, who was in banishment at Suma. Whether this is an historical fact or only the setting of the poem is not known.

To return to our Jingo Kogo legends. The Emperor Chuai died while the plans of his more ambitious Empress were forming, but the fact was concealed and he was temporarily buried in Nagato, his official death taking place after her campaign in Korea. The sons of Chuai by a former wife, Kagozaka and Oshikuma, had no love for their superwoman stepmother and her little son Ojin. They plotted to intercept her return at Akashi straits and had many soldiers massed there, disguised as workmen ostensibly engaged in bringing stones from Goshiki-hama in Awaji, and in building a magnificent mausoleum for Chuai. They sent word to the Empress inviting her to come to inspect the tumulus, but being informed of their treasonable intentions she evaded the trap, and landed a force west of Akashi which engaged their forces victoriously and killed Kagozaka. As Jingo Kogo proceeded on her way to Yamato her protective divinity caused her boat to turn round and caused her landing at Wada-no-Tomari, where (as already described) she met the three gods, and in this way she avoided the army of Oshikuma waiting to destroy her should she succeed in passing Kagozaka's forces. Oshikuma fled to the east. Takeuchi gathering forces in his country (Kii) pursued him to Ujikawa, where he de-

feated and killed him. Kagozaka's tomb may be seen at Yumeno, next to the old insane asylum. It is a very interesting mound covered with a dense growth and surrounded by a moat. The embankment of the moat on one side has been broken down by the farmers to enlarge their fields. There is a legend of his having been killed by a red wild boar while hunting in the royal hunting reserve back of Yumeno. That probably is to be explained by the fact that in those days, before a battle, warriors sought to know the outcome of the coming encounter by hunting, success or failure being presaged by their fortune in the hunt. The foe whom Kagozaka met was as fierce as a red wild boar. We wonder if his foe was still wearing his garments dyed with the "magic-red"?

A possibly fictitious explanation of the name Rokkosan is that in the struggle between Takeuchi and Oshikuma behind Mirume, six warriors met defeat on Rokkosan; therefore it was given the name Six Helmets.

HIMURO JINJA (ICE-CAVE SHRINE.)

Near the tumulus of Kagozaka, at Yumeno, is a cave from which a very cold stream of water flows, and in which ice was kept for the royal huntsmen. It is said that Emperor Nintoku hunted here, and was so pleased with the refreshing drink that every summer they sent ice from here to his palace.

The water from this cave is now conducted through a bamboo pipe and falls into a pool in which devotees stand and let the ice-cold water fall on their naked backs in winter.

Beside the cave is the Himuro Jinja (Ice Cave Shrine) in which Emperor Nintoku is worshipped.

Just below this is a shrine called Kuma no-Gongen in which Izanagi is worshipped. Go Shirakawa was especially devoted to this god and so Kiyomori built this shrine to make him more contented in his prison palace near there. Gongen means "occasionally appearing" that is, the god does not dwell in the temple but appears from time to time. The main Gongen Shrine is at Kumano in Wakayama. There is a peculiarity of all Kumano Gongen shrines that the *torii* is not directly in front of the shrine but at an angle from it. The idea is that it suggests quiet and retirement.

CHAPTER IV.

THE GREAT TOMB AT NAKAMIYA.

The Nakamiya public school in Nakayamatedori, 6-chome, bears the name of the remarkable little village of six houses, no more and no less, two rows of three each, which existed across the street from there for fifteen hundred years. There used to be a shrine there, Naka-no-miya, that is, the middle of the eight Ikuta shrines. That no longer exists, but Shinomiya has taken its place. These foothills until recent times have had many ancient tombs, but the one at Nakamiya was second in importance only to Kagozaka's tomb at Yumeno. The village existed to care for the tomb, and was made up of two families of the name Otsuka, or "Great Tomb," two of Tsukamoto, or "Next to the Tomb," and two of the name Nakaye. If the families increased in size no additional house might be built there, but must be built at the village on the seashore. Futatsumaya. Should an additional house ever be built, it must be burned. All this indicated the importance of the tomb, but whose tomb it was is a matter of conjecture.

The name of the Princess Yata is connected with the village. She was a descendant of Jingo Kogo and was the second wife or mistress of the Emperor Nintoku, the son of Emperor Ojin, 313-399 A.D. He is the Emperor of whom the story is told that, see-

ing the poverty of the people, he remitted the taxes till his own palace became so dilapidated it did not keep out the rain. His Empress, however, whose ideas of conjugal duties were much in advance of her age, did not look upon it as so commendable an act, and took her royal spouse to task for being so taken up with the charms of his mistress, Princess Yata, that he neglected his own duties in the palace till it was ready to fall upon their heads.

Emperor Nintoku stayed at Nakamiya with Princess Yata, and in the quiet of the evening they listened to the call of a favourite deer in the hills. A famous Ainu hunter, not knowing this, shot the deer and brought it as a present to them. They grieved for the loss of their deer, whose call had charmed them so many evenings, and banished the hunter to Hiroshima.

Princess Yata had no children to bear her name, and according to ancient custom this region was named after her, Yatabe Gun (county). Some have thought that this tomb was Princess Yata's, but the more commonly accepted view is that it is that of Mononobe, the head of Yatabe Gun. The tomb was in the grounds of the Tsukamoto family (of Kobe Walking Society fame), until December, 1916, when it was destroyed as encumbering too much space for the 20th century. It was a gourd-shaped mound, about 30 by 50 feet, covered with trees. On the level of the ground was a stone chamber 12 by 18 by 8 feet, and the grave was under this. It was hoped that the city authorities might remove the tomb to Suwayama and rebuild it in its original form as an interesting relic of the past, but the stones were so enormous and so many that it was an impossible undertaking. Many earthenware utensils and vases were found and some

rusted swords, but nothing to identify the tomb. A subsidiary tomb still remains on the alley back of the residence. There is a little shrine on it.

CHAPTER V.

OTOMEZUKA AND MOTOMEZUKA.

THE GRAVES OF THE MAIDEN AND HER LOVERS :
A LEGEND OF THE FOURTH CENTURY.

Just east of the electric tram station at Tomyo, on the south side, may be seen the remaining portion of a high mound with pine-trees on it, and three conspicuous memorial stones. The largest of these is that of the maiden whose tragic love-tale is so touchingly told in the ancient lyric bearing the name, "The Maiden of Unai," Brinkley's translation of which is easily accessible.

The legend is that the Maiden of Unai was ardently sought in marriage by two youths, one from the east and one from the west. Each was so admirable and so desirable a youth that she could not decide between them, so she sought to solve her dilemma by offering them a test of skill in archery. She bade them shoot at a duck swimming on the Ikutagawa. Both shot and with a skill so equally matched that both hit the duck, one in the head and one in the tail. The maiden in her perplexity sought relief, as so many Japanese maidens have since then, by throwing herself into the river. Again the youths showed a devotion equally matched by throwing themselves in after her. The maiden was buried at Tomyo, her grave facing the north, and at

equal distances--one to the east and one to the west--are found the graves of the two youths, facing hers at a distance of 1,200 feet. The youth from the west is known as the Uhara Otoko, Uhara being the region from Ikuta to Sumiyoshi. His grave at Sumiyoshi was recently destroyed. The youth from the east is called the Izumi Otoko; Izumi is the region across the bay. His tomb may still be seen in the Ota villa at Midoro village, south of Oishi. The earth from his tomb is said to have been brought from Izumi; at any rate it differs from the earth about it.

At Wakinohama there are also three graves which Wakinohama folk claim to be those of the maiden and her lovers. That of the maiden was destroyed in building the Wakinohama school. One of the lovers' graves, Otsuka, is by the seashore, and the other, called the Tennozuka, is to be seen by the roadside. The Wakinohama site, though not so attractive, accords more nearly with the legend. Tomyo is too far from Ikutagawa, and the tumuli at Tomyo are so large they would indicate a person of more importance than the Maiden of Unai.

The second memorial stone on the Tomyo mound is that of Koyamada, who, with his followers, after the Minatogawa battle made a stand here and gave his life in keeping the enemy back while his master Nitta Yoshisada escaped eastward.

CHAPTER VI.

GEMPEI WARS.

1161-1181.

KIYOMORI AND HIS MUSHROOM CAPITAL.

Leaving these early legends we come down to *terra firma* and find that the zenith of the glory of Hyogo was in the age of the Gempei wars. The story of those wars is quite outside the scope of this short account. No principle was at stake. It was merely the struggle of two great military clans to secure paramount influence over the Imperial Family. The great men of those houses were Yoritomo of Minamoto, who established the splendid capital at Kamakura, and Kiyomori of Taira, who brought Hyogo to its greatest glory for a few brief years.

Both families had descended from the Imperial line, and had worked side by side for three centuries in their common opposition to the great Fujiwara Court nobles. Emperor Goshirakawa had been placed on the throne by their united efforts in 1156, but the greatest rewards fell to Kiyomori, and a mighty struggle broke out between the two clans which was finally settled near Kobe. After three years Goshirakawa was compelled to abdicate, and Kiyomori placed one infant after another on the throne. The cloistered Emperor, however, succeeded in wielding great influence during the five successive reigns.

