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Shiga

f. Civil Education. - Approximately one hour was spent with this section.

(1) The following subjects were discussed:

- (a) Reorganization and decentralization of the public school system.
- (b) School boards.
- (c) School superintendents.
- (d) School inspections.
- (e) Parent teachers associations.
- (f) In-service training of teachers.
- (g) Women's groups.
- (h) Youth groups.

(2) The members of the section appeared well-informed on the above programs and reported satisfactory progress. The following subjects present problems to the team or are noteworthy:

- (a) Redistricting of senior high schools has been completed and has resulted in 50% of the old middle school buildings being turned over for junior high school use.
- (b) Fifteen training courses for school boards and superintendents have been held under team guidance. Included in the programs were procedure, relations of boards to superintendents, responsibilities, personnel policies, relations to employees, organization, finances, functions of boards, boards and educational programs, boards and public relations, planning better schools, and by-laws and rules. This is one of the most complete programs seen by the inspecting officer and represents outstanding work on the part of the section chief.
- (c) In-service training of teachers has been planned with a view to assisting teachers to better themselves and their work. A workshop operating one day weekly has, under team guidance, been set up to aid teachers to obtain credits which they are lacking.
- (d) Stress in women's and youth groups has been placed on charters, constitutions and leadership. To aid in this program a sixteen person advisory board consisting of representatives of all categories of Japanese life has been established under team supervision.

*Eighth Army
Inspection - Feb. 14-15, 1949
Shiga M. G. Jean
Rating: Superior (only superior rating - all others - excellent)*

HEADQUARTERS
SHIGA MILITARY GOVERNMENT TEAM
APO 25 Unit 3 (Otsu, Honshu)

CK/je

319.1

15 January 1949

SUBJECT: Current Operations and Problems of the Civil Education Section

TO : Commanding Officer, Kinki Mil Govt Region, APO 301
(Attn: Civil Education Officer)

1. Introduction:

1. Any evaluation of the education program of Shiga Prefecture must take into consideration the following:

a. Physical -- The prefecture has not suffered any war damages; therefore, there has been no great change in the thinking pattern of this agrarian population.

b. Geographic -- The proximity of Shiga Prefecture to Kyoto Fu had placed education in Shiga secondary to nationally recognized institutions in Kyoto.

c. Custom -- The people of Shiga are traditionally referred to as the "Omi Merchants". They have a reputation for emphasizing economics and commercial investments rather than consideration for education.

2. However, a review of the past three years discloses noticeable progress in the field of education.

II Trends:

1. Five Day School Week

Despite conservatism of the people, Shiga was the first to adopt the 5-Day Week in its public schools.

2. Reeducation Program

Shiga is the first Prefecture to have an organized Saturday Re-education Program in which teachers have been given an opportunity to enroll in extension courses in higher schools and to continue their education indefinitely. This has made possible the inauguration of a policy of advancing their professional standing by credit rather than by seniority.

3. Library

The first public open stack library has been established during the past year.

4. Citizen's Public Hall

One of the ten nationally recognized Citizens' Public Hall has been established in Otsu City.

5. Try-Out school

One of the most positive and effective educational programs with which our section is working is the Try-Out Schools. Each try-out school is assigned to develop a certain phase of school activity such as, 1) school clinic, 2) office procedure, 3) child measurement, 4) cumulative records, etc., thus promoting continuous study towards scientific, progressive education.

III Current Operations:

1. School Boards

One Prefectural Board and three City School Boards have been established. An In-Service Training Program for the members is being carried out at the present time.

2. Reorganization

a. We are encouraging a single campus university in Hikone City with the amalgamation of the Normal School and the Economic College.

b. Thirty-one former senior high schools have been reduced to nine due to the senior high reorganization. Districting of schools, coeducation and comprehensive curricula was successfully introduced. Coeducation has been accepted generally and has proved more successful than initially anticipated.

c. The junior high school reorganization program was successful even to the point of reconciling differences arising from social discrimination of certain villages. Seventy-five junior highs were formed from one hundred thirty-four as a result of this reorganization.

IV Problems of Education:

1. The intense religious and cultural background of the prefecture is neutralizing the work we are carrying on in the boy scout, youth and women's organizations.

v. Projected Activities:

An extensive Adult Education Program to educate the masses on the "Principles and Processes of Democracy" is now being planned. Coverage is

intended to reach at least 70% of the people. These adult education courses are scheduled for every city, town and village during March and April.

VI Comments:

1. CE is exercising guidance continuously in improving teaching methods and school administration procedures.
2. It is too early to pronounce the success of the education program, but decentralization of the Education Department through the School Boards is creating a condition which we hope will be the foundation for the desired goals in education.

E. D. JONES
Lt. Col. CAW
Commanding

C O P Y

HEADQUARTERS
KINKI MIL GOVT REGION
APO 301, (Kyoto, Honshu)

AA/st

MEMORANDUM:

FOR : Colonel Burns

REPORT OF CONFERENCE

1. Reporting Officer Aileen Aderton
2. Installation Visited Shiga Ken Women's Leadership Conference
3. Purpose To speak at the conference
4. Date Visited 3 August 1948
5. Informational:

a. I attended the second day of the Shiga Women's Leadership Conference in Otsu, Shiga Prefecture, on Tuesday, 3 August 1948. I had been asked to speak at the conference on "The Future of Japanese Women".

b. The conference was organized by Mrs. Asukai, who is a member of the Social Education Section of the Prefectural Education Section, for the purpose of liaison between women's organizations within the prefecture. The agenda of the conference was considerably strengthened, at the suggestion of Mr. Kawaguchi, CE Officer for Shiga Team, by the inclusion of round table discussions and a talk by the Information Officer "Local Autonomy and Civil Rights".

c. The small group (60 women) and the comfortable and informal room in which the conference was held created a feeling of informality and understanding. I was impressed by the sincere open-mindedness of the women present. Particularly effective was the discussion period at the close of the conference in which four women named the problems which they felt most pressing for women today. Workable and concrete suggestions for their solution were given by them and by members of the audience.

d. The women present as delegates were mature, intelligent, and not marked by the negative and narrow attitude shown by many leaders of women's organizations. This is probably due to the fact that in Shiga prefecture there is no federation of the Fujin Kai (women's organization) and the delegates came from local women's groups which have particular and specific interests.

AILEEN ADERTON
Asst Civil Education Officer

1 Incl:
Conference Program

C-O-P-Y

b. The plans suggested by Mr. Kawaguchi and agreed to by local and Prefecture officials were presented to the PTA and received their support. He was congratulated on his immediate acceptance of suggestions for acting on these problems now which were discussed in the reference above. Plans for districting for early establishment of separate junior high school, wherever possible, and for best use of senior high schools were well worked out and should lead to most efficient use of the Shiga middle-school buildings and supplies after this month.

c. No further action is indicated at the moment. Careful watch during April and the months up to September opening after vacation should be made by Mr. Kawaguchi and this department.

9. a. A major problem in this village, not solved or even attempted by the school officials with help from Mr. Kawaguchi, included depredations by apparent hoodlums. Much questioning discovered that the hoodlums are out-of-school or over-school-age ETA from a neighboring village. They have prevented any sort of meeting at night and much travel after dark.

b. Recommendations from this department were that constructive activities be provided for these young men and women in the primary and junior high school areas utilizing facilities and trained teachers for such guidance. Agreement to participate in such plans was made by this department. Inclusion of Shiga in the study of ETA requested by this section would be a help if Mr. Passin of SCAP has time to go that far afield. Officials indicate that Shiga is one of the three major ETA areas of Japan and that very real problems grow out of this fact. Dr. Vorhees of the Mentholatum Company is working on many parts of the local ETA problems, especially through the National Youth Cultural Association.

KINKI MIL GOVT REGION
APO 301 (Kyoto, Honshu)

GHM/

9 March 1948

MEMORANDUM:

TO : Commanding Officer, Kinki Military Government Region, APO 301

REPORT OF VISIT

1. Name of Reporting Officer : George H. McClellan
2. Installation Visited: CI&E Section, Shiga Mil Govt Team
3. Date of Visit: 8 March 1948
4. Purpose of Visit: Observation and Discussion of Policy

Reference: Inspection Report of 1 March 1948

5. Informational:

a. As a follow-up to inspection of 27 February 1948, this officer planned with Mr. Kawaguchi, CAF-7, Acting CI&E Officer, a school inspection with the new form, a visit with PTA and faculty of one Prefecture Try-Out School, a meeting with youth association leaders, and a conference with school education heads. Because of repeated telephone conversations concerning Shiga secondary-school reorganization plans, the day's inspection schedule changed and included a full day at the Minami Gokanoshō Primary and Junior High School. The youth association meeting had been divided, half meeting with Mr. Kawaguchi the previous Saturday, half the coming Saturday. Plans laid by school education heads with Mr. Kawaguchi's specific recommendations negated need for a conference with this section at the present. Instead we remained at the school after the official inspection for meetings with principals of the adjoining schools, with PTA representatives, with student government, and with the entire school faculty, each a discussion meeting led by Mr. Kawaguchi. The last ended with a critique of the school by Mr. Kawaguchi on his third full inspection.

6.a. Efficiency noted:

The school inspection form, to which this department has objected since its adoption, was simple to use for Mr. Kawaguchi. Filling in of all necessary blanks by his school specialist, a fine Japanese educator, took under two hours. If, however, we had discussed many of the points which can well be discussed in such an inspection, the blanks would have taken a full day to fill. The school had been fully briefed on what was needed and had everything ready for use. While the Japanese national was securing most of the information, Mr. Kawaguchi inspected rooms, teaching procedures, and total building situation. This suggests that a trained Nisei may well be the best person for school inspections with this form.

b. Mr. I

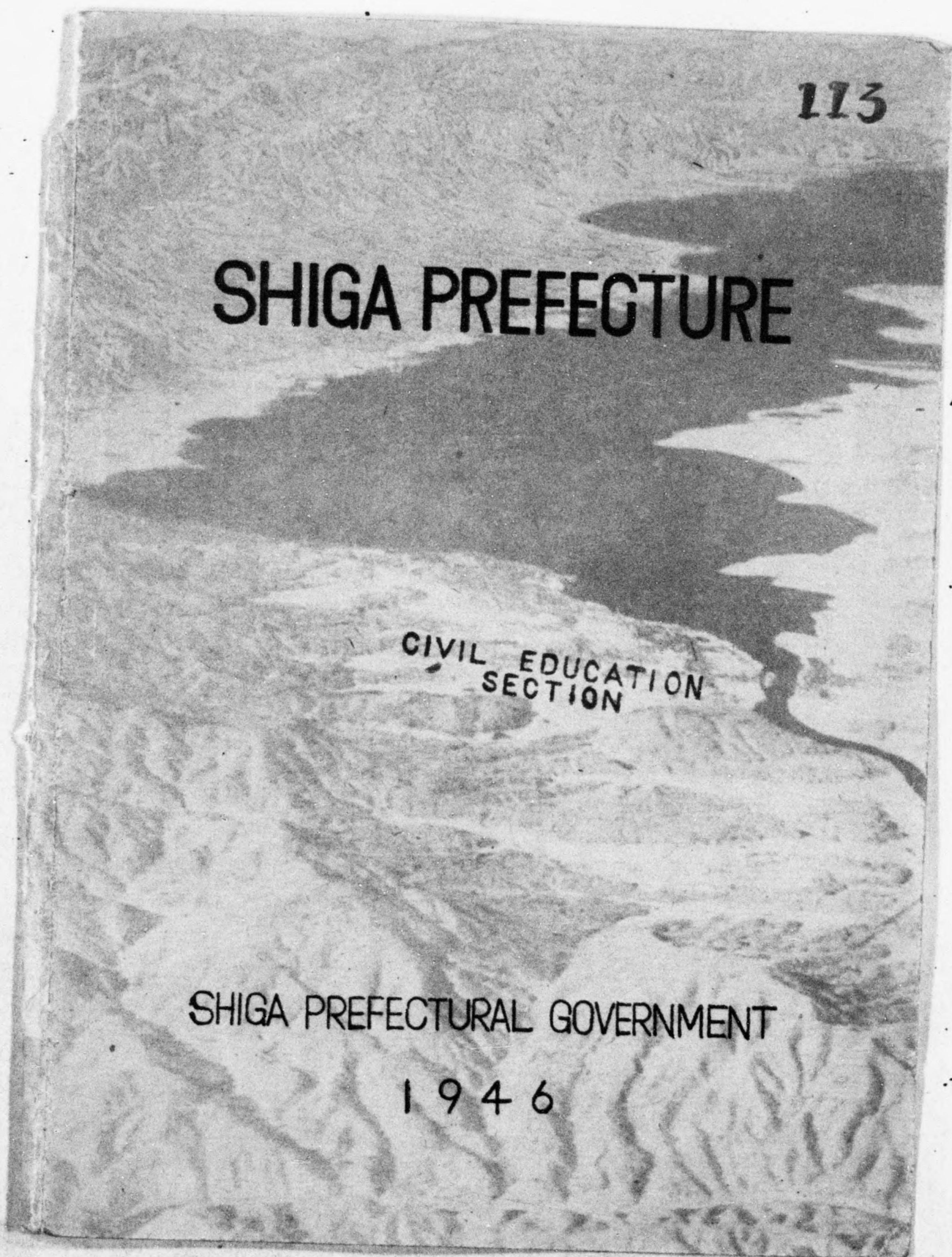
b. Mr. Kawaguchi was complimented on the ease with which he handled the total situation and the fine cooperation he was able to secure with every person in the school. During the day he helped settle three difficulties which included after effects of this school's principal's resignation as head of the Shiga screening committee because his faculty thought that position endangered his relationship with the Japan Teachers Union and its local chapter. Because of Mr. Kawaguchi's background knowledge and ability the situation was not allowed to get out of hand. Certainly the inspection was as competently handled as it could be by any CI&E officer so far visited. Whether it lost value in not having individual items discussed by the school officials and Mr. Kawaguchi is a matter of question. The critique was brief, sharp, and competent. Discussion questions answered by both of us were worthwhile, especially at the end of a cold, hard day for school teachers.

