Shikoku Bilingual Guidebook
『ようこそ四国へ 英和ガイドブック』
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Takamatsu, Kagawa, Japan: Biko Books (October 1993)

All the cultural and historical contents in this one file since 2019

Multilingual Guide to Shikoku, the Pilgrimage Island of Japan
on the Web in five languages

This published Japanese-English guidebook to the island of Shikoku, emphasizing its culture and history, has been available by permission on the Web in French, Spanish, and Dutch at European Websites, as well as this English-Japanese version since 1997.

Most of the chapters are bilingual, with English and Japanese alternating for those studying either language. In this way, non-Japanese people can learn Japanese language and culture at the same time, while local Japanese people studying English can also learn how to express their cultural heritage in English.
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Visiting or living in Shikoku is something special, for this island has always been the spiritual sanctuary of the Japanese people. No other place in Japan has been visited by so many generations of people from all over the country.

They have often spent more than 60 days walking along the whole circuit of the eighty-eight temples that compose the longest, oldest and most popular pilgrimage in Japan.

Even those who have arrived here in weariness of life, in unhappiness or weak health, have usually left the island with a lighter heart, more enlightened, and in many cases in improved health.

Though today the island is quite accessible and traveling around it can be very easy, some of the eighty-eight temples still remain very hard to reach.

This pilgrimage circling the island is nationally known as O-Shikoku-san, showing that "Dear old Shikoku Pilgrimage" is synonymous with this island and provides sanctuary to the soul of Japan. The scenes along the Shikoku Pilgrimage correspond well to what Shikoku offers -- the Seto Inland Sea, the Uwa-kai Sea, the Pacific Ocean, the green mountains that crown a large part of the island, cozy little towns and middle-sized cities that fringe the coasts.

Its climate is mild; the seas are bountiful; the land is fertile. Naturally local people have been content with their blessed island, even if it has remained underdeveloped since the 8th century. Until then the northern coast of Shikoku was among the first areas to enjoy civilization in Japan, as proved by so many archaeological findings.

Remote as it was for many centuries, however, Shikoku did not stand aloof but observed movements on the Inland Sea as an artery of Japan's cultural, political and economic development. On the other hand, Shikoku's unique attractions such as the Shikoku Pilgrimage, Kompira worship and the Dogo Onsen hot spring spa have always drawn a large number of people from the capitals and other parts of the main island of Honshu and neighboring Kyushu.

Naturally those visitors brought something new with them each time, just as refugees and exiles from the capitals added color to the island's history. They were welcomed and sometimes the culture they brought here was carefully preserved or developed even long after being forgotten in its homeland -- language, festivals, arts and techniques. These cultural assets now peculiar to Shikoku have added another dimension rewarding travelers to this island.

A new type of attraction in Shikoku is the fruit of modern technology that the waves of development have finally brought here in the 1980's and 90's -- the colossal bridges connecting Shikoku with the main island, pleasure resorts, theme parks, museums, skyline drives and relatively inexpensive golf courses. So the charm of Shikoku can rightly be called an exquisite coexistence of tradition and modernity, nature and art.

Last but not least is the spiritual climate of Shikoku that has produced people like the father of the Shikoku Pilgrimage, who is often credited as a father of Japanese culture, the man who aired the idea of the Seto Ohashi Bridge, and two young men who turned out to be most instrumental in carrying out the modernization of Japan, opening Japan's door to the world as an independent
nation. They were all rare cosmopolitans in Japanese history. There must have been something inspiring on this island.

We hope this guidebook will help you enjoy Shikoku, and Japan herself seen through Shikoku, finding inspiration of your own by traveling around this small but great island. Bon voyage!

**SHIKOKU PAST AND PRESENT**

Area: 18,256 square km

Population: approximately 4,000,000

Shikoku, literally meaning Four Lands, consists of four prefectures - Ehime and Kagawa on the Seto Inland Sea side, with Kochi and Tokushima on the Pacific Ocean side. Though the island is comfortably situated between Honshu and Kyushu, it was not always a convenient place to live.