Kiyomori had dethroned Go Shirakawa and years later had married his own daughter to Emperor Takakura, then dethroned him and placed his three-year-old grandson, Antoku, on the throne. In order the more easily to control the Court he removed it from Kyoto to Hyogo.* The Hana-no-Gosho (Flower Palace) was in the vicinity of Shinkoji, and Nofukuji (the great Buddha Temple) was the stronghold. He built Yuki Mi Gosho (Snow-viewing Palace) for Antoku below what is now the Karasuwara Reservoir. A stone marking its site may be seen just within the gate of the large Minatoyama school, west of the Minato River bridge in Ishimura. Still further west in Yumeno can be seen the elevated site of the Susuki Gosho.

In Hyogo, near Kiyomori's tomb, in a small three-cornered lot surrounded by a stone fence, may be seen a monument bearing the name Kaya Gosho. This palace is described as being very beautiful. Its site was destroyed in ancient times by the digging of a wide canal, and the present monument marks the place of a second removal. Emperor Go Shirakawa was imprisoned in Hyogo in Susuki Palace near the foothills, or in Kaya Palace near the sea. The monument at the latter bears the inscription, "Daily my sleeve is wet with dew" (tears), referring of course to his sad plight while incarcerated there. The Susuki Palace bore the name High Tower:—the character can also be read "Prison Palace," and his enemies always gave that interpre-

* Many so-called "magnificent palaces" were built by him, but they were constructed so rapidly that one wonders if they should not be called imperial villas rather than palaces. Hana-no-gosho, Flower Palace, near Shinkoji, was Kiyomori's stronghold. His monument now stands on the site of it.

tation to the name. It is possible that there was only one palace, and in some way two different locations have come to be assigned it. The words Kaya and Susuki have almost the same meaning—rush or reed.

The famous Bungaku Bosan* succeeded in getting into connection with Go Shirakawa in his prison, and received a letter from him which he took to Yoritomo, and which proved to be the spark which caused the outbreak of the Gempei war.

For a brief time Hyogo had the honour, if so it may be called, of being the place of residence of three Emperors in as many palaces:—Go Shirakawa in his Prison Palace; Susuki Gosho at Yumeno; Takakura, his son, who for many years was an invalid, at Arata Gongen-no-Mori;† and Antoku, the three-year-old son of Takakura, in the Yukimi Gosho on the banks of the Minato River.

KIYOMORI'S CONTEST WITH THE GOD OF THE SEA.

Kiyomori not only seized Emperors' Courts and capitals, but even wrestled with the sea to obtain land for his mushroom city. Before his time the harbour had been at Komagahayashi-mura west of Wada Point, which is well-named Wave (Wada) Point. In order to afford a safe harbour for the great shipping mart he was building he tried to make a roadstead in the bay east of Wada Point. First he reclaimed a large section of land at Kyojima:

* The pine trees west of Tamon Church on Arima michi mark the site of this palace. Yoritomo, the brother of Kiyomori, is buried there.

† The warrior who had turned priest as the result of the chastity of the woman he was trying to seduce, who had chosen death rather than dishonour.

then later he made the island of Tsukijima, in front of Kyojima, leaving an ample anchorage between them. Tsukijima now is hardly noticeable as an island, for the space has been filled in until it looks only like a large canal.

The story of Kyojima is a famous one. Many efforts had been made to begin the land reclamation project, but always the fierce storms washed away the new-made land. It was ascertained by means of divination that the sea-god Tsui-no-Mikoto was angry at these attempts to seize his possessions, and only living sacrifices (*hito-bashira*) would appease him. The water-front of the project was thirty *cho* long, i.e. two and a half miles, and Tsui-no-Mikoto demanded one living sacrifice for each *cho*. A Sekimon (Barrier-gate) was placed on the main road to Osaka, where the Hanshin electric station now is and thirty unsuspecting victims for the sacrifice were caught as they attempted to enter the city. The inhabitants of Hyogo were exempted, so when they were stopped they gave the password "*Hyogojin, gomen nasai.*" ("I'm from Hyogo, pray excuse me.") This phrase has passed into political parlance, and is used even now as a slogan in the sense of a "privileged person." The Daimyo of Takamatsu had the work of reclaiming the land in hand, and was much chagrined over his repeated failures. His thirteen year-old son, Matsuo Kote, had so taken to heart his father's failure and also the seizing of these thirty unsuspecting victims that he begged to be allowed to die instead of them, saying, "One willing sacrifice would appease Tsui-no-Mikoto better than thirty unwilling ones."

Kiyomori issued an order to all temples in the five nearest provinces to engrave certain Buddhist scriptures (*Okyo*) on stones and bring them to Hyogo on a certain day. They, not knowing his purpose

but realising it was something important, complied with his demand, and at least 80,000 stones with inscriptions were brought to him at the appointed time. On that day Matsuo Kote was placed alive in a stone coffin and thrown into the sea, the stones thrown on top thus making the first firm foundation for the new land which was given the name Kyojima. Kiyomori built a temple there, commanding that *Okyo* should be intoned for Matsuo Kote continually; therefore it is called to this day Fudan-in (fudan—continual). According to the legend, Kwannon, the goddess of mercy, was no idle spectator of this free-will offering of his life by the noble lad, and she came from her temple on Takatori riding upon a purple cloud and bore him away to Nirvana. There is a temple in Kyojima dedicated to Kwannon and Matsuo which bears the name Raigeiji, that is, “Coming-to-Meet Temple,” which is well worth visiting. In it can be seen ten ancient wooden images, one of Matsuo and one of Kwannon, which are said to have been carved by Kobo Daishi. There is also a painting of Kiyomori said to have been done by himself.

Karato village, on the Arima road at the foot of Rokkosan, owes its origin to Kiyomori's effort to reconcile the Court to the change from Kyoto. From the time that Kyoto became the capital down to the present day, servants, and especially palanquin-bearers for the Imperial Family, came from Yase and Ohara, two villages at the foot of Hieizan near Kyoto. Kiyomori brought a number of families from these villages and settled them in Karato to meet this need. The descendants of these families live there still; they never marry outside of their own circle, and have the pride that goes with a thousand years of possible Imperial service. Frequenters of Kyoto are familiar with the stalwart women with

their snow-white head-kerchiefs and leggings who come in from the villages of Yase and Ohara bearing burdens on their heads, and walking with a free and easy stride. Occasionally we see such a woman on the streets of Kobe, and we may know that she has come from the village of Karato.

Another of Kiyomori's temples shows a gentler side of his character—the Uwo-no-Mido or Fish Temple, dedicated to the countless fish which gave up their lives at the wholesale fish-mart which existed at Wada Point, as it does to-day. Uwo-no-Mido has been destroyed in the process of civilising Kobe, but near where it stood is now the great Kawasaki Dockyard where modern engines for taking human life are manufactured.

Other attempts to make Hyogo attractive to the Court included the removal of favourite temples from Kyoto or building new ones to gods brought from there. Among these are the old Hachiman Shrine, at the foot of Mayasan, as one begins to make the ascent on the old or short-cut road at Yahata-mura; Kasugano Shrine near Kasugano cemetery, now destroyed; Kitano Tenjin; and Ishii Sanno in Ishii-mura, brought from Hieizan.

GATHERING SHADOWS.

The last year of Kiyomori's life was full of sadness. His eldest son Shigemori was a young man of great promise, upon whom his father had relied to complete his great work. In capacity and courage he was his father's peer, but in nobility of character his superior. He had long been torn between conflicting duties, loyalty to his Emperor and obedience to his father, and his prayer for death was answered.

The war-cloud was rising in the east, and Yoritomo's armies already on the war-path were rapidly

increasing in size, as many chieftains came to them through hatred for Kiyomori and his usurpations, if not for love of Yoritomo.

In June 1180 the three-year-old Antoku had been brought to Hyogo. In November of that year he ascended the throne in a palace built for the ceremony on the site of the present Provincial Hospital, and within that year he returned with all the Court to Kyoto. The reason for the return is given as "the homesickness of the infant Antoku." The more potent reasons were the influence of the Buddhists on Hieizan, who did not look with favour on the removal of the Court, and Kiyomori's waning power as the rebellion in the east gained force.

The following February (1181) Kiyomori died at the age of sixty four. His last words were, "After I die, do not perform Buddhist rites for me. Do not read liturgies for me, but simply cut off the head of Minamoto-no-Yoritomo and hang it up before my tomb," —a devout wish which was doomed not to be fulfilled. His monument, a thirteen-storey stone pagoda, may be seen in a small unkempt enclosure near Shinkoji, the site of his palace, Hana Goshō. Opposite his grave is a tumulus called Biwazuka. It is the grave of his nephew Tsunemasa, who at the battle of Ichi-no-tani, when he saw that all was lost, fled to Akashi disguised as a woman, but seeing that he was pursued by Minamoto's men took his own life. He was very fond of a musical instrument, the *biwa*, and so his tumulus is said to be in the shape of a *biwa*, though it is hard now to see the resemblance.