7. a. With Mr. Kawaguchi's help a 5-day schedule has been started in this school along with 2 other schools. The new program which started March 6th was discussed at all meetings during the day. Recommendations by parents and student government were that in this school the Saturday should be planned for a supervised recreation and study by all boys and girls who want to come, with one teacher working with PTA representatives to remove responsibility from the rest of the faculty. All other teachers would plan their Saturday morning for conferences with out-of-school teachers, faculty meeting, and lesson preparations. The 32-hour week has been moved to 5 days from 6, and the pupils lose nothing in the new schedule.

b. Such an experiment in a few schools indicated Mr. Kawaguchi's close working relationship with Prefecture officials and school principals. His efforts and continuing watchfulness over the situation were commended and a request was made that he write the results as an article for the CI&E Bulletin. Parents praised him and the school for this experiment and asked that supervised recreation and field trips be planned by the students for Saturdays from now on, for all those boys and girls who want to continue school relations at that time. The faculty thanked Mr. Kawaguchi for his help and indicated their immediate satisfaction with being allowed to prepare lessons and do other necessary work during day-time hours and not in the presence of classes. Difficulty with electricity and transportation makes this a most satisfactory manner which may well be copied by other Shiga schools within the next two months.

8. a. As a result of our discussion on 27 February 1948, Mr. Kawaguchi has succeeded in helping school officials work out a plan whereby 8 middle schools will become junior high schools in April, and 5 more the following April. The rest will all be co-educational, comprehensive senior high schools carefully districted. At the school we visited, plans are complete for unification of 4 villeges in one centralized junior high school. It will be placed in a currently private girls high school which does not live up to Hatusu-gaku 534 in its requirements for senior high facilities.

b.



113

SHIGA PREFECTURE

CIVIL EDUCATION
SECTION

SHIGA PREFECTURAL GOVERNMENT

1946

SHIGA PREFECTURE

SHIGA PREFECTURAL GOVERNMENT

1946

CONTENTS

Geography 1

History 3

Industry 5

Agriculture, Manufacturing Industry, Commerce,
Fishery.

Cultured Pearl of Lake Biwa 13

Enryakuji Temple 15

Onjoji Temple 19

Emman-in, Kojo-in, Kangaku-in, Fenollosa.

Ishiyama-dera Temple 24

Doganji Temple 26

Shintoism : Shrines 28

Taga Jinsha Shrine, Omi Jingu Shrine, Hiyoshi Jinsha
Shrine.

The Castle of Hikone 35

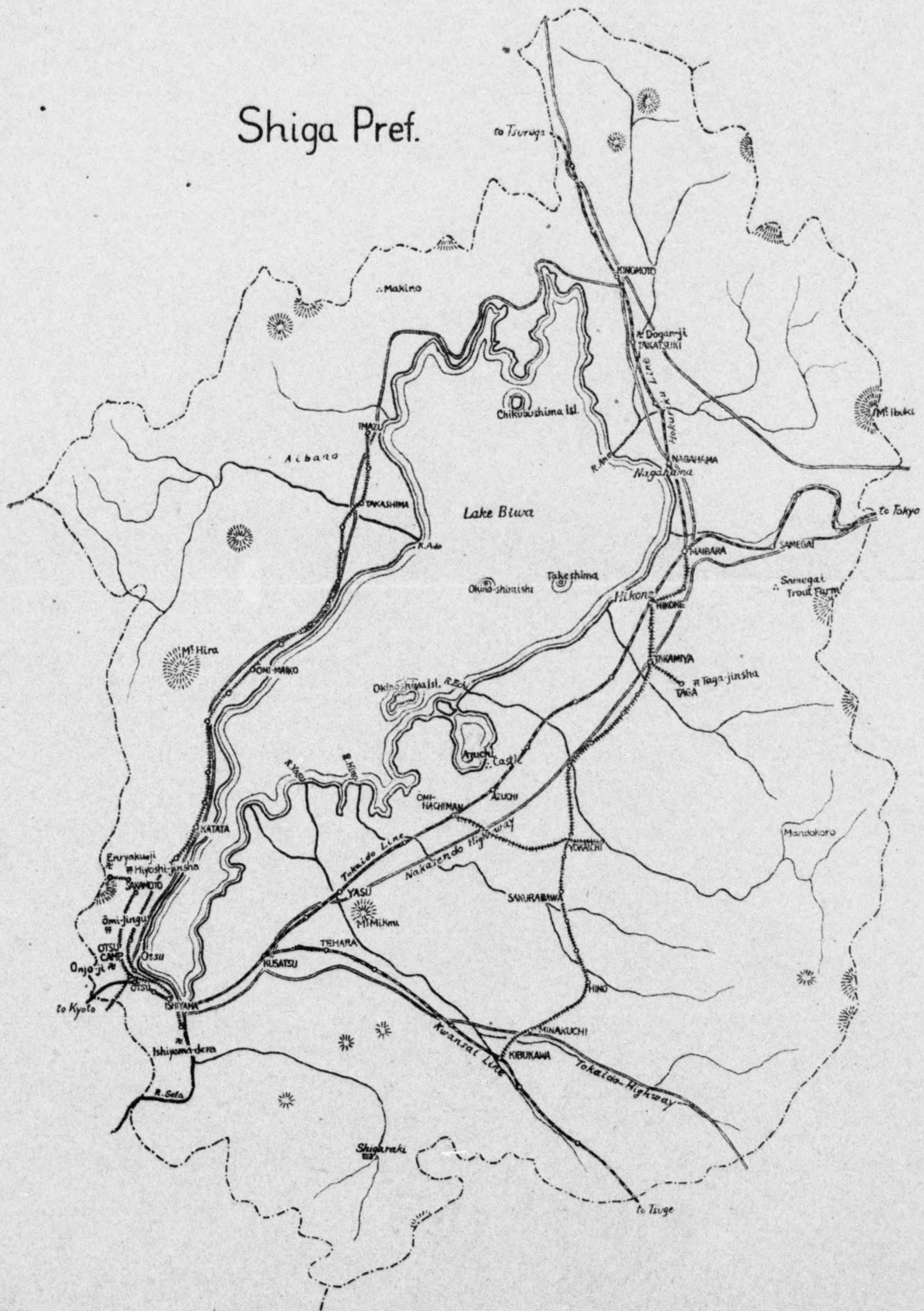
Ii Naosuke

The Castle Site of Azuchi 44

Mt. Ibuki 48

Makino Skiing Ground 50

Mt. Mikami	...	52
Chikubu-jima Isle	...	56
Samegai Trout Farm	...	56
Wachusan-ya ; an Old Medicine Shop	...	58
The Site of The Shigaraki Detached Palace	...	59
Shigaraki-Machi	...	60
Otsu City	...	62
Otsu-e Painting	...	63
Hikone City	...	65
Nagahama City	...	69
Daitsuji Temple, Festival of Hachiman Jinsha Shrine		





Otsu-e (See p. 63)

Geography

If we summarize the geographical features of Shiga Prefecture in a word, we may say that it consists of basin and lake. All around the boundary of the prefecture run mountains which form a kind of wall that separates it from neighbouring provinces. They are not very high and steep, but were good enough to serve as natural fortresses to defend the Province of Omi (old name of the prefecture) in the time of old. Today, some of them are favourite resorts of mountain climbers, the most famous and familiar one among them being Mt. Ibuki that rises at the eastern corner of the prefecture. Within these natural walls are some stretches of plains, especially in the southern part of the prefecture, which nourish people with their products.

The very center of the prefecture is the lowest part of it, which, filled with water from all the rivers that run down from the surrounding mountain walls, forms the largest fresh-water lake in Japan, and as its shape

is rather like 'biwa,' an old musical instrument of Japan, it is called Lake Biwa. Shiga Prefecture is best known for this lake, and from ancient times the beautiful scenery of it has been a favourite theme of poets and artists. Indeed a number of volumes will be needed to compile all literature pertaining to the lake. Apart from the literary and artistic point of view, the economical value of the lake is also very great. Especially in modern times, with the introduction of various kinds of science to this country, the utilization of the lake has made a remarkable progress. To cite a few instances, the lake is the source of the water service of Kyoto, not to mention that of Otsu. Its water is also utilized as hydroelectricity, and electric power generated by the water not only lights many cities and towns of neighbouring districts but also supplies motive power to many factories. The economical value of the lake will be more and more increased in the future.

History

The position of this prefecture in the Japanese history is very important; especially in the early period of the Japanese history. It is quite close to Nara district, which was the center of Japan in her early days (from the very foundation of the country down to the latter half of the 8th century) and Kyoto, which succeeded the position of Nara and continued to be the center of Japan for many following centuries until the Meiji Restoration in 1868, and all through these many years this prefecture fulfilled its mission as the economical hinterland or background of the culture that thrived in the capital with its rich resources of agriculture and forestry, etc. Moreover the geographical position of it made it a door that connected the capital with the eastern provinces of the country. And the capital itself was once transferred to this prefecture. History tells us that the 38th Emperor Tenchi constructed the new capital by the lake near present Otsu

in 667, though the capital was transferred again to Nara prefecture in 673 by the 40th Emperor Temmu, as a result of a tragical civil war between him and the 39th Emperor Kobun, which broke out soon after the death of Emperor Tenchi. At any rate, these facts will show what an important place this prefecture was in ancient times.

For these reasons the newest culture of each generation always flowed in this prefecture and thus the culture of it looked as if it were a miniature of the cultural history of Japan. This is the reason why this prefecture is rich in historical sites and relics as well as works of art and religion, of every era of the Japanese history and culture, and forms a kind of treasury second to none but to Nara and Kyoto districts for the students of this branch of learning. In this short guide a brief remark is made on some of them and it will be a great joy of the writer if it is of any service and interest to you.

Industry

Agriculture: Last of all, but not least in importance, let me tell you something about the industry of this prefecture. As for agriculture, Shiga Prefecture is a garner of the Kinki districts and every year a large quantity of rice is transported to the big consuming districts such as Kyoto, Osaka and Kobe.

Among agricultural products, rice, as you know, is the principal food of the Japanese and is the most important crop of Japanese agriculture. To have little knowledge in live stock keeping or to keep no live stock at all, for example, is not a shame to a Japanese farmer, nor is it any drawback of him, but if he does not grow any rice at all, he is not recognized as a farmer. A farmer is, in the Japanese use of the word, a rice cultivator.

Hitherto farmers of this prefecture were not much interested in growing cereals other than rice, and rice fields were left uncultivated after the harvest of autumn

till the next rice planting in May, but food shortage caused by the war made it inevitable for them to grow other cereals such as wheat, barley etc. and both quantity of crops and area of cultivation increased much in these few years. But what with the lack of experience and what with the shortage of chemical fertilizer, the striking increase of crops is a matter of future.

Before the war sericulture was also an important source of income for farmers of this prefecture, and a lot of mulberry fields were seen especially in such 'guns' as Sakata, Higashiazai etc. But sericulture suffered a great blow during the war time, as raw silk was chiefly exported to America, and the war necessarily blocked the silk trade. Moreover, the Government encouraged farmers to convert their mulberry fields into cereal fields, to meet the food shortage in the country. Thus a considerable percentage of mulberry fields disappeared, which necessarily decreased the number of silk worms fed with their leaves, thus lowering the production of raw silk. But now that the war is over, the

golden age of silk is about to come again, and farmers are trying to restore their mulberry fields to the original state as soon as possible.