The mountainous interior crowned by the highest peaks in western Japan - Mt. Ishizuchi (1982 m) and Mt. Tsurugi (1950 m) - long prevented the inhabitants from readily traveling across the island. So people in the coastal areas had to venture out onto the sea.

Fortunately the Seto Inland Sea in the early stages of Japan's history was a main route for advanced civilizations from the Continent into the capital provinces of Naniwa (Osaka), Nara and Kyoto. Since the 8th century the same sea has been an artery of Japan's cultural, political, economic and industrial activities.

Thus the northern people on the Inland Sea coast have maintained contact with the mainstream of civilization, taking advantage of their waterborne mobility. This is why the M-shaped northern coastline is dotted with sizeable cities such as Matsuyama, Imabari, Saijo, Niihama, Marugame, Sakaide, Takamatsu and Tokushima, including Uwajima on the Uwa-kai Sea.

Meanwhile the southern people on pacific coast turned to deep sea fishing as the warm Japan current 40 km offshore brought bonito and tuna in abundance. But along the W-shaped southern coastline the only city whose population is over 60,000 is Kochi. By the same token, the sparse population elsewhere in southern Shikoku preserves many natural assets for those seeking natural beauty or recreation.

Those cities mentioned above with only a few exceptions were castle towns from the 16th or 17th century. Today only four castles remain as they were in the Edo Period - Uwajima-jo, Matsuyama-jo, Marugame-jo and Kochi-jo. To the credit of Shikoku, however, they are among only a dozen authentic castles in Japan, not ferro-concrete replicas of the original ones.

Matsuyama 松山 (population: 420,000), Takamatsu 高松 (330,000), Tokushima 德島 (250,000) and Kochi 高知 (310,000) are the capitals of Ehime Pref., Kagawa Pref., Tokushima Pref. and Kochi Pref. respectively. These cities can be good sightseeing bases.

Firstly they are all open to the sea, making their ports convenient approaches to Sikoku domestically. Recently the Seto Ohashi Bridge (the Kojima-Sakaide Route: the first bridge to
connect Shikoku with Honshu) has made Shikoku quite accessible. Two other routes - the Akashi-Naruto Route [spring 1998] and the Onomichi-Imabari Route - are to be opened in several years.

Secondly they are efficiently linked to each other by rail and by bus. So it makes hardly any difference which capital city is your port of entry.

In Matsuyama and Kochi, the focal point to visit first is the castle on the hill in the center of the city. It commands the best view of the city while the museum housed in the main donjon provides a historic survey of the region. Another attraction of Matsuyama is Dogo, a quiet district of historical interest that features Japan's oldest hot spring spa. Kochi's highlight is a wide stretch of the Pacific Ocean viewed from Godaisan Hill or from Katsurahama Beach, while its mountainous interior offers one of Japan's biggest stalactite caves, Ryugado.

Takamatsu is known for two celebrated beauty spots of Ritsurin Koen Park, a Japanese-style baronial garden, and Yashima Plateau. It will be rewarding to extend your trip to Kotohira-gu Shrine in Kotohira - a large shrine complex dedicated to a sea god that has long attracted devotees from all over this seafaring country. A large pleasure resort, Reoma World, is quite near Kotohira.

Tokushima is ideally visited during the O-bon season (August 12-15) to enjoy the fever of the Awa Odori dancing parade. A short trip to Awajishima Island across the Onaruto-bashi Bridge, below which you may see whirlpools, will be more memorable if you also visit Onaruto-bashi Memorial hall to see the Awaji Ningyo Joruri, a local puppet theater which late in the 18th century developed into the famous Bunraku Puppet Theater in Osaka.

The seas provide great pleasures, too. In the north, the calm waters of the Seto Inland Sea National Park dotted with over 800 islets are known for their manifold romantic beauty from season to season. In the south, the Pacific Ocean surges past the scenic promontories of Ashizuri and Muroto. The Ashizuri Uwakai National Park offers four aquatic parks bright with subtropical life along with the rocky coasts of Tatsukushi and Minokoshi, while the Muroto Anan quasi-National Park, also including two aquatic parks, has its own charm especially in its almost deserted coasts buffeted by the Japan Current.