BATTLE OF ICHI-NO-TANI, 1184.

As the net of the Minamoto gradually closed about the Taira Kobe, from Ikuta on the east to Ichi-no-tani west of Suma, was one great armed camp, its

greatest stronghold being Suma, where all the Taira were massed,—the warriors and their families. In this they were always at a disadvantage against the Minamoto, for the latter left their families behind them, while the Taira always stayed together.

Before the battle of Ichi-no-tani the Taira, secure in their well-fortified camp, were waiting and planning, coming to no decision now that their guiding spirit Kiyomori was no more. But they had an enemy who did not loiter. Yoshitsune, the younger brother of Yoritomo, the idol of the Japanese youth of all ages, was on the war-path with his giant servant Benkei. Marching by night over the hills of Tamba they came to Fuji-no-chaya, in Aina village in the hills back of Yumeno, where he had a heated discussion with his staff as to the best way of attacking Suma—his choice of Hiyodori pass prevailing. A boy was found who said there was a path leading down to Ichi-no-tani, but so steep that neither horse nor man could descend; it was only fit for deer. Yoshitsune said, "Where a deer can go a horse can go."

He was the first to spur his horse down the supposedly impassable cliff, and the others, three thousand strong, followed. (It is said that Beikei thought so much of his horse that he put it on his shoulder and mounted him when he got to the bottom.) The Taira were taken completely by surprise and a hideous scene of carnage followed. The panic-stricken fugitives attempted to escape to their ships lying near Owada no Tomari (Noda-mura) but were cut down by the thousands. Thousands more were drowned as they tried to reach the boats lying in waiting. The ships could not receive half the survivors, and to prevent being swamped the crews beat back the soldiers as they tried to climb in until the boats were half-filled with amputated hands.

ATSUMORI.

“Of Kiyomori’s own family a brother, two sons, two grandsons, and five nephews were among the slain. The story of the death of Atsumori, Kiyomori’s nephew, is amidst all the romantic incidents of Japanese history the one that, next to the story of Tokiwa, the mother of Yoshitsune, still appeals most strongly to the compassion of the Japanese. Atsumori, a boy of singular beauty and delicate frame, endeavoured to escape to the ships. When he saw the maddened crowd struggling around them he stayed his horse for a moment in the sea, then turned it round towards the shore to face his pursuing foes and die in a manner befitting his noble family. Attacked by Kumagae Naozane he defended himself valiantly, but was overcome by the veteran warrior and at length lay prostrate at the water’s edge. When Kumagae knelt on his chest and pulled off his helmet to cut off his head he discovered the boyish face beneath. He was stirred with pity and minded to spare his life, but the chances for escape were light, for the head of such a noble was a great prize, so he hardened his heart and cut off the head of the boy, who scorned to appeal for mercy. Remorse soon seized the victor. The noble face haunted him for ever. His lifelong trade of arms became loathsome to him, and he became a Buddhist priest in the monastery of Kurodani in Kyoto. A pine-tree still stands at the monastery on which he is said to have hung his armour when he doffed it for the last time, and two simple monuments mark the graves in which he and his victim’s head are buried.” (Longford.)

Atsumori-zuka, or grave, is also to be seen on the site of the battlefield, just west of Ichi-no-tani. However, it is open to doubt whether in the general

holocaust his body could be distinguished and buried where he fell. One theory is that originally the place by the seaside was an *atsumori-zuka*, or a common grave, the many Taira soldiers being buried there. However that may be, it is suitable that there should be a memorial to the brave lad, the one out of many who lost his life there.

The escaping Taira, pursued by Yoshitsune, took refuge first in Yashima, Shikoku. Both parties now prepared a vast fleet of vessels. A year later the Taira with their families and possessions embarked in their fleet of five hundred vessels and met their fate at the battle of Dan-no-Ura, in the Shimonoseki Straits. When the battle turned against them the widow of Kiyomori jumped into the sea with the little Emperor Antoku in her arms.

CHAPTER VII.

GO DAIGO, THE FUGITIVE EMPEROR.

KUSUNOKI MASASHIGE.

Once more after 250 years Kobe is the scene of one of the most famous events in the history of Japan, the Battle of the Minatogawa.

In this 250 years, as Taira had fallen before Minamoto, so in time the Minamoto had given way to the Hojo dictatorship, and that too is nearing its end. During this supremacy of the Hojos both Emperors and Shoguns were mere puppets, to be appointed, directed, and deposed at the will of their masters at Kamakura. In 1318 Go Daigo, an Emperor of a new type, came to the throne, a man mentally and physically vigorous, a student of history who learned the prerogatives of his ancestors, now usurped by the Hojo. In the struggle to free himself from their power he had as his General a man whose name stands for absolute loyalty, Kusunoki Masashige. At first Go Daigo was defeated and banished to the Island Oki, but escaped from there. The Imperial cause was strengthened by the accession of a man only second in loyalty to Kusunoki—Nitta Yoshisada, who carried on the campaign in the east, overthrew the Hojo, and destroyed Kamakura.

Another General, Ashikaga Takauji, became a traitor to the Hojo cause when he saw it was on the wane, and brought large forces to Godaigo. The

Emperor put great faith in him, not realising that a traitor to one master may prove to be a traitor again. In the awarding of the prizes of war Kusunoki and Yoshisada were all but neglected, and the honours heaped upon Ashikaga. Dissatisfied with his ill-earned gains and jealous of the Crown Prince Morinaga, he began to plot against the Emperor. While still pretending loyalty to him he adroitly succeeded in persuading him that the Crown Prince was disloyal and had him committed to his care. Then, taking advantage of an uprising of the Hojo, he went to Kamakura, taking with him the Crown Prince, and there confined him in a loathsome dungeon which is to-day one of the show-places in the ancient capital. After a few months, having easily succeeded in subduing the Hojo he threw off the cloak of loyalty, cruelly killed Prince Morinaga, assumed the title of Shogun and openly took the field in rebellion against Go Daigo.

THE BATTLE OF THE MINATOGAWA,
JULY 3RD AND 4TH, 1336.

Again Kusunoki and Nitta came from their retirement to defend their Royal master, and the issue was fought out on the banks of the Minatogawa. Kusunoki's advice was that Go Daigo retire to Hieizan, entice Takauji to Kyoto, and there fall upon him from all sides, but Godaigo, who knew little of war, would not listen and commanded Kusunoki and Nitta to proceed to Hyogo to meet Ashikaga as he was returning from a victorious campaign in Kyushu. The Generals knew that it was a mistake. They were hopelessly outnumbered, barely 20,000 men to oppose great land forces and a large fleet of boats of war, and only defeat could result. Ashikaga had diligently studied the strategy of the

Gempei wars and the success of the Minamoto at Dan-no-Ura, and not trusting to the fortune of battle had prepared a fleet of five thousand boats which were awaiting the battle along the sea from Kobe to Akashi.

The farewell of Kusunoki Masashige to his eleven-year-old son Masatsura is one often depicted



KUSUNOKI MASASHIGE.

Wooden Image Carved by his Son, Masatsura.

in art and in song. There are at least seven large signboards with it here on the streets of Kobe. Masashige, starting from Kyoto to Ilyogo, had summoned Masatsura from their home in Kawachi. At Sakurai, where the two roads meet, the farewell took place. Masashige is seated on the ground a paper roll in his hands probably containing

the family record of military service to the Emperor, his sword upon his knees. Masatsura, kneeling before him, is beseeching to be allowed to go into battle and die with his father for his Emperor. His father commands him to return home, grow strong, gather forces, and give his life for his Emperor when there shall be more hope of accomplishing his purpose, and he gives him his sword as a parting gift.

Proceeding to Hyogo Kusunoki met Nitta, and together they spent the night in Hyogo at a farewell feast. The following day the battle of Minatogawa was fought to a finish. Ashikaga succeeded in out-manceuvring Nitta, who was waiting for him at Wada-no-Misaki. He lured him on to Ikuta by a feint of landing there, and then succeeded in landing a large force at Wada-no-Misaki to attack Kusunoki from the south, while another force coming from the west attacked him at the same time. The two Generals were cut off from each other. Nitta fought a retreating battle to the east. At Tomyo, on the mound of the grave of the Maiden of Unai, a group of his followers made a valiant stand, and with their lives made an escape for him possible. He lived to fight again against Ashikaga, but at last he too died for Go Daigo.

Kusunoki fought on the banks of the Minatogawa, gradually falling back north-eastward, till of his forces only seventy-three horsemen were left, all wounded like himself. Then retiring to a farmhouse (probably near Shofukuji, the valley there bearing the name Kusunoki-dani) they all took their lives. Masashige asked his brother Masasuye if he had any wish to express, and received the reply, "Would that I might be born again seven times and seven times die for my Emperor." Then each fell upon the sword of the other.