Tea is also the special agricultural product of this prefecture, the most famous center of tea growing being Mandokoro, a mountain village in Echi-gun. Japanese tea growing has a long history. It was first brought from the continent of Asia earlier than the 9th century. We read in the old record that the 52nd Emperor Saga issued an Imperial Order in 815, i. e., a year after the death of Charles the Great, king of the Franks, to plant tea in each province. This fact shows how tea was suited to the taste of the nation.

The kind of tea usually drunk in Japan is what is known as 'green', which is drunk with no milk or sugar. The Japanese have tea not only at meal times but throughout the day at frequent intervals. A cup of tea with some refreshment is a regular form to be served to a visitor, regardless of the time of the day. Today refreshments are very difficult to have for most

Japanese people but tea is still served to a visitor. Indeed for most Japanese people a day without tea cannot be imagined.

Manufacturing Industry: Before the war, the manufacturing industry of this prefecture did not play a very important role in the economical life of Japan. The only industry that was of any significance was the fiber industry which made a rapid and remarkable progress by the lake side, because the quality of lake water and the humidity of the place are very suitable for this industry, and at Ishiyama, Hikone, Nagahama and at other lake side towns, were elected a number of factories of textile manufacture large and small.

But the war brought a drastic change to the phase of it. Under the slogan of "to win the final day" many of the factories were converted to munition factories, making scraps of their former equipments. Some munition factories of big industrial centers dispersed themselves to this prefecture to evade the air raids at the last stage of the war. Thus the manufacturing industry

of this prefecture was rapidly transforming its nature from its original peace industry to that of war, when the submission of Japan was announced. The industry which was forced to make a drastic change only a few years ago wasting much labour and time for it, had to restore itself to the original state again. It may be natural they were quite at a loss for a time. But fortunately the factories of this prefecture suffered very little damage by air raids during the war, so this is a chance for the manufacturing industry of this prefecture not only to restore itself to its former state but also to make a remarkable advance beyond it.

Commerce: If the nature of Shiga Prefecture has been represented and known by Lake Biwa, it may be said that the people of it have been represented and known by merchants, for they have been everywhere in the country engaging in every kind of business as successful merchants from very early date. And they have been known by the name of Omi Shonin or Omi Merchants (Omi is the old name of the prefecture) and

both trusted and awed for their diligence and business ability. As an example to show the nature of Omi merchants I should like to cite a famous anecdote and the life of Nishimura Taroemon.

The anecdote tells us how two pedlars, one an Omi merchant and the other that of other province, were climbing a high and steep slope, each of them carrying a big bag full of merchandise to reach a village at the opposite side of the mountain. You must know that it was an incident of those old days when all the people had to travel on foot. It was summer and the sun was shining so bright that both pedlars were dripping with sweat. And a pedlar said to his companion who was an Omi merchant how he wished that the mountain were not so steep and high. And quite contrary to his expectation, the latter wished that the mountain were twice as steep and high, for if so, no other pedlars but he would dare to cross the mountain pass and he would be able to monopolize the profit of peddling. This anecdote will show how diligent Omi merchants

were.

Nishimura Taroemon was born at the end of the 16th century as a son of an old merchant family at Hachiman-machi, Gamo-gun. As he grew older the home market became too small a theatre for his action and he dared to go abroad to Annam in 1615. Many years of incessant toil made him a merchant prince in this peaceful tropical country and he could enjoy the confidence of the king, too. But in the midst of wealth and honour he could not suppress the homesick sentiment and his yearning became so irresistible as he became older that in 1647, the year in which George Fox began preaching in England, he returned home in a newly built ship with lots of curious souvenirs. His ship anchored at Nagasaki, where an unexpected news was waiting for him, for by order of Shogun Iemitsu the Japanese people had been forbidden to go abroad with the threat of death to those who returned home from abroad. All his petitions were in vain, and he had to go back to his second native country Annam, where

he died. But before he went back to Annam, he had his ship and the party on board painted by Hishikawa Magobei, a painter of Nagasaki, and dedicated the picture to the Hachiman Jinsha Shrine of his native town. This picture was designated as a national treasure in 1907. By this picture you can get some idea about the ship of the Far East in the time that roughly corresponds to the time of Cromwell in England, and Thirty Years' War in European continent, as well as the tragical fate of the adventurous merchant.

The tradition of this and many other predecessors is still kept by present Omi merchants and they are holding economical helm everywhere in the country.

Fishery: Lake Biwa is the greatest fresh-water fishery as well as the greatest fresh-water lake in Japan. It is famous both for the quantity and variety of aquatic products. To increase the products on the basis of scientific survey, the prefectural government has a fisheries experimental station at Hikone and a trout farm at Samegai. The lake is also an interesting



Lake Biwa



The Bridge of Seta (See p. 53)

theatre from the hydrobiological point of view, for there can be found rare aquatic animals and plants, some of them are nowhere seen but in this lake. To investigate all these phenomena of the lake, Kyoto Imperial University has a hydrobiological station at Otsu, and young apostles of science are studying diligently there. This station holds a unique position in Japan as a fresh-water hydrobiological station and I should like to advise those of you who are interested in the study to visit there, for I am sure the young scholars of the station will not disappoint you.

Cultured pearl of Lake Biwa.

As you know, Japan is noted for cultured pearls, which were among principal souvenirs of Japan for foreign tourists before the war. And these pearls were all cultured in the salt-water, the principal fishery of it being in the Ago Bay, Mie Prefecture. Most of these salt-water pearls are of milky white colour, as we

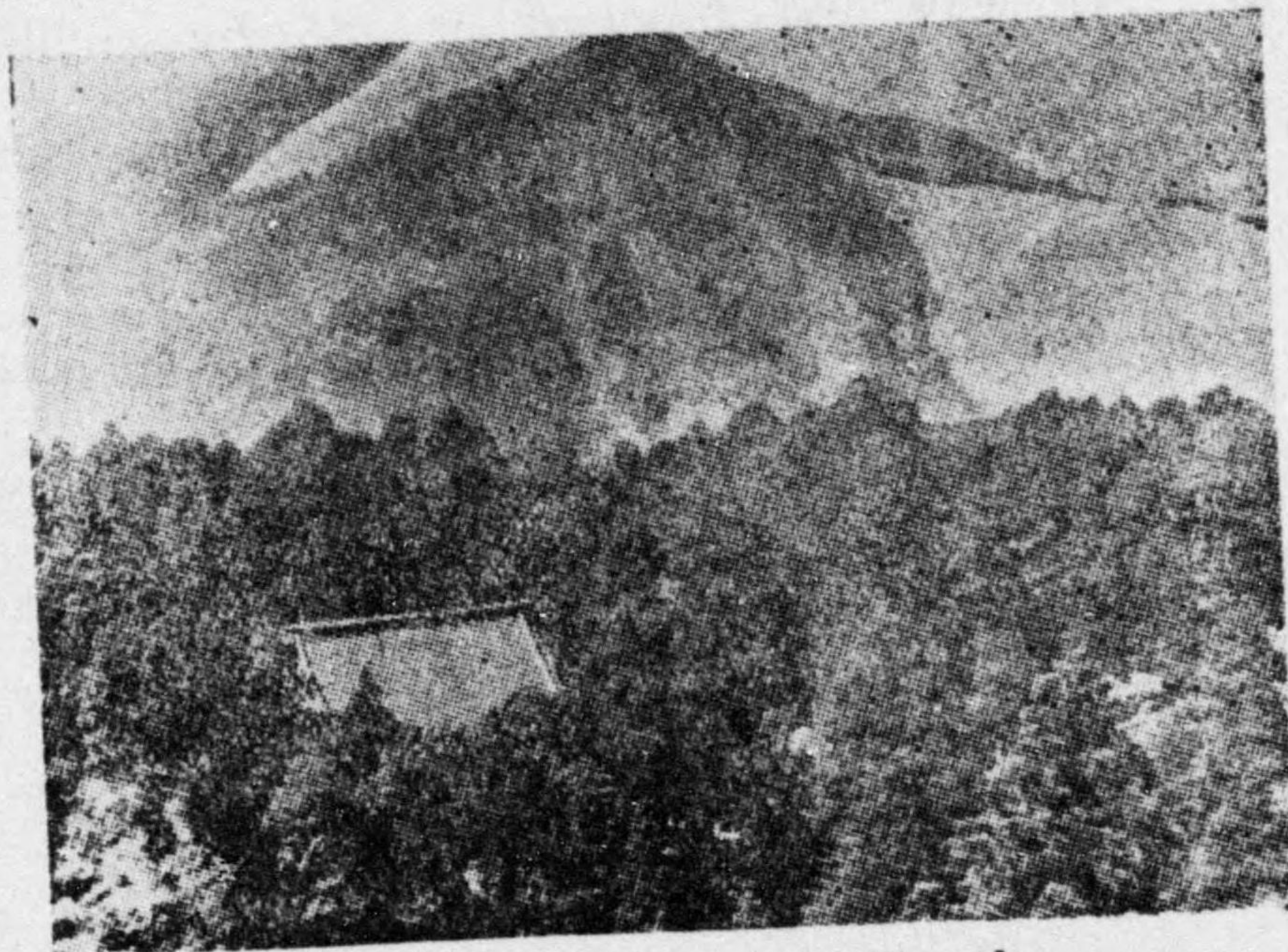
understand that same colour by the word pearl. This is due to the nature of pearl-oysters. On rare occasions, it is true, coloured pearls are found and then they are sold at a fancy price.

What is peculiar about fresh-water pearls cultivated in Lake Biwa is that they are all of delicate pink colour, and considering this respect only, the cultivation of fresh-water pearls may be said to be an epoch-making work in the history of pearl cultivation.

But the history of its cultivation in the lake is rather new, for it was begun in 1924 and the whole period from that year till today may be said to have been an experimental period of incessant study and hard toil. Moreover the war was a great blow to the work itself. So the full activity of the work is a matter of future, but they are now doing their best for both the improvement and increase of pearls, so in near future delicate pink coloured fresh-water pearls will make a brilliant debut as Japanese souvenirs. The fishery is now at Tokiwa-mura, Kurita-gun.

Enryakuji Temple

At Sakamoto, the terminus of the street-cars that run near the Otsu Camp of the Occupation Army, there is a cable car service which carries you up to Mt. Hiei,



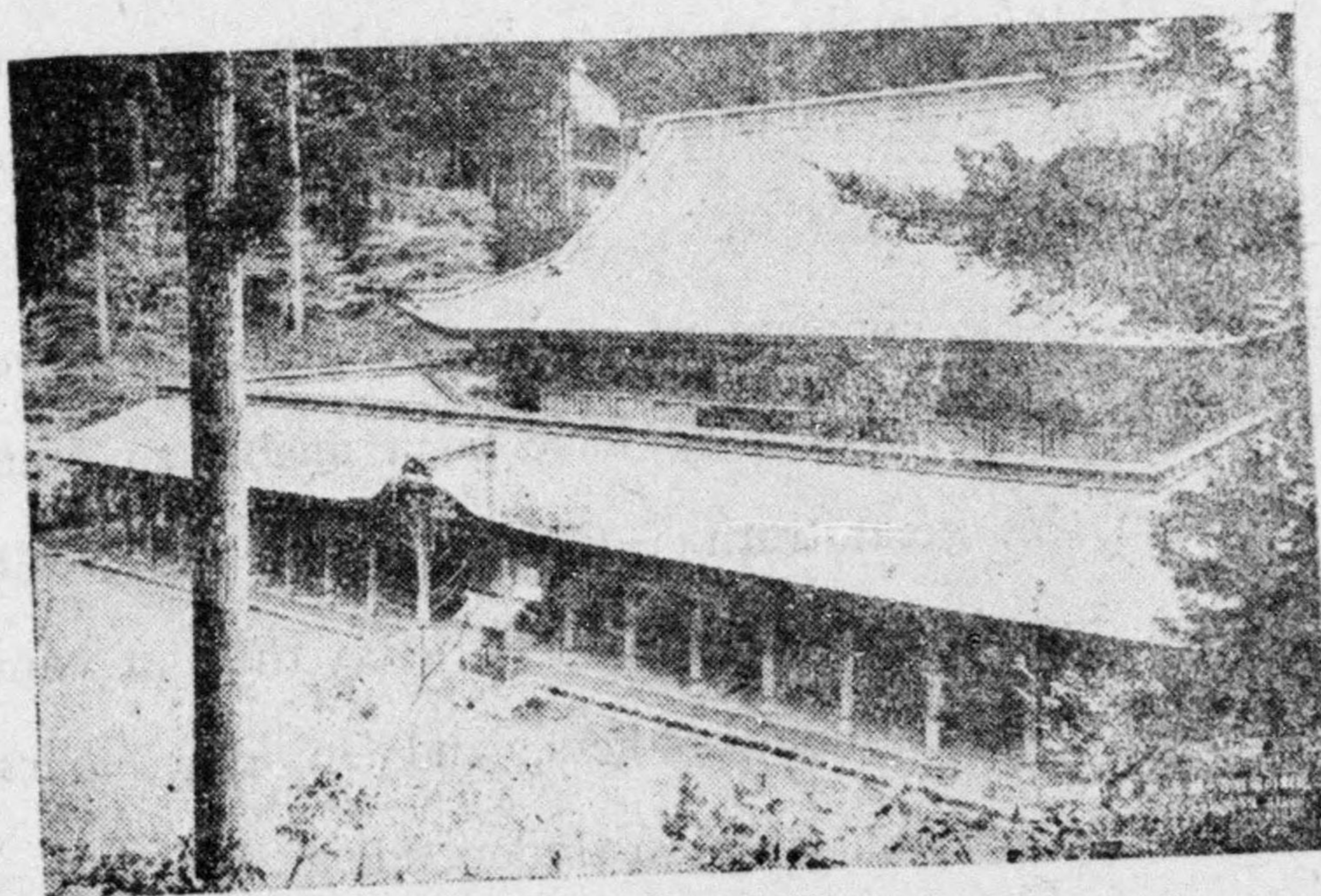
Mt. Hiei and Enryakuji Temple

where you will see many old temple buildings, many of which are specially protected by the state as national treasures and all belonging to Enryakuji Temple. No word of comment will be necessary to the bird's-eye view of Lake Biwa from the top of the mountain. Seeing is believing. But those old buildings have no mouths,