It is fun to go deep into the mountains as well. Even the highest peaks of Mt. Ishizuchi and Mt. Tsurugi seem less forbidding when a large number of people visit Ishizuchi-jinja Shrine or Otsurugi-jinja Shrine for their Festivals on July 1 and August 1 respectively.

Folded deep in the western range of Mt. Tsurgi are two of the remotest villages in Japan - Iya-son. The villagers are said to be the descendants of the Taira clan, who once ruled Japan but in 1185 were ultimately beaten by their rival clan the Minamotos, fleeing until they arrived here to lead a secluded life for centuries since then.

Ringing the whole island is the Shikoku Pilgrimage, for which "Shikoku, the remote" has been best-known for hundreds of years, a long trek around 88 representative Buddhist temples. It is a nonsectarian Walking Zen. Those from overseas would also find it a deep plunge into the culture of Japan, where tradition is still strong and folklore vital.

The climate of Sikoku is not uniform. The mountainous interior is usually cool, with the most rain, while the Island Sea area is the sunniest part of Japan with little rainfall (around 1,000 mm
a year). The Pacific Ocean side is a bit tropical with palms and native subtropical flora, struck by typhoons bringing much rain in summer and early autumn (around 3,000mm a year). That is why greenhouse culture of vegetables is extensively practiced along its coastal areas.

Regional characters differ, too. The trademark of Kochi People is the so-called igosso. You will find some igosso people in this little book, too. The natives of Ehime Prefecture, which was formed of eight fiefdoms, think highly of tradition. Tokushima people are known for their animated spirit expressed in their folk dance called Awa Odori, while Kagawa, the smallest prefecture in Japan, is often referred to as 'Japan in miniature' in terms of the spirit and behavior-patterns of the natives.

According to Japanese mythology, when Shikoku Island was created by Izanami, it had four faces named Ehime (female), Takeyoriwake (male), Ogetsu hime (female) and Iiyorihiko (male). And each of them was to hold sway over the Lands of Iyo, Tosa, Awa and Sanuki respectively.

Early in the Edo period (1603-1867) the island was divided into 13 fiefdoms. But in 1889 it was reorganized into four prefectures based on the ancient Lands - Ehime Pref. on Iyo, Kagawa Pref. on Sanuki, Tokushima Pref. on Awa and Kochi Pref. on Tosa. That explains why the best-known local specialties still bear their ancient names as seen on the following page.

Despite these variations, however, the natives do perceive Shikoku or Four Lands as tied together by virtue of the Eighty-eight Sacred Places along the pilgrimage route encircling the island.

**Main Local Products**

**EHIME (Iyo)**

*Iyo-gasuri* cloth  
*Iyo-kan* mandarin oranges  
*Tobe-yoki* ceramics  
*Ozu washi* paper  
hand-made candles  
hand-made paper  
paper crafts  
roofing tiles  
towels  
chemicals, bio-chemicals  
pearls, marine products

**KAGAWA (Sanuki)**

Sanuki lacquer ware  
somen noodles  
Sanuki udon noodles  
soy sauce
Sanuki-bori wood carvings
pine bonsai
round paper fans
granite masonry
gloves
olive products
marine products

TOKUSHIMA (Awa)
Awa ai indigo dyeing
Deko dolls
Awa washi paper
roofing tiles
Shijira-ori textile
somen noodles
Otani-yaki pottery
incense sticks
bamboo crafts
wooden furniture
fruits
vegetables
marine products

KOCHI (Tosa)
Tosa bushi dried bonito
coral crafts
cutlery
Tosa washi paper
onaga-dori cocks
Tosa suzuri inkstones
Uchiharano products
lumber & wood products
lime, calcium oxide
greenhouse culture of vegetables & fruits
marine products

Glossary 語彙説明

Administrative Divisions of Japan
From ancient times through the middle ages, Japan was divided into kuni. In this book Land is used for Kuni (e.g., the Land of Awa).