As Yamato Dake and Yoshitsune are looked upon as noble types of Japanese chivalry, so is Kusunoki Masashige regarded to this day as the highest and noblest model that Japan has produced of the still higher quality of unselfish loyalty in a dying cause. His enemy Ashikaga, recognising the splendid virtues of his once brother in arms, sent his head to his native town in Kawachi for interment, and there is a suitable monument there. For many years, however, the place of his death and the interment of his body was unmarked, but at last in the early Tokugawa period, about 1600, Nanko Temple was built in his honour, Nanko being one reading of his name. His memorial stone is at the right as one enters. A very famous scholar, the Daimyo of Mito, was asked to write his epitaph, but after much study said he could find no words worthy to be the epitaph of such a man, and so he had carved upon the stone simply "*Ah! Chushin Nanko no Haku*"—(A! the grave of loyal Nanko.)

Every soldier who can, on his way to war, comes to Nanko to worship the spirit of Kusunoki. Even schoolboys, as they pass the temple of Nanko on the tram-car, sometimes turn and with reverent faces make an unobtrusive obeisance or salute.

The Kusunoki crest, called *Kikusui*, a half chrysanthemum on a wave, was given him by Go-daigo. It is beautifully carved on the fine gate of the Kusunoki-dera. For some reason the crest and the name are much used as the name and sign of restaurants and hotels.

AKAMATSU THE TRAITOR.

Akamatsu Castle, the remains of which can be clearly distinguished at Sumiyoshi, three-quarters



Kusunoki's farewell to his son Masatsura Kano.
 • Py Tannyu

of a mile from the station on the way to Rokkosan, owes its origin to this struggle of Godaigo to throw off the yoke of the Hojo dictator.

Akamatsu, who was the Lord of Harima and priest of the Zen sect, had a son who was a fellow-priest at Mayasan with the Crown Prince Morinaga. It was through the intercession of these two sons that Go Daigo persuaded Akamatsu to build the castle at Sumiyoshi to guard against the attack of the Hojos from Kamakura. He acceded to the request, built the castle, defeated the force sent by the Hojos and pursued them to Otsu, near Kyoto, where they were utterly destroyed. Godaigo, however brave in adversity, was not a wise master in peace, and again he failed to give justly merited reward. Unlike Kusunoki and Nitta, Akamatsu was angry at the treatment he received, and joined Ashikaga when he rebelled against Go Daigo. He also built a strong castle at Akko and one at Himeji, this time to oppose Godaigo. Akamatsu had been the great patron of Mayasan, and when he died he was buried in an enclosure above the O'u-no-In on the left hand path. It was decreed that offerings of food should be made before his image on the 16th of each month. As the years passed the custom came gradually into disuse, and it was forgotten who had this special tomb, for only the posthumous name was on it. Early in Meiji, when loyalty to the Emperor was at white heat, it was discovered that this was the grave of the arch-traitor to Go Daigo in his heroic struggle for freedom, and some patriot threw the memorial stone down into the valley and again the grave was forgotten. Very recently Mr. Fukuhara, the historian of Kobe, discovered that this large base with no image on it was the grave of Akamatsu, and he hired coolies and went down the

mountain side and searched till they found the stone, which they put back in place.

Recently the author, in company with one much interested in local history, ascended the mountain and went to see the Akamatsu grave. But lo!—again the stone had been thrown down the mountain, for the name of Akamatsu is an execration to the patriots of to-day.

Before leaving the Go Daigo period just a word more about him. Yoshisada carried on the struggle for a time against Ashikaga, but when he too was killed Go Daigo retired to Hoshino carrying the Imperial Regalia, possession of which made one the real Sovereign. For sixty years his successors maintained a Court there called the Southern Dynasty, amidst the greatest poverty, while the Emperors of the Northern Dynasty were maintained in great luxury at Kyoto by Ashikaga. At last they succeeded in getting the regalia back to Kyoto by specious promises which were not maintained. It is a delicate question to-day whether loyalty to the present Emperor, the descendant of the Northern Dynasty, and reverence to Kusunoki are compatible.

CHAPTER VIII.

TOPOGRAPHY.

The chapter on Topography might naturally have been placed earlier in the book, but the nomenclature and largely the topography itself have been an outgrowth of the history of the city, and so it seemed best to insert it here.

Kobe is peculiar in the degree to which man has interfered with nature; shore-line and rivers, hills and valleys have been made over to suit man's purpose. One would naturally think in looking at the shore-line that Wada Point, Kawasaki Dockyard Point, and American Hatoba Point were river deltas, though there are no rivers to be seen. Wada Point is not a delta but is man-made. Kawasaki Point is the delta made by Minato River, but is neither the original nor the present mouth of the river. Ikuta River was in man's way and was told to move off.

WADA POINT.

The story of the above changes is as follows. Originally the port of Hyogo was west of the present Wada Point, at Komagahayashi-mura. What is now the main land was then an island called Koma Shima which afforded some protection to ships. There was also a lagoon or marsh, Mano-no-Iriye, east of the island but connected with it by a bridge, Mano no Tsuru Bashi, so built that the planks could be removed to let boats in.

There was not sufficient anchorage for the large city which Kiyomori hoped to built up and the whole coast was exposed to the fury of the western winds and waves, so he decided to make another harbour further east.

We know with what great effort and sacrifice he levelled Wadayama and made Kyojima, in 1180, and then to protect that and offer a safe anchorage built Tsukijima ("Made Island") before it. Still not content, Wada Point was made to protect the new harbour from the west winds. This was Kiyomori's scheme completed after his death. In order to accomplish this great task every sea-shore village in Japan was required to contribute one boat laden with stone and sink it in the ocean near the point. In this way a beginning was made, and wind and tide completed the work. This accounts for the sharp point in contrast to the river deltas.

As recently as 1855 Wada-no-Misaki saved Hyogo from a great tidal wave twenty feet high, which, coming from the west, was diverted from the city and swept on to Osaka, where it did great damage.

MINATO RIVER.

Early residents of Kobe will remember the two wide embankments of the Minato River, which with their beautiful pine-trees furnished such a pleasant walk. Only a few of these now remain as a sign of the glory that departed to make way for the theatres,* bazaars, and auction-booths of to-day.

* As will be seen from the accompanying map, much of the present Hyogo was either reclaimed from the open sea or was salt marsh. The Susa-no-Iriye (marsh) west of Tsukijima and the Sabiye Iriye east of it were the Kyojima reclaimed by Kiyomori. There is an old pine-tree, Kasamatsa, far inland in Hyogo which was formerly by the sea-shore, a welcome sight to weary boatmen who steered their course by it. Many of Kiyomori's palaces and temples were built on Kyojima.

However, that was not the original course of the river, and the Minatogawa of battle fame flowed far to the west of that. It would have debouched $1\frac{1}{4}$ miles west of Wada Point, but at the foot of Wada Mountain it was deflected eastward and entered the ocean just north of the present Mitsubishi Dockyard. The name Wada-yama still remains, though the mountain was levelled long ago.

The first change in the course of the Minatogawa was made by Nobunaga in 1575. Araki, the Lord of Settsu, had built Hanakuma Castle at Nobunaga's command, but later proved disloyal, and Nobunaga commanded Ikeda to destroy it and to build Hyogo Castle. Ikeda changed the course of the Minato River to afford protection for his new castle from attack by the Buddhists, who were strongly ensconced in the east. Again in 1900 the course of the river was changed, thus leaving the wide river-bed and embankments available for building purposes.

IKUTA RIVER.

All Kobe pedestrians know and love the pretty Twenty Crossings stream which, before the building of the Nunobiki water-reservoir, supplied abundant water for the Upper and Lower Waterfalls. At the Lower Fall in the good old days, the youth of Kobe could be seen freely disporting themselves in the pool. From there on the river flowed down the Nunobiki Road (where the electric tramline now is) very near to Ikuta Shrine. The banks, like the river-banks to the east of Kobe, were high and pine-clad. The pine-trees on the embankment east of the Recreation Ground were on the right bank of the river, near the mouth, the foreign cemetery being

on the left bank. In the early days, after Hyogo was opened as a port, the Concession was occasionally flooded by Ikutagawa, so in the fourth year of Meiji (1872) the river was diverted to its present bed, Shinkawa, which flows in such an unrivier-like straight line from the waterfall to the ocean.

In those days there was a course for horse-racing from Ikuta Shrine to the sea, and on either side was a row of large cherry-trees.

LOCALITIES AND NOMENCLATURE.

Kobe is in Hyogo Ken, which is peculiar in that it stretches from the Inland Sea across the whole island to the Japan Sea. In pre-Meiji days it belonged to the country of Settsu, the boundary-line between Settsu and Harima being at Sakayegawa (Boundary River) east of Shioya. In still earlier history, however, Harima extended east as far as Mayasan, but Hideyoshi placed the boundary line at Sakayegawa.