so I should like to tell you something about the history of the temple in behalf of them. This temple is one of the oldest temples in Japan and played a most important role in the history of Japanese Buddhism and culture. It was first founded in 788 by archbishop Dengyo. The reason why this mountain was chosen as the site of the new temple is rather interesting. In those days of little science and much imagination—just as in mediaeval Europe—many strange superstitions were believed and grotesque monsters were rife. They wielded dominating and often destructing power over all phases of human life and emperor himself could not be free from them. Among these devils there was one who was believed to live at the north-east side of a house. This side was called "kimon" (devil's gate) and the devil was a very furious one and if he thought he had been neglected by the inhabitants of the house, his revenge was sometimes death to them. To pacify him by the righteous power of almighty Buddha the then emperor ordered Dengyo to build a temple at the

very direction of "kimon" of the Imperial Palace of Kyoto, and Mt. Hiei was chosen as the site.

But question still remains why it was not built on a flat plain but on the inconvenient mountain. It is because old Buddhism of Japan was ascetic and preferred its place of discipline to be far away from the vulgar world. In this respect it resembles ascetic sects of the Catholic Church. It also resembles the Catholic Church in respect that it was the center of learning through



Kompon-Chu-Dō (national treasure), which is the most important building of Enryakuji Temple. rebuilt in 1642.

the long cultural darkness of mediaeval age. Many studious monks gathered at this temple and the tradition of Japanese learning was kept by them all through the age of unrest and civil wars. In this respect the merit of the temple cannot be appreciated too much. Imagine a monk of mediaeval times who pursued the way to the truth regardless the ugly struggle of the vulgar world in a lonely monastery amid the trees and birds' chirpings.

Thus far the temple seems to have been an earthly paradise free from all sins and crimes. But to our great regret it was not so. Degeneration and corruption are infallible companions of earthly power and even disciples of Buddha seem to have been unable to stand aloof from this great truth. Earthly power and wealth made the temple degenerate. To keep them it came to be armed with monk-soldiers, and in due course it became something like an independent kingdom—not the kingdom of heaven, but a kingdom of earth. And at times it dared to oppose the con-

trolling power of the country. But all are now the dream of the past. The path which was once trodden by armoured monk-soldiers is now a good hiking course leading to Kyoto.

Mt. Hiei is also famous for its birds, for there live many kinds of birds and among them some very rare kinds are also to be seen. They are now living peacefully, quite free from the threat of hunters' guns under the special protection of the state.

Onjoji Temple

Just adjacent to the Otsu Camp of the Occupation Army, there are many old Buddhism buildings in the woods. All of these belong to Onjoji Temple, which was founded by archbishop Chisho in the 9th century. It is more often called Miidera Temple and familiar to the people by that name. Its history is just like that of Enryakuji Temple. Its great service to the country as the center of learning and culture, its vice and crime

committed to promote its earthly power relying on its wealth and monk-soldiers—all these will not need to be



Kissho-Tenno, one of the Buddhism deities, of Onjoji Temple. (National treasure)
Date of work: 12th or 13th Century

commented on. Its precincts, where free entrance was strictly forbidden to citizens of old, is open to anybody now and serves as a sylvan park of Otsu City. One can enjoy a peaceful walk there, appreciating old buildings and other things of art designated as national treasures for their historical and artistic value. The following list shows a few of them.

The Main Temple. The present building was built in 1601. It is noted for its artistic symmetry.

The Three Storied Pagoda Built in 1451.

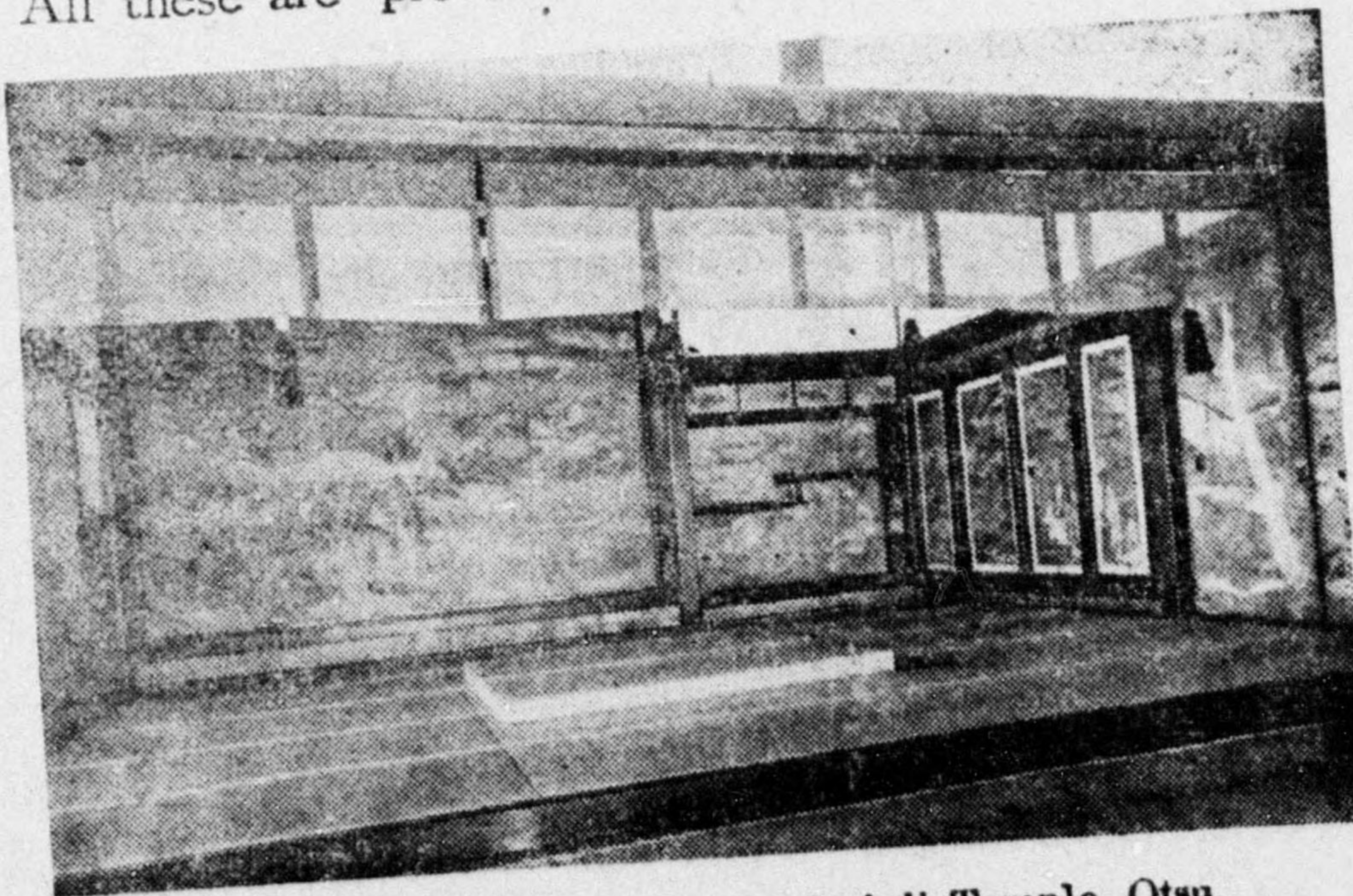
The Sutra Depository Built in 1602.

Shinra Zenshin Temple. Built in 1340.

It is the oldest one of all the buildings of Onjoji Temple.

Emman-in, Kojo-in, Kangaku-in.

All these are precious materials in the architectural



The main room of Emman-in, Onjoji Temple, Otsu.
(National treasure)

history of Japan, for they are typical mansions of noblemen and samurai (warriors) of the 16th and the 17th centuries. The paintings on the sliding doors of them are the works of the best artists of the time and are famous in the history of art.

The gardens attached to these buildings are also very famous as they are typical examples of garden making of old Japan.

Fenollosa

The name of Ernest Francisco Fenollosa cannot be left out in any description of Onjoji Temple. For he is a benefactor of Japanese art and he is buried in Homyo-in of this temple.

He was born in America in 1853 and studied philosophy at Harvard University. In 1879 he came to Japan to lecture on philosophy, logics and economics at Tokyo Imperial University, complying with the request of the Japanese Government. The year 1879 is memorable, for in this year American ex-president and hero of the

Civil War, General Grant visited this country and gave advice to young Emperor Meiji.

Japan was young at that time. It was not long since the closing of the country which had secluded Japan for the past several centuries was abolished. New civilization, new thought,—everything new and strange coming in from abroad to the newly awakened people. "To be civilized as European and American peoples" was the motto of them, and they began to gallop after the 'civilization', which was synonymous with 'things European and American' for them. Traditional Japanese things were deemed worthless only because they were Japanese things. Fenollosa came to Japan just at this time, and found that Japanese art had a unique merit of its own, while it was on the verge of destruction because of the hasty new cultural movement.

His effort to rehabilitate Japanese art began, and continued all through his life. Many great masters of modern Japanese art, among them are Hogai Kano, Gaho Hashimoto etc., were first acknowledged by him, and

the present Tokyo School of Fine Arts was founded in 1889 through the offices of him and Tenshin Okakura, his co-worker on this line. We cannot thank him too much for his lifelong service to the Japanese art. He died in London in 1908, but by his will his ashes were buried in Homyo-in of Onjoji Temple.

Ishiyama-dera Temple

Ishiyama-dera Temple is located near the Ishiyama terminus of the Sakamoto-Ishiyama Electric Car Line and is well known for the beautiful view of the River Seta that can be commanded from the temple. It was founded by priest Ryoben more than eleven hundred years ago, and its main temple is the oldest remaining wooden building in the prefecture, and is a national treasure together with other buildings in the temple. Fantastic wallastonite rocks in the precincts, which gave rise to the name of Ishiyama (Stone Hill), may also be interesting to you, and in May, hundreds of azaleas are

in full bloom and invite many visitors.

Tradition says that it was in the corner room of the main temple that the famous literary court-lady Murasaki Shikibu wrote her Genji Monogatari, one of the oldest prose romances in the world. Genji Monogatari is a romantic life of a young and handsome nobleman called Genji. It is of course a fiction but by it we can picture the Japanese court life of the 10th and the 11th centuries, for there is every reason to believe that the writer sketched the actual court life in her story, which was composed in the beginning of the 11th century. It is a pride of the Japanese that they have many fine literary works in such an early time when no modern European countries had their own national literature, for the time roughly corresponds to the time when Canut the Great became king of England in 1016. The early 11th century is the golden age of Japanese literature. It is a wonder that in such an early time we find almost every form of literature except drama. Even the most primitive tribe has poetry. But prose requires some literary

discipline and is outside the reach of the primitive people. How much more so must the novel be! So it is quite natural that in every literature of modern countries prose was late in birth, and as for novel and literary essay they were a matter of quite recent times. But in Japanese literature we find not only poetry, but also fine prose—novels short and long and literary essays—in as early as the 11th century, about four centuries before Chaucer, the morning star of English literature. *Genji Monogatari* is a kind of novel and one of the best works of the age. We are not sure whether the tradition that she composed the novel at the temple is true or not, but at least it is certain that those literary personages often visited the temple and rested in the room, appreciating the views that can be commanded from there.