When Toyotomi Hideyoshi was completing the unification of Japan in the 1580s, he had the whole land surveyed and reorganized it according to the amount of rice production. This
established the boundaries of feudal domains. In the **Edo Period (1603-1867)**, the nation was thus divided into about 300 fiefdoms granted to **daimyo** or feudal lords.

Those fiefdoms were called **han**. In this book province is used for Han (e.g., Tosa Province).

Modern Japan is divided into 47 **ken** or prefectures

In this book **Prefecture (Pref.)** is used.

Thus the administrative divisions of Shikoku evolved as follows:

The Land of **Awa** -> Tokushima Province -> **Tokushima Pref.**

The Land of **Iyo** -> Matsuyama Province & 7 other provinces -> **Ehime Pref.**

The Land of **Sanuki** -> Takamatsu Province & 2 other provinces -> **Kagawa Pref.**

The Land of Tosa -> Tosa Province -> **Kochi Pref.**

- **do** 堂 An ending meaning temple or shrine hall.
- **eki** 駅 A railroad station.
- **en** 頃 An ending meaning spacious garden.
- **en** 円 ¥ (yen).
- **gu** 宮 An ending meaning Shinto shrine, same as **jinja** 神社 or **miya** 宮.
- **hashi** 橋 An ending meaning bridge, sometimes **bashi**.
- **henro** A pilgrimage or a pilgrim.
- **ji** 寺 An ending meaning Buddhist temple, same as -tera or -dera.
- **jinja** 神社 Shinto shrine.
- **jo** 城 An ending meaning castle.
- **Kai** 海 An ending meaning sea.
- **Kan** 館 An ending meaning hall.
- **Kannon** The Buddhist embodiment of compassion.
- **Kawa** 川 An ending meaning river, sometimes -gawa.
- **Koen** 公園 A park.
Koku Revenue in Japan during the Edo Period (1603-1867) based on the fiefdoms totaled about 20,000,000 koku. One koku was about 180 liters of rice or the amount of rice to feed a man for one year.

About half of all revenues belonged to the Shogun and his own feudal domains. The other half was divided among about 300 feudal lords according to their power.

Kokumin shukusha A lodge run by the state.

mae 前 Front: often used in the names of bus stops (E.g., koen mae).

matsuri 祭 A festival.

minshuku 民宿 A guest house.

mura 村 A village.

noriba のりば A bus stop or a streetcar stop.

O- A polite prefix formerly used before the first name of girls or women (E.g. O-tsuru).

O- A polite prefix used before a noun or a place name.

onsen 溫泉 A hot spring spa.

-san 山 An ending meaning mountain, sometimes -zan or -yama.

-san An honorific suffix used after a person's name.

It can be used after a first name as well as a last name.

shikki 漆器 Lacquer ware.

-shima 島 An ending meaning island, sometimes -jima.

-sen 線 A railroad line, as honsen means main line.

Shukubo A pilgrims' lodge run by the temple.

washi Japanese paper made in a traditional way.

-yaki A regional variety of ceramic ware.

Some Japanese for Tourists

Excuse me, but ... Sumimasen ...

Where is the station? Eki wa doko desuka?
hospital (byoin) toilet (toire) bank (ginko)
police box (koban) post office (yubin kyoku)
Is this bound for ....? Korewa ... ikidesuka?
Where is this bound for? Kore wa doko iki desuka?
Where are we now? Kore wa doko desuka?
I'd like to go to ... e ikitai (ndesuga)
I'd like to have .... o kudasai
I'd like to get off at ... de oritai (ndesuga)
this (kore) that (are)
here (koko) there (soko)
I'll take this. How much? Kore o kudasai. Ikura?
I feel pain here. Koko ga itai (ndesuga)
teeth (ha) head (atama) stomach (onaka)
throat (nodo) eye (me)
Fire! Kaji! -> tel 119
Ambulance! Kyukyusha! -> tel 119
Stop thief! Dorobo! -> tel 110
I have some trouble. Komatte imasu
That is wrong. Chigaimasu
I've lost......ga naku narimashita
wallet (saifu) key (kagi) ticket (kippu)
My name is .... desu
My country is .... kara kimashita
I stay at .... ni imasu
Thank you. Arigato
See you again! Ja, mata!
KAGAWA PREFECTURE

Takamatsu City 高松市

- the Gateway to Shikoku -

Takamatsu is the capital of Kagawa Prefecture, which has traditionally been called the gateway to Shikoku, with the whole land of the prefecture jutting out into the Seto Inland Sea like a porch.