Muko has been explained as "The Beyond" from Yamato, across the bay, where Jimmu Tenno first established himself. Another explanation arising from the character is that it means the same as Hyogo—Military Storehouse. These characters may, however, have been attached to the older name regardless of meaning. The present Muko Gun or Kori was formerly divided into three Kori, viz., 1, Hatabe-gori from Ikuta to Suma; 2, Uhara-gori from Ikuta to Nishinomiya; and 3, Muko-gori from Nishinomiya to Kanzaki.

Pedestrians returning from Futatabi towards Hunter's Gap sometimes wonder at the sharp ridge where the two pine-trees are. The ridge at this place is artificial, and marks the boundary between Yatabe-gori to the west and Uhara-gori to

the east, one pine belonging to Yatabe and one to Uhara.

The name Hyogo dates from the seventh century, and means Military Storehouse. Before the days of the feudal system, in order to quell uprisings of brigands, it was necessary to store arms at various places so that the people could quickly be armed for defence. These places were all called *hyogo*, but in the case here the name has been retained, and from the days of Kiyomori became the name of the great city on the banks of the Minato River.

The name Kobe, formerly Kambe, means the Door of the Gods. In early days there were many Kambe in Japan. For from the time of Emperor Sujin (97-30 B.C.) each local shrine of note had its village to care for it. The government taxes of such villages were remitted and instead taxes were levied on all articles in ordinary use to provide an income for the shrine. An enumeration of these articles gives an idea of the life of those early days; they are listed as silk, linen, oil, deer-horn, birds, fish, seaweed, vegetables, and all garden produce. Also ten days of labour or its equivalent were required of each man.

In 860, the village along the seashore and nearest to Ikuta Shrine was made the Kambe of Ikuta and its name, changed to Kobe, has survived to the present day.

In pre-Meiji days before 1868 Hyogo extended east to Ujikawa. West of Ujikawa there were eight villages, three of them on the seashore; Hashiri-mizu, at the mouth of Ujikawa; Futatsuchaya, east of that; Kobe, from there east to Ikutagawa: Ujino, on the east bank of the Ujikawa, north of the main road; Hanakuma, on high land north of Kobe, as far as Kobe Tax Office; Nakamiya, north

of Hanakuma, and opposite Nakamiya School; Jogakuchi, Tor Hotel region; Kitano. These were the principal villages, but Kobe was the largest of them consisting of five hundred houses, whereas there were only six hundred in the remaining seven villages.

The seven fields to which Kiyomori gave names to make Kobe seem like Kyoto to the kidnapped Court are, beginning at the sea on the east:—Ono-small field; Kitano, north field; Hirano, broad field; Tenno; Ujino; Yumeno, hunting-reserve field; Uyeno, upper field, where the Karasuwara reservoir is. Very many of the streets have names commemorating historical events, too many to be given in this booklet. One instance is Hatazuka-dori, Flag Mound Street, changed from Haizuka,—that is, the mound where the ashes of those fallen in the Ikuta battle were buried.

The original road through Kobe was Hon-machi in Hyogo, across Aioi-bashi to Moto-machi, past Sannomiya Station to the stone *torii* of Ikuta Shrine east of the Shrine to Sankaku Choba then east crossing the river at Wakanabashi.

CHAPTER IX.

SHRINES AND TEMPLES.

Generally the Shinto shrines may be said to be on level ground and near the dwellings of men, while the temples are to be found frequently in lofty and isolated places. This is not at all an essential distinction. Originally the Shinto-gods were not supposed to dwell in houses made by man, and the places where they were worshipped were, as in Canaan of old, High Places. The only buildings were the residences of the priests or *kannushi*. The building of shrines dates from the Heian period, when Kyoto became the capital—800 A.D.

In the first chapter the story was told of the three gods who awaited the return of Jingo Kogo from Korea. Each gave her a stone indicating a wish to be worshipped at Hirota, Ikuta, and Nagata. In obedience to these demands the three stones were placed on eminences near the present sites of the shrines; fences were built around the sacred places that none might venture near, and the people worshipped from afar. The gods were not supposed to reside there, but on their festival days once a year they might be evoked and would come to those places to be worshipped. There is a special ceremony for calling the gods down which has survived from ancient times. A maiden of about thirteen, called Miko, induces a trance by pouring bamboo dippers of hot water on her body, and entreats the presence of the god; in this clairvoyant state she asks ques-

tions and obtains answers which are received by the people as divine messages.

There are various grades of shrines, viz.,

.*Jingu*, of which there are two, one in Ise and one in Atsuta, Owari-ken.

The *Kokuheisha*, supported by the country at large, of which there are none in Kobe.

Bekkakampeisha, built for the worship of a national hero at the command of the Emperor. Nanko San only in this region belongs to this class.

Daikampeisha and *Chukampeisha*, supported by the Emperor. Hirota and Osaka Sumiyoshi are of the former grade, and Ikuta, Nagata and Tarumi Kaijinja are *Chukampeisha*.

Hirota Jinja was on Takakumagahara, an eminence north-east of the present shrine. Nagata was on Tenjinyama near the present site, and Ikuta was on Maruyama, now called Isagoyama, the detached mountain near the Nunobiki waterfall.

Probably the oldest creation of the hand of man remaining in Kobe region is the stone *torii* at the north-west corner of Kumochi school, called *Asahi-no-torii* (Rising Sun *torii*). The reason for the name is it was so placed that on January 1st the *torii* casts no shadow. Probably it was one of the *torii* facing Ikuta when it was on Maruyama. It will be noticed that all very old *torii* have the upright posts perfectly perpendicular, not slanted as was done when their builders came to understand the principle of added strength in the sloping posts. Even new *torii* of the highest grade of shrines have the perpendicular posts.

Rice sacrificed to the gods is called *kuma*, and the rice for Ikuta was cultivated at Kumochi, changed from Kumachi. Such places are sometimes called *Kanda* or *Jinden*—"Fields of the gods."

Ikuta Shrine was removed to the present site

in 862. This is the most important shrine in this vicinity, and there are eight subsidiary shrines belonging to it, all of them under the one Kannushi. Ichi-no-Miya, Ni-no-Miya, San-no-Miya, etc., are located in various villages, thus providing convenient places of worship for the people.

Many legends have grown up about Ikuta, some of them quite incompatible with the comparatively late re-location of the shrine. At the left as you enter there is a clump of small bamboo which is said to have sprung from the bamboo fishing-rod which Jingo Kogo stuck into the earth there. It is said that the god of Ikuta disliked pines, and so no pine-trees are in these grounds, though that cannot be said of the subsidiary shrines, and instead of *Kadomatsu* at New Year they have *Kadosugi*. Two of the prominent and famous things to be seen there are the *Ebira-ume*, that is, Quiver Plum-tree, and the *Kajiwara-no-ido* (well). At the battle of Ikuta in 1184 Kajiwara Kagetoki and his 15-year old son Kajiwara Kanda were at Jogakuchi, where the Kannushi of Ikuta lived. The son broke off a branch of a blossoming plum-tree, and thrusting it into his quiver pressed forward into the attack. His father, seeing his danger, called him back. He returned, but once more dashed into the midst of the fray. Hence his epithet Nidokake—Second-Charge Kajiwara. Here and there he darted on his horse, a conspicuous target with the plum-branch in his quiver, but at the end returned in safety to his father's side. The episode is a favourite one in Japanese lyrics. The thought is that the heart of the youth was as pure and guileless as the plum blossoms in his quiver, and so he was safe in the midst of the fearful onslaught. The present plum-tree at Ikuta, though very ancient, was of course not the

original tree, but commemorates that event. Kajiwara Nidokakeishi is buried at Jogakuchi.

All residents of Kobe will have noticed the pine-tree enclosed in a stone fence in the alley leading off from Motomachi at Serisawa's picture-frame store. Recently a shrine has been built there. On that spot two young brothers on the Minamoto side, Kawara by name, in their excess of zeal pressed ahead of their companions and were the first to fall side by side on that spot. Their exploits also are told in a well-known lyric. They are buried at Jogakuchi cemetery, but a pine-tree marks the place where they fell.

Old maps of Kobe will show a place called Umazuka, just east of Sannomiya station; the railroad now passes over the place. The horse which the Kawara brothers rode was killed with them and buried there. One wonders if it was the custom of the warriors of old to ride double.

The Hirota shrine being of a higher grade than the Ikuta and Nagata shrines, the priests there claim that it was to Nishinomiya that Jingo Kogo came when the boat under divine spell refused to go forward, and that here Amaterasu met her and indicated her choice of a place to be worshipped. However, the fact that these shrines had their festivals on three successive days, the 18th, 19th, and 20th of September, and that on those days the *Mikoshi* (festival-car) of each shrine was brought to Mitsuishi Jinja would indicate a very early connection of the three shrines with the one at Wada-no-Misaki, which claims to have been the place where the three gods awaited Jingo Kogo.