Doganji Temple

Doganji-Temple is located some 1 km. north-east of

Takatsuki Station of the Governmental Hokuriku Line, and to those of you who have special interest in the ancient Oriental art the eleven faced Kannon image of this temple will be worth having a look. The date of its making is estimated to be the 8th century. The carver is unknown, but it is very valuable for its oldness and artistic superiority.

It is a characteristic of this prefecture that superior relics of ancient art can be seen everywhere even in remote lonely villages. This fact tells us at least two things. One thing is that this prefecture was favoured with culture in ancient times far more than other districts, thanks to its nearness to Nara and Kyoto, the then capitals and cultural centers. The other is that in those days Buddhism had a superative sway over the heart of the people, just as Catholicism over all Europe in the mediaeval age, for most of the relics pertain to Buddhism. We can imagine the ancient days when big and gorgeous temples stood everywhere in the prefecture. But most of them could not survive the vicissitude of

the world and have long disappeared from the earth. This temple, too, only remains as a poor one, and is known solely for its eleven faced Kannon image.

Shintoism: Shrines

Shintoism is, as you know, the oldest religion of Japan and is a compound of nature worship and ancestor worship. And though it has no such elaborate system of theology or ethics as Buddhism or Christianity has, it has been deeply rooted in the heart of the Japanese people. There is not a town or a village that does not have a shrine of its own, and at the festival of it, which is generally held in spring and autumn, townsmen and villagers of the place gather there and hold a traditional ceremony and enjoy a day of various kinds of merrymaking. In Shiga Prefecture, too, there are numerous shrines, and following is a brief comment on the most famous shrines of the prefecture.



The Eleven-Faced Kannon Image of Doganji Temple

Taga Jinsha Shrine

Taga Jinsha Shrine is located at Taga-machi, Inugami-gun, and is dedicated to Izanagi and Izanami, who are the parents of Amaterasu-Omikami, the great ancestor goddess of the Imperial Household. According to the Japanese myths, the Islands of Japan were made by Izanagi and Izanami. Before they came down from heaven, there was no concrete ground but chaotic water. They stood on a heavenly bridge and Izanagi dipped the head of his heavenly spear into the chaos beneath and raised it again. Then drops dropped from it and turned at once into an island. Tradition says that this first island is Awajishima Island that separates the Osaka Bay from the Seto Inland Sea. In this way they went on making islands and thanks to their divine labour the present Islands of Japan came into existence.

And this shrine, where they are enshrined has been worshipped by people with sincere piety from old times and even today it is thronged with many visitors. Especially on Apr. 22, its festival day, when the time-

honoured festival pageant is held, all Taga-machi is crowded with visitors.

Omi Jingu Shrine

On a hill-side near the Otsu Camp of the Occupation Army there is a beautiful newly built shrine. It is Omi Jingu Shrine dedicated to the 38th Emperor Tenchi, who reigned the country in the 7th century. He was one of the ablest emperors of Japan and initiated a most drastic change into the social system of Japan. It was the emancipation of the people from enthrallment, and it may be an honest pride of the Japanese people that such an idealistic movement should have been put into practice in as early as the 7th century. In those days the Japanese people were divided in clans and they were subordinated to the head of the clan to which they belonged. They were will-less members of a clan rather than free citizens of Japan. Emperor Tenchi, who was a prince at that time, made up his mind to abolish the clan system and emancipate the people. But this is a revolution

and revolt against the powerful clan-masters who enjoyed the despotic influence over the country for countless ages. The failure of the attempt meant immediate death. But the young prince, who was an apostle of



Omi Jingu Shrine, Otsu

idealism and new thought, dared to do the hard and dangerous work, and with the help of his followers, all of whom were as fervent champions of new thought as he, killed the most powerful clan-master of the time in the very presence of the then queen, when she was giving audience to Korean envoys. The adventure proved suc-

cessful. With the fall of the most powerful clan, the old authority gave place to the new generation, and the new thought took the place of the old thought. The prince now became a man of influence at the court, and his plans began to take shape one after another—the emancipation of the people, introduction of continental culture and civilization, reorganization of the government to make it worthy as the government of a civilized country etc. His merit as a leader of the enlightenment movement of Japan cannot be appreciated too much, and his memory still lives in the heart of the Japanese people with gratitude and familiar feeling. Especially does he have a close connection with this prefecture, for he transferred the capital to Otsu in 667, and governed the country there till he died in 671. Perhaps the old capital with all the crust of convention around it was an unsuitable place for the emperor to reign according to the new thought. Quite recently the present shrine was built at the site where about thirteen hundred years ago his palace stood, and added

one more place of note to the sight-seeing programme of Shiga Prefecture.

Hiyoshi Jinsha Shrine

Near the cable car terminus at the foot of Mt. Hiei, you will see a group of beautiful shrine buildings surrounded by woods. This is Hiyoshi Jinsha Shrine. Shrine buildings and bridges that span the brook in front of the shrine are national treasures, for they are good examples of peculiar mode of architecture and bridge building of old Japan. What is interesting about this shrine is the fact that Dengyo, archbishop of Buddhism, worshipped the gods enshrined here as the guardian spirits of Enryakuji Temple, when he founded it on Mt. Hiei in 788.

When a new religion rises, in almost all cases, the old religion perishes. Gods and goddesses of old Greece or Scandinavia were completely driven away from the religious field of human life as Christianity spread all over Europe. But in Japan, though strange to say,

new religion Buddhism did not drive away the old religion Shintoism, but both thrived hand in hand. Of course when Buddhism was introduced into this country



Hiyoshi Jinsha Shrine, Sakamoto-mura, Shiga-gun

for the first time in the 6th century, there was a tragic struggle between Shintoism followers and those of Buddhism, but in the course of time there arose a conciliation between the two, and Buddhists advocated that the gods and goddesses of Shintoism were incarnations of Buddha and so the two religions were essentially the same. This was the theory wrought out to give a theo-

retical basis to the conciliation of the two, and the Japanese accepted it without any doubt about it. Theory or no theory; unsophisticated ancestors of Japan felt no contradiction in worshipping old gods of Japan and new Buddha. And many Shintoism shrines and Buddhism temples were seen standing side by side. Hiyoshi Jinsha Shrine is an example of this mixture. All through the period in which Enryakuji Temple was a great power and a kind of independent state the shrine thrived, revered both by laymen and monks. The precinct is famous for cherry blossoms in spring and maple leaves in autumn, and many people visit there in these seasons.

The Castle of Hikone

In the feudal time of Japan there were many castles large and small throughout the country. In Shiga Prefecture, too, there were many castles. But most of them decayed and disappeared leaving nothing behind but trees and grass thriving on the sites of vain ambi-



The Castle of Hikone

tions of old warriors. And those few which leave some remnants at all now, have turned to be the pleasure resorts of people. You can see citizens enjoying picnic at those places where once mighty lords strutted about with a train of waiting ladies and

attendant warriors. Of these feudal remnants the most perfect one in this prefecture is the castle of Hikone. So if you care for to have a look at a Japanese feudal fortress it is advisable to visit there.

You will see that it is surrounded with double moats. A moat was an indispensable defence line of a Japanese castle as well as a European one. Formerly the castle

was protected by three fold moats. But now only two remain, the outer one of which is now divided into several blocks and utilized as fish-ponds. Along the side of the outer moat are stone walls upon which there were turrets of white washed wall, one of which still remains and you can study the structure of Japanese turrets by it. Compared with European castles, Japanese one would seem to be fragile, for unlike European ones, Japanese donjons and turrets were built with wood and earth. Indeed they are more fragile, but in those days, when battles were fought mostly with swords and spears, using muzzle-loading matchlocks as the sole supplementary arms, (By the way this kind of gun was first introduced to Tanegashima, an island some 20 miles south of Kagoshima, Kyushu, by a Portuguese in the 16th century. The lord of the island saw that it would be by far the better weapon than a bow and arrow and bought one paying a lot of money for it. His foresight was not mistaken. In a very short time guns could be seen all over the country, and feudal lords tried to get

them at any cost, for the number of guns often decided the battle.) they were good enough for the protection.

The area between the outer and inner moats were the residential quarter of chief subjects. Now most of the mansions of chief subjects have disappeared and there is no way of imagining the ostentatious scene of former days, but the present Hikone District Court is one of these houses. The inside of it was of course changed, but the outside structure, especially the gate, remains almost unchanged and will tell you something about the old samurai warrior house.

After having a look at these remnants, the visitor crosses a bridge which spans the inner moat to see the fortress on the hill covered with woods. Like the outer moat, this moat is also lined with stone wall upon which there were turrets. But nothing remains now and there are pine-trees grown in place of them. The fortification of the hill is very severe as it is the last line of defence. It was divided into several blocks by walls and trenches so that the defenders might carry on fighting

even if a part of it falls into the enemy's hand. Seeing those few remnants of the fortification, one may easily understand how strongly the castle was fortified against the sword and spear attack. Of a few remaining buildings on the hill what is worth commenting is the donjon, because a donjon is the center and symbol of a castle. The donjon of the castle of Hikone is three stories and is very plain, but it has all the elements of donjon building of Japan and offers a good example to students. After paying the fee you can enter and climb to the top of it, from where you can enjoy the bird's-eye view of beautiful Lake Biwa.

li Naosuke

It will be good to tell you here a brief history of li Naosuke, 14th lord of Hikone. He was a big figure at the closing period of Japanese feudalism, that is to say, at the last stage of Tokugawa Shogunate, and his tragical career is closely connected with the opening of Japan to foreign intercourse. Perhaps

you cannot understand what Tokugawa Shogunate is and what the opening of Japan means. In the first place, I shall explain briefly about them. Shogunate is a government of Japanese feudalism first established in 1192, when Minamoto Yoritomo, chief of warriors, founded



Ii Naosuke

the government at Kamakura near Yokohama. At that time he was appointed 'Dai-Shogun' by the Emperor (which may be rendered, grand general or generalissimo) and

since then every chief of warriors who succeeded him was called by that name. This is the origin of the word 'Shogunate', which means the government of 'Shogun'. In other words Shogunate is a political system founded on feudalism, and lasted as long as feudalism

lasted, from 1192 to 1867 when the power was surrendered to the Emperor. Tokugawa Shogunate means the government the reins of which were held by the Tokugawas.

Now in 1638 a drastic policy was taken by Iemitsu the third shogun of Tokugawa Shogunate. That was the closing of the country to all foreigners with the exception of the Dutch and the Chinese. The result of this policy was very serious. Thanks to it the Japanese feudalism could enjoy more than two hundred years of peaceful life in a little island country secluded from the rest of the world. On the other hand the Japanese people became far behind the times and advancement of the world civilization during the long seclusion. But they could not enjoy the secluded life for ever. From the closing period of the 18th century on foreign vessels frequently called at the ports of the country and requested trade. In the middle of the 19th century the situation became too serious to admit any delay. Envoys of America, Russia and England came one after another

and explaining the situation of the world requested the government to open the country. But for the government officials who were born and brought up in the hard crust of conventionalism it was impossible to break the hereditary policy of seclusion. To make the matter worse there were many fanatic patriots who fervently insisted that Japan was a divine country and it would be a gross blasphemy against its holiness to let foreigners in it. And they blamed the government for its weak diplomacy toward the foreign countries. Reject their request peremptorily and sweep foreigners away from the country, they cried out. What with the strong request to open the country from without and what with the crazy cry to sweep all foreigners away from within, the government was driven into a dilemma and at last the fall of the Shogunate itself was thought to be inevitable unless a man of iron will and unerring foresight formed a new cabinet and took a drastic measure to tide over the crisis. At this critical moment Naosuke was appointed chief minister of the Shogunate

in 1858. He knew that Japan could no longer stand aloof from the world and the opening of the country was the only way for Japan to live, and in January 1859 he opened the country to foreign trade in spite of the crazy opposition of fanatic patriots. And to cut down the strength of these fanatics, he arrested and killed many leaders of them. A series of these drastic measures by him necessarily enraged fanatics and on March 3, 1860 he was assassinated by a group of them on his way to Yedo Castle, which is the present Imperial Palace. Pioneers of a time do not live a happy life to see their work completed and enjoyed by people. On the contrary many of them die a miserable death amid misunderstanding and hatred of people and Naosuke was one of these unfortunate pioneers. But the day has come at last when his work will be appreciated with gratitude. At Hikone, whose lord he was, you can see many souvenirs of him. If you have a desire to have some knowledge about a Japanese feudal lord's life, it will be interesting to have a look at them when you

visit Hikone.

The Castle Site of Azuchi

At Azuchi-mura, Gamo-gun, there is a hill called Mt. Azuchi, where once stood a large and splendid castle. There remains no vestige of its former glory now but a few remnants of stone walls and a three storied pagoda. But if you hear that this lonely hill was the center of Japan for several years in the latter half of the 16th century and the humble little village at the foot of it was a lively city at that time, you will think it interesting to know some history about it. Your curiosity will grow further more, if you know that it has a close relation to Christianity of that time.