高松は四国の表玄関といわれ、内海へポーチのように突き出た半島の先に高松港がある。

JR Takamatsu Station next to Takamatsu Harbor is the terminal of the Kotoku Line for Tokushima pref., the Yosan Line for Ehime Pref. and the Dosan Line for Kochi pref., while serving as the bus terminal to Tokushima, Matsuyama and Kochi City. Takamatsu Chikko just opposite JR Station is the terminal of Kotoden trams to and from Kotohira, the seat of 'Kompira-san'.

すぐとなりのJR高松駅からは、他の三県へむかう鉄道（徳島へ高徳線、愛媛へ予讃線、高知へ土讃線）がのびる。この駅前は、高松―徳島、高松―松山、高松―高知をむすぶバスの始発点でもある。「こんぴらさん」へいく琴平電鉄の始発駅である築港もある。

The New Takamatsu Airport handles non-stop flights to and from Seoul, Korea.

新高松空港からは、韓国はソウルへの直行便もある。

Another place in Takamatsu appropriate as a gateway to Shikoku is the Takamatsu Heike Monogatari Historical Museum that features not only the famous historical literature called Heike Monogatari but also about 50 great historical figures closely associated with Shikoku or native to Shikoku.

表玄関にふさわしい施設の一つに、高松平家物語歴史館がある。日本一の蝋人形館で、平家物語に登場する人物のほかにも、四国にゆかりの深い歴史上の人物や各界の名士にもおく目に入れられる仕組みになっている。

Takamatsu became the capital in 1587 with the advent of Lord Ikoma I as governor of Sanuki Province. The castle he built on the harbor was succeeded by 4 generations of his descendants, and then by 11 generations of Matsudaira lords, governing Takamatsu Province with a fief of 120,000 koku.

高松は、1587年に讃岐に入りした生駒親正の高松上築城以来400年あまりの歴史をもつ。

One ninth of the former castle ground is preserved as Tamamo Koen Park across the street from JR Takamatsu Station. The donjon is gone, but two of the 15 turrets and Mizute Gomon Gate
from the 17th century (Important Cultural Properties) survived the air raid in 1945. Admission: 100 yen.

そこの域の約9分の1がJR高松駅のむかいに玉藻公園としてのこっている。天守閣はすでにないが、1945年の空襲をまぬかれた二つの樋と水手御門は17世紀の遺構（いずれも重文）である。料金：100 円

Traditionally the popular sightseeing spots in Takamatsu are Ritsurin Koen park near downtown and Yashima Plateau overlooking the city and the Inland Sea. They are accessible by bus or tram, with terminals at Takamatsu Chikko just opposite JR Station.

高松市のおもな見所のうち栗林公園は市街地にあり、歩いても30 分。八島もバスか電車で30 分ほどである。

**Ritsurin Koen Park 栗林公園**

30 minutes' walk from JR Takamatsu Station.

JR高松駅から徒歩30分

The busy street in front of JR Takamatsu is the main street of downtown Takamatsu, and leads to the main gate to Ritsurin Koen Park, a National Special Scenic Spot. This spacious garden laid out with shapely mounds, cool ponds and about 160 varieties of trees and flowers provides a classic example of a Japanese garden or even a Chinese Taoist paradise fit for meditation.