There is another very old shrine at Wada, viz., the Misaki-no-Hachiman, which also has a Jingo Kogo legend about its origin. It is closely con-

nected with the great Hachiman of Kyoto. Formerly the salt marsh grass from the fields about the shrine was sent to Kyoto for the sacred horse of Hachiman which was kept there.

Gion is the shrine up the steep steps as the Arima road enters the valley. The name of the god worshipped there is Gozu Tenno, that is our old friend Susa-no-O Kami. This god is always worshipped in times when infectious diseases prevail, and the special festival is in summer. It is from this shrine that that region gets its name, Tenno.

On the west bank of the river as you approach Nagata is a place called Mifuneyama. The legend is that the stone which Jingo Kogo received from Kotoshirunushi-no-Kami was brought by boat thus far, and so the place was so named. She is also said to have buried here the arms used in her campaign. Takatori mountain, which stands out so plainly to the west of Kobe, with its fringe of pine-trees on the ridge, claims to have been created by a touch of the hand of Jingo Kogo, and so received the name Kanadayama. The word is a contraction of Ka(mi)nade. That is its real name, though it is commonly called Takatori from a legend only 450 years old. At that time there was a great tidal wave that swept over Hyogo, so there are no buildings standing older than that time. It was said that a devil fish, *taka*, caught on to the peak of the mountain, and so it received the name Devil-fish-taking Mountain. The shrine there now is Inari.

The name Inari is a contraction of two words—*ine*—rice-plant, and *naru*—become. Inari is therefore the goddess of rice. The fox is her servant, but in no sense a god. She is worshipped by the common people especially, and often usurps the places of worship of less popular gods, as at Takatori.

The shrine at Suwayama is commonly mis

taken for an Inari. The name comes from Lake Suwa, in Shinshū, where the great Suwa Shrine is. The god of Suwa is the hunter's god. There is an old superstition at Lake Suwa that when the tracks of the fox can be seen on the surface, the ice will bear the weight of a man, and so the fox came to be considered the servant of the god of Suwa. These foothills of Kobe were, from Yumeno eastward, a Royal hunting reserve, so it is natural that the hunter's god should be worshipped here. Suwa was the Ujikami of the three families of Nakamiya. (Ujikami—tutelary god.)

In her Korean campaign Jingo Kogo was so greatly aided by the god of the Sea that on her return she built twenty-two shrines to him between Shimonoseki and Osaka, Tarumi being one of them and Sumiyoshi another. The word Tarumi is a contraction of Watarumi (Crossing Sea). The original place of the worship of this sea-god was the northern shore of Kyushu, from which place crossings to Korea were made from early times, and so they worshipped the sea-crossing god. After her campaign she brought these warlike people, the Sumiyoshi-ites, and they settled in this region, and here their gods are worshipped. The shrine at Tarumi was formerly the Hyuga shrine; then the Tarumi Jinja, and now Kai Jinja or Sea Shrine.

There are three sea-gods or three in one, Uye Tsutsu-no-o, Naka Tsutsu-no-o, and Soko Tsutsu-no-o, that is, Upper, Middle, and Lower Sea-god, and so at these shrine there are often three of the small shrines, one back of the other. At Kaijinja there are three mirrors.

The legend of the founding of Mayasan is one of the *San Goku Den Rai* (i.e. the Three Country Legends). The old Buddhist temples like to trace their origin to China and India as well as to Japan.

The Indian sage Hodō Sennin, after he had received his enlightenment, rode towards the east on a cloud. In his wanderings he came to China, where he received a very precious relic, an image of Maya, the mother of Buddha, made by Buddha himself. Bringing the relic to Japan he sought a suitable place in which to enshrine it, and chose the mountain to which the name Maya was given. The relic was too holy to be worshipped directly, so he enclosed the three-inch platinum image of Maya in an eleven-faced image of Kwannon, sixteen inches high, which now is in the Oku-no-In at Maya. The temple was built in the reign of Emperor Kotoku. (645-654.)

There were formerly seven temples on the top of Maya, of which three remain, the others having fallen in decay. Within the last twenty years the temples and shrines have been much enriched, sharing in the prosperity of Kobe.

The founding of Dairyuji, on Futatabi mountain, about 770, is connected with a Court romance and a very daring Court intrigue. The Empress Koku, (749-759 and after an interregnum 765-770) had as her chief councillor a very handsome monk, Dokyō, upon whom she lavished every honour possible. He was raised to the highest rank in the land except that of Emperor, and to that one last prize he aspired. He professed to have had a revelation from Hachiman of Usa, in Buzen, that the country would enjoy everlasting peace if he became Emperor.

The Empress sent her loyal vassal Wake-no-Kiyomaro to Usa to consult Hachiman about it and in spite of the priest's threats Wake-no-Kiyomaro brought back an adverse message. Baulked in his designs Dokyō had Kiyomaro mutilated and sent into exile. As Kiyomaro passed Futatabi on his way Kwannon assumed the form of a serpent and licking

the exile's wounds healed them and then disappeared in the valley north of Futatabi, which now bears the name Jadani (Serpent Valley). Dokyo's forty warriors, who had been sent to waylay and kill Kiyomaro, were attacked and killed by wild boars. Kiyomaro built the temple for the worship of Kwannon. It was called originally Dairyoji, *i.e.* Great Serpent Temple, the name in time being changed to Dairyuji.

The temple is commonly connected with Kobo Daishi's name, and he is worshipped there as well as Kwannon. When he was contemplating going to China to study Buddhist teachings more deeply he came to Futatabi, and stayed here long in meditation. A stone on the ridge north-west of Futatabi, called Cow's Path, is pointed out as his Meditation Rock. On his return to Japan he came once more to Dairyuji, considering the place to found his monastery, and so the name of the mountain became Futatabi or Second Time. However, the mountain was too small and so he went to Koyasan, where there was room for many large buildings. Dairyuji in these many centuries has been burned down several times. The present building is said to have stood for about four hundred years.

Just west of Suwayama, and high up on the hill north-west of Nunobiki, are two Myoken temples. At the latter, pedestrians have possibly seen the little old nun who has lived there alone for so many years. *Myoken* is the North Star. The idea of worshipping the North Star is that it is the centre of the universe,—the "Immovable." There is no teaching, no philosophy connected with these temples; it is simply a matter of drum-beating day and night, and countless repetitions of the prayer, "*Nammyo Horen Gekkyo.*" The main Myoken Temple is at Nosé, in Osaka. Both these Kobe temples are placed high on the hills facing Nosé, so that those who can-

not go to Osaka may come here and offer their prayers with their faces thitherward.

Just east of Nanko Shrine, at the foot of Anyojiyama or Okurayama, where the statue of Prince Ito stands, there is a quiet, dignified temple, Kusunokidera, but rarely is anyone seen entering it. The truth is that it was formerly not a temple to the arch-loyalist Kusunoki, but was the ancestral temple of the arch-traitor Akamatsu. At one time he was the great man of all Harima, but he became so unpopular that his ancestral temple was changed into a Kusunoki temple. The gate, very handsomely carved with the crest which Go Daigo gave to Kusunoki, is comparatively recent.

Shofukuji, so beautifully situated, an ornament to the city of Kobe, though a wealthy temple is not an old one nor one of historic interest. The mendicant monks of this temple are frequently seen as they wend their way through the streets chanting Buddhist scriptures and receiving alms.

Daisanji, three *ri* north of Nishidai, was one of the great Buddhist strongholds in the days of Nobunaga. It was built by a prominent Fujiwara priest in the reign of Emperor Kotoku (645-654). Yakushi, the Buddhist god of healing, is worshipped here. Zenshoji, a little north of Nishidai, is one of the Ryobu temples,— that is, a combination of Shinto and Buddhist worship. Originally it was for the worship of Izanami the Creatrix. It is well known to people at large for its beautiful maples.

Kwannon, the goddess of mercy, who contemplates the world and listens to the prayers of the unhappy, is naturally very constantly worshipped.

At the base of Rokkosan there are six Kwannon temples, in all of which there are eleven-faced images of the goddess. They are Futatabi, Maya,

Juzenji, north of Ishigawa, Kabuto Yama, Jurinji, and Embigi at Takarazuka.

Buddhist temples usually belong to certain villages which control them, the keep being in the hands of the head of the village. Dairyuji for instance belongs to the four villages Nakamiya, Hanakuma, Ujino, and Futatsuchaya. The old sign posts marking the Cho began at Futatsuchaya whereas the new ones begin at Butokuden.

CHAPTER X.

KOBE CASTLES.

We foreigners often wonder that there are not the remains of a strong castle in Kobe, and look with somewhat of envy on the little castled towns about us, but it seems that during the days of the Shoguns Hyogo was considered too important a place to allow any one Daimyo to hold it and make it a barrier between the east and west, and so it was ruled directly from the Central Government, as were Kyoto, Osaka, and Nagasaki.