Christianity was first introduced to Japan in 1549 by Francisco Xavier, a Spanish member of the Society of Jesus. After him many priests came to Japan bidding farewell for ever to their native lands not for profit's sake but for God's sake. The new religion propagated



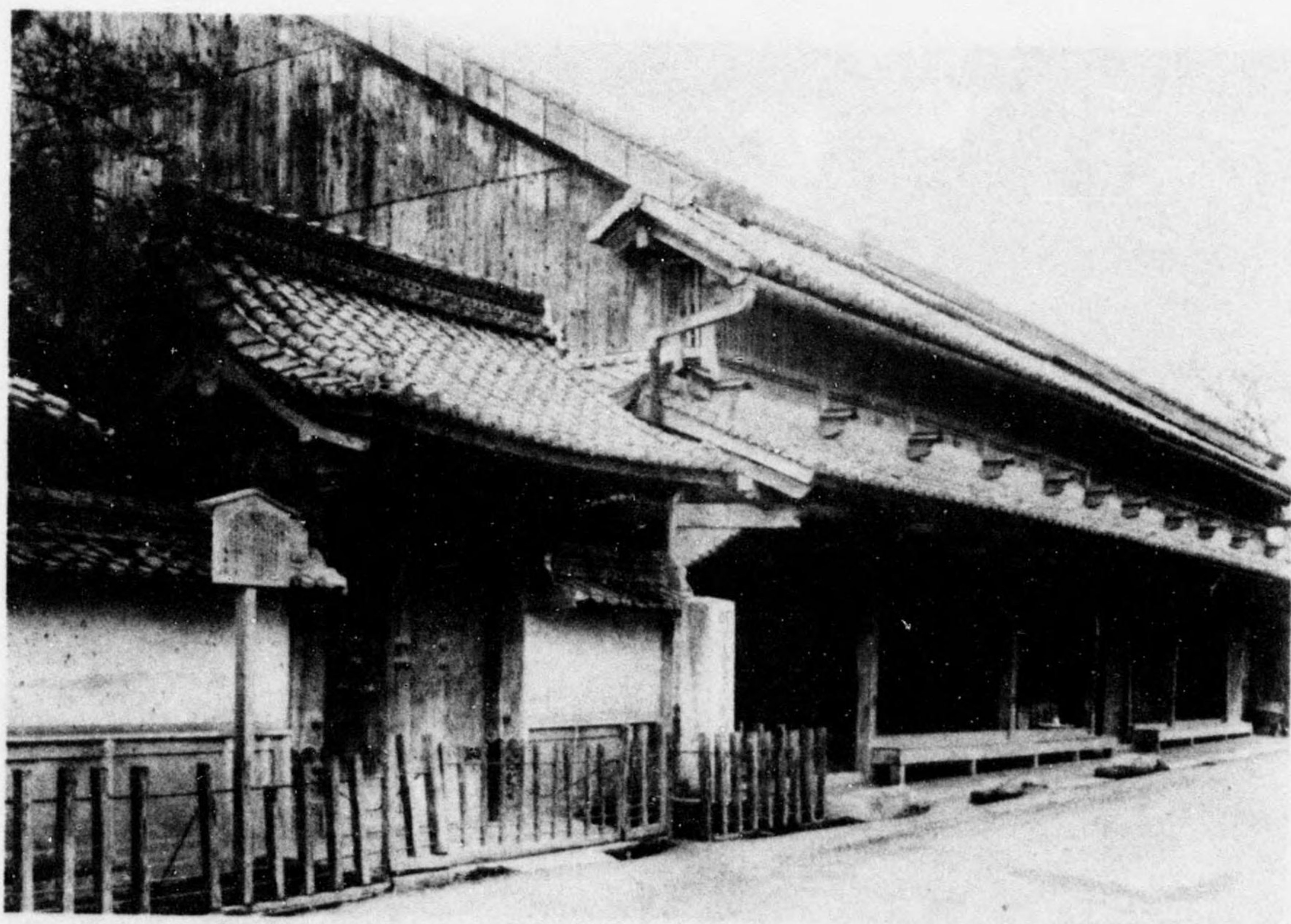
The Castle-Hill of Azuchi. The Building is Sokenji Temple
(See p. 44)



The Site of The Donjon of Azuchi Castle (See p. 45)



The Site of The Shigaraki Detached Palace (See p. 59)



Wachusana-ya (See p. 58)

by the pure love of these priests moved the people so deeply that in a few years many people were baptized and became Christians. By the way there were many feudal lords among these converts, which clearly proves how they got tired of the life of struggle inwardly and eagerly longed for something eternal. Three powerful lords of Kyushu, (their names are Omura, Arima and Otomo,) even despatched envoys to Rome in 1582 (the year in which the Gregorian calendar was established by Pope Gregory 13th).

Meanwhile civil wars that had been devastating Japan for many years were drawing nearer and nearer to the finale by the appearance of Oda Nobunaga, who successively conquering his opponents, roughly brought the central Japan under his sway in 1576 in which the new castle he was building at Azuchi was completed. According to an old record the castle was the finest and most gorgeous one that had ever been seen in the country. Especially its donjon, which was a seven storied building, was the sublime culmination of luxurious

beauty. Its pillars were lacquered all over and the walls and sliding doors were painted by first class artists of the time. Especially both inside and outside of the seventh story were gilded.

As a general and politician Nobunaga was a progressive of the times, and he was interested in Christianity and protected it. I only say he was "interested" and do not say he was "devoted", for he himself was not a Christian at all. He seems to have protected Christianity partly from political reason and partly from cultural reason. Politically it seems he wanted to utilize Christianity as an antidote to Buddhism, for powerful temples in the country were apt to oppose him backed by their monk-soldiers and fanatic followers.

Apart from the political reason, he knew the value of the European culture brought by the priests and believed that it would greatly help to promote the Japanese life of culture. A seminary was erected at Azuchi, where many young feudal lords of the country studied Christianity and new learning under superinten-

dence of foreign missionaries. It is said that there were even organs, and that as many as two installed in it. Nobunaga himself must have played one sometimes, though he was anything but a musician. It is interesting to imagine a picture of a grim feudallord of old Japan playing an organ.

At any rate Christianity speedily spread all over the country under the favourable protection of him, and more and more people, including many feudal lords, came to be converted to Christianity every year. But sudden and dismal change came upon Japanese Christianity in 1582 with the assassination of Nobunaga by one of his staff generals, Akechi Mitsuhide. The successor of Nobunaga in power and authority was Toyotomi Hideyoshi, who, quite contrary to his dead master, hated Christianity and thought the devoted propaganda of foreign missionaries to be nothing but an intrigue against Japan. Thus bloody persecution and martyrdom, not a bit inferior in its cruelty and perseverance to that of old Rome began. But it is not the purpose of the

present writer to go far into the history of Japanese Christianity. His intent is to tell you something about the relation between Azuchi and Christianity. If you imagine a gorgeous donjon and turrets on the lonely hill and a lively city and an exotic seminary in a little village and fields at the foot of it by the hint of this brief description it will be a great joy to the writer. A temple named Sokenji, is on the site of the castle, and there you can see some legacies of Nobunaga and get some idea about the feudal times of Japan.

Mt. Ibuki

Mt. Ibuki rises at the eastern corner of Shiga Pref. and 1377 metres high. It is the highest mountain of this prefecture and is one of the most famous mountains in Japan.

Recently as the taste for mountaineering became popular among people, a great many mountains suddenly became famous after ages of obscurity. But Mt. Ibuki

is not a mountain of this kind. Its name is recorded in "Kojiki", the oldest book of history compiled in the early part of the 8th century.

It has long been known for its herbs, but the systematic cultivation of them may be said to have begun in the 16th century, when Oda Nobunaga, castellan of A-zuchi of this prefecture, received a lot of new herbs from foreign missionaries and had them cultivated on this mountain. By the way, the seeds of these herbs spread all over the mountain and over 100 kinds are still thriving now.

Recently it became very popular among alpinists. It has many good points for this purpose. For instance, it is comparatively near to great cities such as Kyoto, Osaka, Kobe and Nagoya, and the climbing is very easy and no special climbing tools are necessary. Moreover it commands a fine view and has a wide Alpine flower zone. For these reasons a great many people climb the mountain in the season, which is of course summer. Most of them start climbing in the midnight and reach

the top at dawn to enjoy the gorgeous scene of sunrise. In winter the slope of the mountain is a good place for skiing and a great many skiers throng there.

Makino Skiing Ground

In the previous chapter I have told you that Mt. Ibuki is a good skiing ground in winter. In this chapter I should like to introduce you the Makino skiing ground, which is the best one in this prefecture and perhaps one of the best in the whole country.

Makino skiing ground is divided into two parts—Kuchi-Makino and Oku-Makino. Kuchi-Makino has three large skiing grounds, every one of which has its own characteristic and skiers can choose one best suited to them, considering their skill. The first ground has a wide gentle slope and is an ideal exercise ground for beginners. The second and third grounds are suitable for skilled players, for there are diverse kinds of slopes there, where they can enjoy all kinds of skiing techni-

que. Oku-Makino is about 5 km. away from Kuchi-Makino. Here a wide slope, the center of which is the top of Mt. Akasaka, stretches far and wide. On a fine day you can enjoy the distant view of the Japan Sea from the top of Mt. Akasaka and you can appreciate all the charms of winter mountain to your heart's content.

In this prefecture there are many other skiing grounds such as Yanagase, (Ika-gun, near Yanagase Station of the Government Railway) Hira, (the slope of Mt. Hira that rises to the west of the lake) and Aibano (Takashima-gun,



Makino Skiing Ground

near Imazu-machi), each of which has its own characteristic slope and attracts many skiers in the season.

Mt. Mikami

Any one who drives along the Nakasendo Highway and crosses the bridge that spans the River Yasu will notice an independent conical hill rising close to the river. This hill is Mt. Mikami and a strange story is told about it. In this chapter I will tell you about it as an example of Japanese legends. According to it, there once lived a monster centipede on this hill, which was so big that it could wind up the hill at its broadest side seven and half times with its body. The tradition further tells us how it persecuted the god that lived in Lake Biwa and how a warrior named Fujiwara Hidesato killed it by the request of the god. Hidesato himself is a historical person who lived in the 10th century, though the story is nothing but a fabulous one.

According to the story Hidesato was walking one

night along the bank of the River Seta, enjoying the beautiful moonlight scenery, and by and by he came to the famous bridge that spanned the river. He wanted to cross it, and quite unexpectedly, he found that the way was blocked by a big horrible dragon that lay at its full length on the bridge. But as he was a brave general he was not afraid at all, but stepped over it and went on his way as calmly as if nothing had happened. He had not gone far when he was called from behind, and looking back, he found that the dragon had disappeared and a noble looking man was standing in place of it. Upon Hidesato's inquiry, the man revealed himself to be the god of Lake Biwa and told him that he was in urgent need of the assistance of a brave warrior, and to find out a true warrior he visited the human world every night assuming the horrible figure of dragon.

"I saw many warriors who looked to be very brave in appearance," said he, "but to my great regret, none of them were truly brave, for all of them turned back and ran away the moment they saw me in my disguise."

How glad I am tonight, for at last I found the very warrior I had long been looking for in you! And I implore you to come to my kingdom to save it from destruction."

The god went on with his story and told Hidesato that the trouble source was a monster centipede that attacked the watery kingdom every night. No one of the whole kingdom could oppose him and it was feared that the kingdom would soon be devastated unless some brave warrior of the land would come and destroy him.

Needless to say Hidesato made up his mind to meet the monster in single combat at the risk of his life, and accompanied the god to his palace that was at the bottom of the lake. Perhaps it will be wiser to omit the part of the tradition which tells how richly the palace was ornamented and how warmly Hidesato was entertained, for such a tale is found in any legend or fairy tale of any country. But the way in which he killed the centipede is rather peculiar. Apollo killed Python with one arrow, for he himself was a mighty god.

William Tell also killed Gesler with one arrow, for Gesler was a man. But in the case of Hidesato, he was a man and the enemy was a monster. So he was not so successful as Apollo or Tell, though he was one of the best archers in the country. He did not miss his aim, but the skin of the monster was quite arrow proof. He shot the second arrow, which hit the grotesque target but could not pierce it. And there was but one chance left, for he had had only three arrows with him. At this critical moment he hit upon a splendid idea. He remembered that a centipede weakened at once if it was spit on. So he coated the head of the third and last arrow with his spit and shot it. This time by the power of spit the arrow stuck deep into the body of the monster and killed it at once amid the hearty hurrah of all the people or rather fish of the watery kingdom. On his return to the human world the god presented him two souvenirs as a token of gratitude. They were a bale of rice and a roll of cloth—very humble presents they seem to be at first, but they

were magic ones, and in spite of daily use of them, their volume did not decrease a bit. The god also presented him a temple bell. You can see a bell at Onjoji-Temple, which is said to be the one presented to him by the god.