However, at times—and especially in the days of Oda Nobunaga (1573-1582)—Kobe did have the honour of being a castled town. Futatabi Castle at Shojo Ike had been built by Akamatsu while he was still loyal to the Emperor Godaigo, about 1333. It had three entrances, one at Jogaguchi (Castle Entrance) where the cemetery west of the Tor Hotel is. Another was at Futatabi Suji, where the Butoku-den is, and the third in Hirano at the entrance to Kusunoki valley, east of Shofukuji. At that time Akamatsu's territory in Harima extended as far east as Mayasan.

All pedestrians are familiar with Castle ridge northwest of Nunobiki Water-fall where Takiyama Castle used to be, the site of which is still discernable.

In the time of Oda Nobunaga there were several castles in Kobe. For 240 years the country had

endured the misrule of the Ashikagas, but this was at last brought to an end by Nobunaga in 1570. After that he turned his attention to the Buddhists, whom he considered the next great enemy of his country. Their greatest stronghold, Hieizan, near Kyoto, with its 3,000 temples and 20,000 soldier monks, was destroyed, and they were making their last strong stand at Hongwanji in Osaka, the site of Osaka Castle. The Buddhists were strongly entrenched in the temples about Kobe, though the 360 temples at the foot of Mayasan had previously been destroyed. Nobunaga had raised Araki Murashige, of Tamba, from obscurity to the position of one of the strongest Daimyo, with his great castle at Itami and many subsidiary castles. The Buddhist sympathisers in the west were hindering his operations against the beleaguered stronghold in Osaka, so Nobunaga commanded Araki to build Hanakuma Castle in Kobe. Shortly after it was built, Araki was accused by Akechi, who later killed Nobunaga, of allowing provisions to go through to Osaka. Nobunaga was not a man to brook any semblance of disloyalty, and he destroyed Itami Castle and all the other castles belonging to Araki. The latter and his whole family were supposed to have been killed, but he is said to have escaped and found refuge with Lord Mori of Mioshina. His son, two years old, was rescued by his nurse and grew up to be the famous artist who established the Ukiyo school of prints.

Hanakuma Castle was among those destroyed, but its location can be easily discerned. The bluff above the railroad track from Sannomiya to Ainofumikiri was the strong southern side of the castle. The highest central point at Niban-no-Fumikiri, where the weather bulletin is posted is still called Takashiro. One of the large castle stones may be seen

just within the gate. The north gate was at Suwayama, the west at Okurayama, and the east at Ikuta.

Lord Ikeda, at Nobunaga's command, built Hyogo Castle, where Hyogo station now is. A glance at a map of Hyogo will show that the main streets all converge towards Hyogo station. They were changed by Ikeda so that all should lead towards the castle walls, for no one was allowed to pass through Hyogo without being examined at one of the gates. The name of the north gate of the castle is still retained—Yanagimachi—as indeed are the other less well-known names. As a precaution against attack from the east, Ikeda changed the bed of the Minato River to the one the older residents of Kobe remember with so much pleasure. Ikeda also built castles at Himeji and Amagasaki. Although so much labour was expended on making the Hyogo castle it stood for only one year and a half. When Nobunaga's victory over the Buddhists was attained, and Hongwanji with all its treasures of art was a smoking ruin, this castle also was destroyed, having served its purpose.

The village on the west bank of the Ujikawa and the flower-gardens in that part of the city (now, alas, being done away with) owe their origin to this castle-building epoch in the history of Kobe. Every castle must have its village of *Eta* to do work considered contaminating, and when Hanakuma Castle was built eight families of *Eta* were imported and located by the river. The meaning of the word *Eta* is "polluted," but strange to say the name of the village they occupy is Furoani-mura (Bath Valley Village). After the destruction of the castles these families were greatly troubled, for they had lost their means of livelihood, and their presence there was resented.

They could not rent fields to till, nor were they allowed to cut firewood in the mountains. In their distress they appealed to Lord Ikeda, who told them they might have fields for raising flowers, and also that they might make all the New Year decorations for public places. The lords, the castles, the very feudal system have passed away, and to-day the descendants of these eight families are the flower-vendors and decorators of Kobe, as well as the workers in leather.

In the Tokugawa period, when at last it was desired to find and honour the grave of Kusunoki Masashige, the Lord of Mito came here to make a search for it. In his investigations he found an unmarked grave which had long been honoured by the common people. The *Eta* had made it a practice to place the flowers remaining after their daily rounds on that grave. Lord Mito's attention was drawn to the grave by this fact, and after investigating carefully he concluded that this was the grave he was searching for.

CHAPTER XI.

THE OPENING OF THE CLOSED DOORS.

Following Nobunaga in the dictatorship of Japan were his two generals Hideyoshi (1586-1600) and Iyeyasu (1600-1605), both of them men of great power as constructive and administrative statesmen.

The persecutions of Christians begun by Nobunaga continued during their administrations. Iyeyasu developed the policy of exclusion of foreigners because he feared the complications which might arise with foreign countries should the people turn to Christianity as they had towards Buddhism.

We have not been able to discover any evidences of special persecutions in Hyogo, though there were Christians all about in Osaka, and Tamba, and the famous Christian Takayama became the Daimyo of Akashi. There is said to have been a village largely Christian near Kabutoyama. Doubtless the Christians here shared in the general persecutions, although there seems to be no record of it remaining.

In the days of Hideyoshi beautiful castles were built, the remains of which may be seen in many places. Kyoto, well governed once more, was rebuilt and adorned with temples of imposing grandeur. Sakaye at the head of the bay had long been a great city, but Osaka owes its rise from a "poor fishing village" to Hideyoshi's judgement, which foresaw its material advantages. He built a castle there on the site of the monastery destroyed

by Nobunaga, and round the castle a great metropolis sprang up.

The Tokugawa Shogunate for three centuries (1600-1867) ruled the country wisely; uprisings were suppressed, warfare was done away with; the people prospered. However, though the condition of the people was bettered, the Emperor lived in seclusion and neglect as for so many years before. Since the time of Godaigo, in the 14th century, not one Emperor had interfered directly in the affairs of State. Many never passed the stage of boyhood; all were immured in their palaces, cut off from the active interests of their day, the companions of courtiers and women, closely watched by the emissaries of the Shoguns. With prosperity, however, the Shoguns had grown weak, while a new self-consciousness had sprung up in the people. Two great histories of Japan, *Dai Nihonshi* (written in 1715 and circulated in manuscript form though not allowed to be printed till 1857) and *Nihon Gwaishi* (The History of the Shogunate) in 1827, were largely influential in rousing a feeling of sympathy for the Emperor and an antipathy against the military usurpers. Together with this new ardour for the Emperor another ancient doctrine, which under the influence of Buddhism had been in abeyance, once more prevailed, namely, "Japan as the land of the gods could only be inhabited by the children of the gods." In 1853 Commodore Perry came demanding intercourse with Japan, and after a year's delay a limited treaty was signed granting entrance to Nagasaki and Hakodate harbours for ship's supplies.

In July, 1858, American and Russian men-of-war came demanding treaties of commerce. In this emergency the Shogun (through his Minister Naosuke Ii-no-Kami, for Iyemochi himself was but a youth

of twelve), with a wider outlook than the Emperor, saw that exclusion of foreigners was impossible, and signed the treaties which took effect July 1st, 1859. The great Daimyos of the east and the south had long chafed under the rule of the Shoguns, and when they learned that Iyemochi, without the consent of the Emperor, had not only signed the treaties but had styled himself the Taikun, or Sovereign Lord, their indignation knew no bounds, and a storm of opposition arose in which the rallying cry was "Honour the Emperor and expel the barbarians." The final result was the downfall of the Shogunate and later of the feudal system in 1867. In this most interesting epoch in the history of Japan, Kobe, as the entrance to the Inland Sea, played no small part.

The foreign Powers came to realise in time that the Shogun was not the real power, and that in the new treaties they were demanding they must have the ratification of the Emperor, but this was very difficult to obtain, for Emperor Komei and the powerful western Daimyos were violently opposed to the entrance of foreigners into the country. The opening of the ports of Hyogo and Osaka to foreigners was most obnoxious, for they formed the gateway to Kyoto, the residence of the mysterious and sacred ruler.

At the battle of Shimonoseki, in the summer of 1863, the Choshu Clan, who attempted to stop foreign vessels entering the Inland Sea, suffered a severe defeat. An indemnity of ¥3,000,000 was imposed, but the offer was made to remit ¥2,000,000 if the Emperor would sign the treaties and open the port of Hyogo earlier than had been agreed upon by the Shogun. The offer was refused, though the payment of the indemnity was a heavy drain on the resources of the country for many years thereafter.