Chikubu-Jima Isle

Chikubu-jima is a thickly wooded little isle that adorns the northern part of the lake. There is a temple and a shrine in the wood of the isle which were the center of adoration since ages ago. And visitors never fail to worship there and appreciate the beautiful view that can be commanded from there. Pleasure boats start from Hama-Otsu for the round of this isle and call at other noted places on the lake. It is worth while visiting there at least once while you stay in Japan.

Samegai Trout Farm

The Samegai trout farm is located at Samegai-mura, Sakata-gun. It is managed by the fisheries experimental station of Shiga Prefecture and is said to be the best one in the Orient. It utilizes a mountain brook that springs from a lime grotto. The clear water that springs from it changes very little in temperature and is rich in natural feed, so it is best suited to cultivate trout. In the area are many fish ponds large and small, larger one covering more than 30 ares, all of which are full of numerous trout. If you throw feed to them they dash to it, which will be a very pleasant sight to every one, especially to little children. The place is also well known for its scenic beauty. Especially in spring when the numerous cherry trees by the pond bloom and scatter their flower flakes on the pond, luring innocent trout that take them for something good to eat, and in autumn when leaves of trees that cover the hills around it turn red and yellow, many picnickers throng there.

Wachusan-ya; an Old Medicine Shop

You will see a remaining example of a merchant's shop of old Japan in Wachusan-ya, a shop manufacturing and dealing a medicine the name of which is Wachusan. It stands on the old Tokaido Highway some two km. east of Tehara Governmental Railway Station. The house is a building of about 300 years ago and is one of the oldest private houses that exist now and it offers a rare and important material to students of this branch of learning.

By the way, it is also a matter of interest that the house has run a thriving business as a medicine dealer since the 17th century in which it started the business.

We read in the diary of Sieböld, a German Doctor who did a great service to the medical science of Japan in the Shogunate time, how he called at the house and examined the medicine on his way to Edo (present Tokyo) from Nagasaki in 1826, i. e. two years after Lord Byron died in Greece.

The Site of The Shigaraki Detached Palace

At Kumoi-mura, some 10 km. south-west of Kibukawa Governmental Railway Station, there is a site of old Imperial detached palace of the 45th Emperor Shomu.

This emperor was a fervent devotee of Buddhism and during his reign Japanese Buddhism and accordingly Japanese culture (for new culture was brought from the continent with Buddhism) made a remarkable progress, and formed a unique cultural period called the Age of Nara. He intended to build a new center of learning and religion at present Kumoi-mura, and started building his detached palace and a temple in 742. But natural calamities that followed made it difficult to carry out his plan and before long he had to abandon it.

Now there remain only corner-stones of the buildings, but judging from them, it is clear that they were constructed in a large way, and together with sundry remains dug out of the place, they are good and interes-

ting materials to study Japanese civilization of the 8th century.

Shigaraki-Machi

Shigaraki-machi is only a little mountain town some 15 km. south-west of Kibukawa Governmental Railway Station, its population being about 7,000. But it is famous as a center of pottery making which began in as early as the 13th century. And the town is of special interest as that of people who still keep the old traditional art and hereditary calling. Needless to say, the rise of modern capitalism and science revolutionized all the industrial structure of old Japan, and while new industries came to thrive, old ones were driven away from the stage, if they failed in reorganizing themselves to capitalist way of production. You can nowhere see any industry carried on by pre-industrial revolution system. But Shigaraki pottery making is a rare exception of it. Just as the town itself was left behind in the mountain

by modern civilization, its pottery making still has much of old tradition, closing its door to the modern industrial management.



An old Shigaraki earthenware

It is a matter of interest whether the townspeople keep on the present status as a living sample of pre-revolution industry, or start the action afresh seizing the present opportunity of rebuilding all



The ex-voto dedicated to Hachiman Jinsha Shrine by Nishikawa Taroemon (National treasure), painted by Hishikawa Magobei in 1647 (see p. 12)

phases of Japan after the war. What are made here are chiefly daily commodities, but cups and vases of artistic design are also made. Especially those made in the time of old are very artistic and are sold now at high prices.

Otsu City

Present Otsu is the seat of prefectural government and the largest city in the prefecture, its population being more than 70,000. It is the center of the prefecture in many respects. For example, it is the center of prefectural administration, and the government hall which is a four storied building of modern western style is one of the prides of the citizens. It is also the center of prefectural finance, and there are branch offices of many representative banks of Japan in this city. It is also the center of industrial activity of the prefecture. You will see a number of big factories in and around the city. Especially Ishiyama, the eastern end of the city,

is now known as the site of modern manufacturing industry and every morning and evening Ishiyama Railway Station is crowded with workers.

What is interesting is that such a center of modern busy life is also a center of sight-seeing picnics, for it stands on beautiful Lake Biwa and many places noted for their scenic beauty or historical significance are located in and around it. For these reasons transportation facilities are also concentrated to this city and make it the center of transportation, too.

Otsu-e Painting

Otsu-e painting is a unique form of popular arts which Otsu can boast of, and has a history of about 300 years. It is characterized with free and unrestrained touch of brush and bold and simple composition, and is in a striking contrast to the orthodox school of painting of the time.

And you will easily understand how Otsu-e, queer

impromptu paintings to be sold to passing travellers at Otsu, was looked down with scorn by the orthodox school. But Otsu-e painters cultivated new field of



Otsu City, painted by Hiroshige, a famous genre painter.
(1798—1859)

art which the orthodox school could not even dream of—the art of people and the art for people. They had no Medicis to patronize their art, or rather, their Medicis were nameless people of the time, and Otsu-e was loved by travellers and they never forgot to buy one as a souvenir of their journey. Today Otsu-e is printed on dolls, pottery, kakemono, post-cards etc., and is still counted among the special products of Otsu.

Hikone City

Hikone is the center town of the east half of the prefecture and has the population of about 40,000. It was first founded in the beginning of the 17th century by the feudal lord Ii. Now let me tell you a brief history of the time. In 1,600 Tokugawa Ieyasu won a decisive battle at Sekigahara, Gifu Prefecture, and laid a firm foundation for the Tokugawa Shogunate which was to thrive for the following three centuries. He could sweep away many of his powerful opponents by

this battle, but he could not destroy all of them. There still remained a good many influential feudal lords who would rise against him at any moment if only they were blessed with a chance. Shrewed Ieyasu did not fail in anticipating this dangerous possibility and to prevent it he enforced a large scale transfer of feudal lords under the pretext of reward for their service at the Sekigahara Campaign. His general principle was as follows.

1. The Tokugawa Shogunate was to govern directly the most important districts, such as Kyoto, Osaka etc.
2. Relatives and hereditary subjects were to govern other important districts, such as Nagoya, Mito, Fukui etc.
3. Those feudal lords who newly submitted to his authority were to be allotted districts far away from Edo (present Tokyo) the seat of the Shogunate government, and around these untrustworthy lords' territories his hereditary subjects were to be posted as observers.

Now, Province of Omi (old name of Shiga Prefecture) is a very important district, for it is near Kyoto which was the seat of the Imperial palace. Considering it, Ieyasu posted two of his most trustworthy subjects in this province. They were Honda and Ii. Honda was given the western part of the province and lived at Zeze (now a part of Otsu city), and Ii was given the eastern part.

Upon reaching his new territory Ii started building a new castle on a lonely hill by the lake and invited merchants, technicians and other civilians to make a town at the foot of it. Hikone came into existence in this way. In other words, Hikone was born as a castle-town and did not change its nature as such all through the three centuries of the Tokugawa Shogunate. Even today you will see some peculiarities of Japanese castle-towns in it. For instance, you will find in this city many narrow and crooked passages which seem to be impasse at first sight. Even the most incompetent engineer would not plan in his city-planning such incon-

venient passages. And I wonder whether you will understand the reason when you are told that they were made according to the city-planning of the time. They were made in anticipation of street-fighting. In those days when a battle was fought with swords and spears, the enemy would be much embarrassed by the defenders who would attack them, lurking here and there in corners of these crooked labyrinthine passages. The distant sight of houses of Hikone clustering at the foot of the castle-hill would impart you something about the Japanese feudal life of old. It is advisable for visitors of Hikone to visit Gengu-en Garden which is located at the foot of the castle-hill. This was the private garden of the former lord Ii and its original form is not altered much. Its scale is not large but it is one of the typical remaining gardens of Japanese feudal lords. The buildings in the garden were the villas of the lord and are now used as hotels. It will be interesting for gentlemen of retrospective tendency to stay there for a night.

Nagahama City

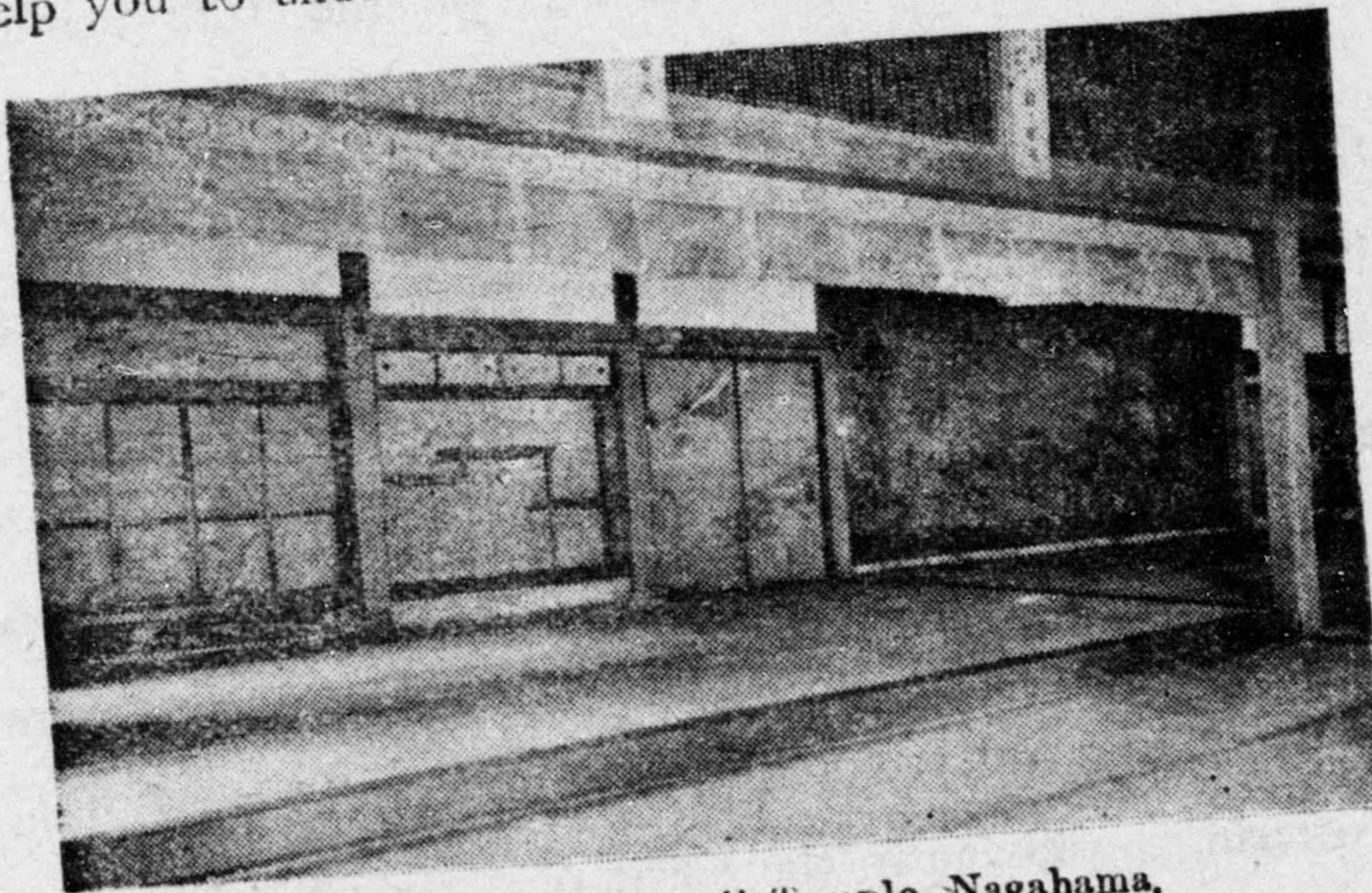
Nagahama is one of the three biggest cities of this prefecture—the other two being Otsu and Hikone. The date of its foundation is earlier than Hikone, for it was founded in the latter half of the 16th century by Toyotomi Hideyoshi, a staff general of Oda Nobunaga, who was becoming at that time the controlling power of the country. Hideyoshi was made lord of this district by Nobunaga and chose the site of his castle at Nagahama which was a lonely fishing village by the lake. Thus Nagahama was born as a castle-town, but it was destined to suffer much vicissitude after that. It thrived as a lively castle-town under the special favour of Hideyoshi, who became the helm-holder of state affairs soon after the assassination of Nobunaga in 1582. But he died of illness in 1598, which was an omen of evil for Nagahama. Toyotomi Shogunate fell soon after the death of Hideyoshi, which meant the loss of patron to the city. The successor of the shogunate was Tokugawa

Ieyasu, by whose order the castle of Nagahama was destroyed and the city was left to find its own way out of the extremity. But the citizens did not lose their heart and endeavored to try every means to keep their city thriving by converting it into a pure commercial city. Their endeavour was not in vain, and the city became an important center of the district not only of commerce but also of manufacturing industry, and its position as such has continued till today. Before the outbreak of the World War 2 it was famous as a great trading center of cocoons and raw silk as well as the manufacturing center of crepe, velvet, mosquito-net etc. The war damaged the economical system of the city, but rehabilitation activity is already quickening and I hope the traditional commercialism of the city will restore the city to the original thriving one in quite near future.

Daitsuji Temple :

Daitsuji Temple is well known for its national treasure buildings. They are the main temple, the parlour and the big hall, and two guest rooms, among which let

me briefly comment on the parlour and the big hall. These two once stood in Fushimi-Momoyama Castle at Fushimi, Kyoto Pref. built by Hideyoshi in 1594. To help you to understand the artistic significance of them



The parlour of Daitsumi Temple, Nagahama.
(National treasure)

I should like to explain something about the art of the time.

In the history of the Japanese art is a period commonly called Momoyama Era which roughly corresponds with the time of Hideyoshi's reign, i. e., the last twenty years of the 16th century. Though the Momoyama Era

was very short in duration it fulfilled an epoch-making work of pouring fresh and lively spirit into the Japanese art hitherto paralysed with the crust of conventionalism.

Japan in the last two decades of the 16th century resembles to England of Queen Elizabethan Age in the following points.

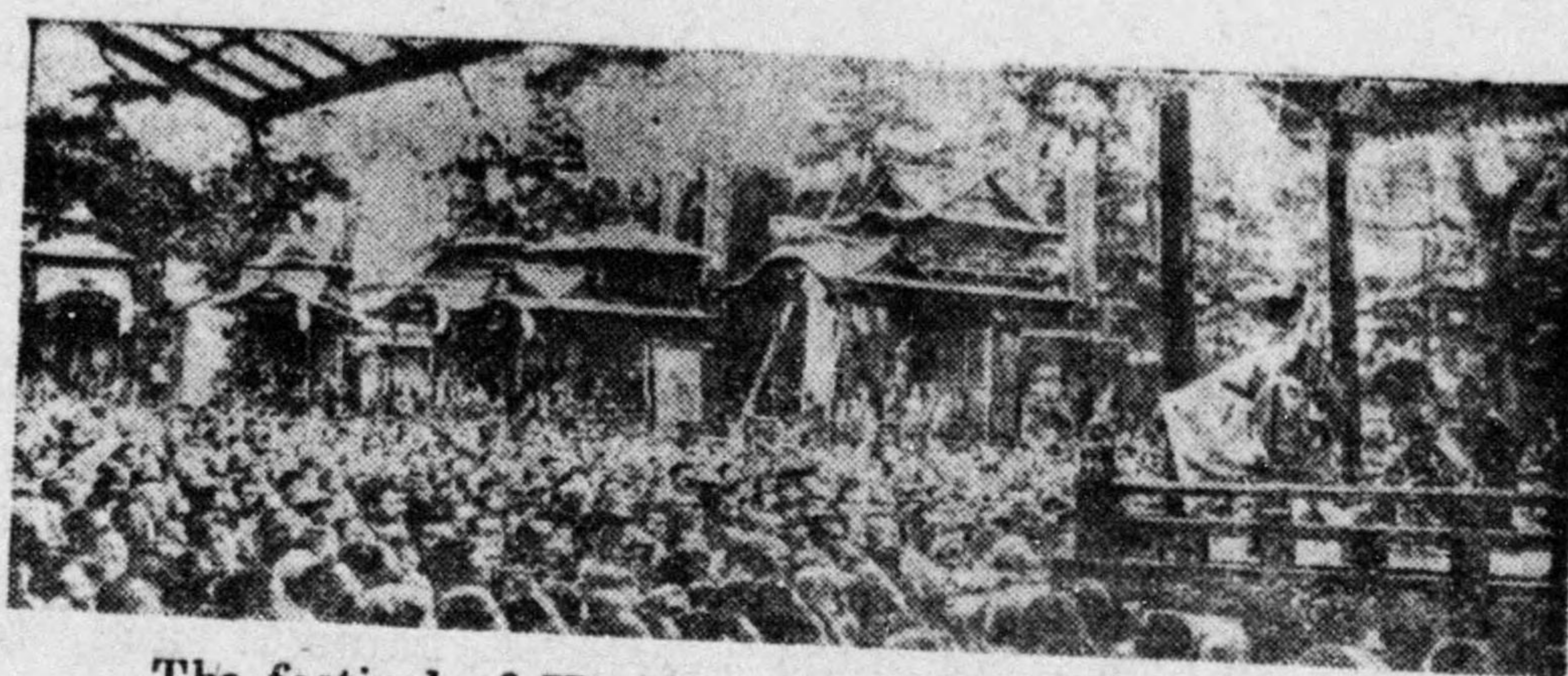
1. The people enjoyed nation-wide peace and unification after long-continued domestic unrest.
2. The national energy hitherto vainly consumed in domestic affairs sought its outlet in overseas activity, and though they did not establish any colony abroad, merchants were actively engaged in foreign trade and it did not fail in fostering positivity in the spirit of the people that had long been pessimistic under the scourge of civil wars.
3. New sprouts of cultural movement began to shoot under the heat and light of peace, though the era was too short to see their final growth.

The artistic movement was one of these cultural movements, and as child of the time the characteristic feature of it is its positiveness. Particularly this cha-

racteristic is prominent in architecture, for the salient feature of it is richness and magnificence, though somewhat lacks in delicacy. And the Fushimi-Momoyama Castle built by the order of Hideyoshi was the typical building of the Era. The castle was destroyed later but some of the buildings escaped damage and remain till today for they were transferred to various places. And two of them remain at Daitsuji Temple, and they are preserved as national treasures for they are important samples of architectures of ephemeral but epoch-making Momoyama Era. By the way, the garden of the temple is also a good example of Japanese garden making.

Festival of Hachiman Jinsha Shrine

Hachiman Jinsha Shrine of Nagahama is famous for its unique pageant. It is held on Oct. 15, festival day of the shrine, and resembles, in some respects, to the miracle play of the 15th and 16th century England. Just as the stage of the miracle play was made on a movable vehicle and it was played here and there in a



The festival of Hachiman Jinsha Shrine, Nagahama.
The picture shows the pageant play and its audience.

town, the pageant stage of Nagahama is made on a movable decorated vehicle.

One characteristic is that players are strictly restricted to children. This pageant is so famous that on the festival day the whole city is crowded with people who come from far and near to see it. The decoration of the stage is also very rich and luxuriant and may be said to be a typical one of the kind. What is most interesting is that Gobelin tapestries are used for the decoration. As you know, Gobelin tapestry is a special product of old France. It will be a matter of great interest to see things of art of old Europe at a country town of the Far East.

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Annex E-1 Monthly MG Act Rpt
1 -30 September 1949

Shiga Civil Affairs Team
APO 25, Unit 3
3 October 1949

CIVIL EDUCATION ACTIVITIES
(Prepared by 1st Lt Harley L. Brown)

1. School Inspections

Inspections were conducted in two (2) senior high schools, five (5) primary schools and four (4) junior high schools during September. Findings in most cases were satisfactory. Recommendations were made for better utilization of space and for better student seating arrangements.

2. In-Service Training

The summer school training program for teachers has been completed and regular in-service training and Saturday workshops have been resumed.

3. Korean Schools

In Hikone the Korean residents have visited the city hall and made the following demands:

- a. Subsidize the Korean schools.
- b. Provide positions for Korean employees.
- c. Immediate practice of the 6-3 school system with the national budget.
- d. Civil rights be granted to Koreans.
- e. Provide materials and capital for Korean minor industrial and commercial proprietors.

Due to the nature of the problem the town assembly asked the Education Committee to handle it. This problem is now being investigated and it is felt that it should be watched closely by the region after the removal of the team C. E. office.

4. Social Education

a. Women's Affairs

A series of six conferences was held throughout the prefecture and such topics as world affairs, birth control and Government organization were discussed.

Itr. Shiga Civil Affairs Team, 319.1: "Civil Affairs Activities Report" dated 3 October 1949. Cont'd

b. Youth Organizations

Fourteen Boy Scout troops were officially recognized by the Boy Scouts of Japan in Tokyo. These troops sent a total of 103 Scouts and eleven leaders to the Tokyo camporee on 23 September.

c. Adult Education

Conferences were held in Takashima, Yasu and Maibara. Approximately 400 people attended each conference. This is more than double the attendance of conferences held previously in the same communities. It is of interest to note that nearly one half of those attending were young women. They were eager to discuss youths' and women's organizations.

5. The Section was visited by Col. Albergotti, Eighth Army Civil Education Officer, and Mrs. Christ, Eighth Army Assistant Civil Education Officer.

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Report Control Symbol MG-12
Annex E-1 Monthly MG Act Rpt
1 - 31 August 1949

Shiga Civil Affairs Team
APO 25, Unit 3
13 September 1949

CIVIL EDUCATION ACTIVITIES
(Prepared by 1st Lt Harley L. Brown)

1. School Inspections

Inasmuch as schools closed for the summer on 20 July, school inspections, per se were not conducted. However, cursory inspection of five senior high school buildings were conducted. General findings were that maintenance of buildings and utilization of space available are unsatisfactory.

2. In-Service Training

Summer school training courses for primary, junior high and senior high school teachers were conducted during August for ten day periods as follows:

<u>LOCATIONS</u>	<u>SR. H.S. & JR. H.S.</u> <u>TEACHERS</u>	<u>PRIMARY SCHOOL</u> <u>TEACHERS</u>	<u>TOTAL</u>
Imazu	-	531	531
Omihachiman	1,346	-	1,346
Katata	646	-	646
Takashima	527	-	527
Kusatsu	1,842	-	1,842
Yokaichi	1,751	1,824	3,575
Otsu	-	2,877	2,877
Hikone	-	1,375	1,375
Nagahama	1,078	665	1,743

This attendance includes registration of all classes. An individual registered in 3 classes is counted as three registrations.

3. Social Education

a. Women's Affairs

A series of four meetings was held during "Welfare for Women Week" 1 to 6 August. These meetings were held in the large factory areas of the prefecture. Programs included discussions of labor problems, unions, health and public welfare as well as school and adult education problems and opportunities.

b. Youth Organization

A training course for the management of youth organizations was held at Hachiman on 25 August for the purpose of instructing young men and women in the techniques of leadership, organization and conduct of youth groups. These courses will be continued through September.

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Ltr, Shiga Civil Affairs Team, 319.1: "Civil Affairs Activities Report"
dated 13 September 1949. Cont'd

The YMCA at Hachiman was reviewed. It proves to be a well organized, smoothly running and worthwhile project.

The Boy Scout Training course conducted at Hikone brought out 41 potential leaders from all groups including teachers, students, priests, merchants, farmers, etc. Five representatives of Shigaken attended the Camporee in Kyoto 6 - 7 August. The prefecture will send delegates to the International Conference in Tokyo.

c. Adult Education

During the month of August approximately a hundred villages conducted Adult Education classes for the training of officials in the techniques of operating Citizens' Public Halls and libraries. The new program which starts in September offers a wider and more elastic curriculum covering a greater range of subjects.

A training course presenting knowledges and techniques of child care for school nurses and kindergarten children was given at the Hikone Women's College. This was attended by approximately 300 people. The active interest shown by the attendance of many parents from all sections of the prefecture is an indication of the progress of the Adult Education Program.

d. Parent Teacher Associations

Although schools were not in session, the PTA's continued to be active during August. Courses in PTA planning and guidance have been included in the in-service training program both teachers and parents. One session for PTA planning (Shiotsu) was attended by about 200 people indicating an increased appreciation of the purpose and effectiveness of PTA's.

4. Teacher Screening

During the month of August 51 teachers were screened by the Teacher Screening Board and all found to be acceptable. To date, 11,336 teachers have appeared before this Board. Only 62 of the total number were rejected, either because of inadequate credentials or unfavorable record of performance.

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