For years little progress was made in securing the ratification of the new treaties and the opening of the coveted ports of Hyogo, and it seemed wise to the Powers to add pressure in the way of a naval demonstration. In November 1864 the combined squadrons of the Powers, accompanied by the Ministers, came from Yokohama to Hyogo. On arrival they sent messengers to the *Gorojin* (State Council) with letters in which their demands were stated, viz., ratification of the treaties; opening of the ports of Hyogo and Yedo; and revision of the tariff. The Emperor demanded that the squadron be withdrawn, but the representatives of the foreign Powers refused to yield. There was great consternation in Kyoto, Osaka, and Hyogo. A clash of arms seemed imminent. The *Gorojin* favoured granting the demands and held an all-night session with thirty-six deputies of the Daimyos and won them over. The Shogun added his influence, and at last Emperor Komei most reluctantly yielded and signed the treaties in November, 1865.

In September, 1866, Iyemochi died and was succeeded by Yoshinoku, or, as he is more commonly called, Hitotsubashi. In February 1867 Emperor Komei died, and Mutsuhito, then only fifteen years old, succeeded him. The Emperor was surrounded by the powerful western Daimyos of Satsuma, Choshu, and Tosa, foes from old of the Shogunate. The Shogun, realising that a nation divided against itself would be weak towards outside Powers, in November 1867 handed over to the Emperor the administration of the Government, and thus came to an end the Tokugawa Shogunate which had lasted with regal splendour and despotic power for 267 years, and also the dual form of government established by Yoritomo in the twelfth century.

The opening of the port of Hyogo and Osaka on January 1st 1868 was considered so important an event that all the representatives of the foreign Powers left their Legations in Yedo, and with a large fleet came to Osaka to add the *éclat* of their presence at the opening ceremonies. This consummation of the desires and endeavours of the Powers for fifteen years past was celebrated in a simple but suitable ceremony. It was, however, over-shadowed by the stirring events following the resignation of the Shogun.

It had been his desire to retire quietly, but the powerful northern clans who had been his loyal supporters were not to be easily restrained in their animosity to the western Daimyos, who had now obtained influence over the Emperor. The Aizu clan had for years been the keepers of the nine gates of Kyoto. On January 3rd the Emperor issued a decree expelling them from their posts and replacing them by Satsuma and Choshu men. Burning with indignation, not against the Emperor, but against the Western Daimyos at whose instigation this insult had been heaped upon them, they retired to Osaka and most injudiciously the Shogun went with them, and hither all the adherents of the Tokugawa flocked. A three-day battle between them and the Imperial troops took place at Fushimi, near Kyoto, on January 25th-30th, 1868, in which the Tokugawa were defeated and retired to Osaka with the Imperialists hard at their heels. The Shogun took refuge on one of the U.S. men-of-war in Hyogo harbour, and thence escaped in one of his own ships to Tokyo. As they left Osaka they set fire to the great palace within the castle walls which Hideyoshi had built and the most magnificent palace ever erected in Japan, with all its rich art treasures, went up in flame.

Before his flight from Osaka the Shogun advised the Legations to leave, as he could no longer protect them, and by February 2nd all the foreigners in Osaka had found refuge in Hyogo, the Diplomatic Corps taking shelter in the Custom House.

The weather was very inclement at the time and a number of boats were lost in trying to cross the bar at Osaka. Rear-Admiral Bell of the United States Navy, Lieutenant Read, and ten out of thirteen members of his crew were drowned. They were buried at Kobe, so the city of the dead was established in Kobe almost before the city of the living. There was some apprehension lest Hyogo should be attacked by the victorious clans, and precautions were taken against such an emergency. The Government of Hyogo kept in readiness a number of boats for the use of the foreigners, and signals were arranged by which the men-of-war in the harbour could be communicated with.

It was here in Kobe that the navy of Japan had its birth. When Commodore Perry came in his floating castles, as his ships were called, the Japanese hastened to build forts. There were four near Kobe, one at Wada no-Misaki, which remains to-day an interesting relic of that time; others at Ikuta, at Naruo, and at Nishinomiya.

Katsu Kaishu was the first to realise the importance of having a navy, and received permission from the Shogun to begin the education of young men for that purpose, and a naval school was established at Wada-no-Misaki. The Shogun came to inspect it and to study the situation, and a stone was erected to commemorate the founding of the school and his visit. This pioneer school came to an end during the upheaval of the war of the Restoration. The memorial stone disappeared, and its whereabouts were unknown until just recently, when it

was discovered in the garden of a wealthy man in Hirano, Mr. Ikushima. When he learned its value he gave it to the city, and it was placed on the mound of the so-called Venus Hill on Suwayama (November 14th, 1915.)

THE IKUTA AFFAIR.

The following condensed account is taken from Mitford's "Tales of Old Japan":—

"On February 2nd, 1868, Osaka Castle fell and



IKUTA NO TORII.

the Shogun and his staff escaped to the warship Kaizo in Hyogo harbour."

Two days later "the foreign Legations, warned by the flames of burning villages, had left

Osaka to take shelter in Kobe where they would have the protection of the men-of-war in the harbour. It was a fine winter's day, and the Concession was full of bustle, the coming and going of men busy in housing themselves and their chattles. All of a sudden a procession of armed men was seen to leave the town and advance along the road to Osaka, and without apparent reason there was a halt, a stir, and a word of command was given. Then little clouds of white smoke puffed up, and the sharp ping of the rifle-bullets came whizzing over the open space destined for a foreign Settlement as fast as the repeating breach loaders could be discharged. Happily the practice was very bad; so, only two or three were wounded. In an incredibly short space of time the guards of the different Legations with the sailors and marines from the ships were in hot chase after the enemy, who were scampering away over the hills as fast as their legs could carry them, leaving their baggage ingloriously scattered over the road. So good was the stampede that the enemy's loss amounted to only one aged coolie, who being too decrepit to run was taken prisoner after having seventeen revolver shots fired after him without effect, and the only injury our men inflicted was upon an old woman who was accidentally shot in the leg.

“Taki Zenzaburo, the officer who gave the command to fire, was tried and condemned to death by harakiri. The ceremony took place at 10.30 at night in the temple Eifukuji in Hyogo. There were seven foreigners present, one from each of the Legations. Taki Zenzaburo is described as a stalwart man, 32 years of age, with a noble air. He evidently realised that he had made a mistake, and took upon himself the whole blame. Before the ceremony he had called about him all the members of his clan who were

present, and acknowledging the heinousness of his crime and the justice of his sentence warned them solemnly to avoid any repetition of attacks on foreigners.

“The question was debated among the foreign representatives whether it would have been better for them at the last moment to intercede for his life. It was a situation which might have involved war and the loss of hundreds of lives. It was wiped out in one death. The death was deserved, and the form chosen was in Japanese eyes merciful and judicial.”

THE TOKUGAWA ROAD.

The foregoing account of the affray at Ikuta shows at what a tension were the feelings of the Japanese and foreigners towards each other during the days of the War of Restoration. The Shogun was afraid of some such encounter as took place February 4th, 1868, fearing that it would involve the Government in trouble with the foreigners.

To avoid such a conflict he ordered a road to be built through the hills back of Kobe, so that retinues of armed soldiers need not pass through the city where they would be likely to meet foreigners. This Tokugawa Road, as it is called, was twenty miles long from Akashi to Ishiyagawa (near Sumiyoshi). It was built in sixty days, being completed on January 12th, two weeks after the opening of Hyogo as a treaty port, and three weeks before the Ikuta affair took place. It was never used except by the retinue of the Daimyo of Bizen, and yet three weeks after its completion they were the very ones to fire on the foreigners.

The road was built by a man of Ishimura. On February 2nd Osaka Castle fell, and the contractor

had not yet received his pay, so he took a horse and galloped to Osaka. The officials were in flight, but the treasurer thrust his hands into his bag and pulled out a handful of money, which the contractor put in his bag without stopping to count it, and galloped back to Kobe. Imagine his surprise on counting it in the seclusion of his home to find that he had received a sum equivalent to ¥380,000 in present currency! In time the story of his good fortune leaked out and came to the ears of the officer of the Imperial Army Corps installed at Shofukuji. They made a domiciliary search of the contractor's house but could find only ¥161,000, which they appropriated. I believe the disposition of this sum of money, which remained in the care of the Kencho for a long time, was a difficult matter. The Kobe Walking Society have recently opened up this old Tokugawa road.

CONCLUSION.

With the opening of the port and the incoming of the foreigner the days of the Romance of Kobe came to an end. No longer do the "magic-red boats" come sailing into the open roadstead, but great steam palaces find an anchorage in the harbour Kiyomori made for them. No longer is a *sekimon* erected at the command of one man to secure living sacrifices to appease the god of the sea. Instead, on that spot the Hanshin Densha station is daily thronged with passengers going freely between the two great cities. No longer do the retinues of all the western Daimyo pass through Motomachi with outriders commanding the people to bow down. Instead, the "honk" of the automobile and the clang of the electric-car bells

warn pedestrians on peril of their lives to clear the way.

While we rejoice in the growing prosperity of the Kobe of to-day, the echoes of the Romance of the Kobe of long ago still linger with us.



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