JR高松駅前を南にのびる大通りを30分ほど歩くと、栗林講演の正門が見えてくる。国指定の特別名勝ともなっている広やかな庭園は、池と築山をたくみに配し、日本古来の庭園の理想、ないしは古代中国の神仙説を具現したものとして瞑想の場にふさわしい。

Originally it belonged to a local warlord, and then to Lord Ikoma. When it was transferred to the Matsudairas, they spent five generations developing it into a larger stroll-type garden for their villa. Seasonal charms of flowers and blossoms such as ume (Japanese plum blossoms) in February, camellias in March, cherry blossoms in April, wisteria and azaleas in May, Irises and water lilies in June, giant lotuses in August, and Japanese bush clover in September, and brilliant maple leaves in November add to the pleasure of strolling.

もとは地元の豪族の主夕であったが、藩主生駒氏を経て、松平家に移り、その下屋敷の庭として改修をかさね、五代目になってようやく池泉回遊式庭園として完成した。ウメ・モクレン・ツバキ・サクラ・フジ・ツツジ・ショウブ・スイレン・ハス・ハギが咲きついたあとは、紅葉もみごとで、四季おりおりの風情が楽しめる。

Kikugetsu-tei, one of the pond-side teahouses, was originally one of the Matsudairas' formal buildings. The museum just inside the main gate houses a variety of mostly local handicrafts. There is a zoo, too, inside the gate. Open daily.
池のほとりの茶屋の一つ、掬月亭は、松平氏の客殿の一つであった。正門を入ってすぐのところにある讃岐民族芸館には、讃岐漆器をはじめ、地元の民芸品を多数展示している。正門の左手には動物園もある。

Yashima Plateau 屋島

Bus: 30 minutes' ride from Chikko to the terminal (kotoden Bus for Yashima-sanjo or Yashima Hilltop.

バス：築港からターミナルまで 30 分（琴電バス：屋島山上または屋島の頂上）

Tram + Cable: 30 minutes' tram ride from Chikko to Yashima (Shido-sen Line) + 5 minutes cable-car ride.

トラム+ケーブルカー：築港から屋島までトラムで 30 分+ケーブルカー5 分

Yashima, a pine-wooded tableland to the northeast of downtown Takamatsu, is one of the world's rare lava mesas, about 290 m high, 3 km wide, jutting 5 km out into the sea.

高松市外の北東に屋根のような稜線を見せる屋島は、世界でも有数の熔岩台地である。高さ約 290m、幅 3km、

The hilltop, overlooking the archipelago of the Inland Sea, features Yashima-ji, an aquarium and observatories all linked by forest promenades.

バスかケーブルで頂上にのぼれば、松林をぬって遊歩道がつづき、瀬戸内海の風景を楽しみながら、屋島寺（四国霊場第八十四番）、水族館、展望台などをゆっくりとめぐることができる。

One of the observatories, Dankorei, commands a view of the inlet fringed with memorials to the Gempei Yashima Battle (the second last battle in Gempei War fought between the two rival clans, the Minamotos and the Tairas).

屋島寺に近い展望台の一つ、談古嶺からは「屋島の合戦」の戦場となった入り江が見える。 （源平合戦も終盤に近い「屋島の合戦」で破れた兵士はほどなく壇ノ浦で果てるが、源平合戦の終わりは、京の都で焼く400年つづいた貴族政治の終わりであり、武家政治の幕開けでもあった。

Once a British poet, Edmund Blunden, visited Yashima and wrote a poem that was engraved on a stone here at Dankorei observatory:

この展望台には、英国の詩人エドマンド・ブランデンの詩碑も立つ。

Like a long roof, men say, and will they say,
This hill of warrior ghosts surmounts the plain...
In 794 Kyoto became the capital of Japan and it enjoyed peace for about 350 years (811-1155) -- the longest peace Japan has ever attained in her history.

The last 30 years of this period, however, were far from peaceful. In 1156 the first battle took place in the capital, thus opening up a new era dominated by martial emotions. Two martial clans -- the Minamoto and Taira clans -- began to acquire greater and greater influence in politics through fighting against each other in the name of "the Emperor" or "the Ex-Emperor".

In 1159, the Tairas succeeded temporarily in staving off the Minamotos. The 20 years that followed saw the Tairas rise to increasingly control the Imperial Family, inviting animosity from the reigning Emperors, the Ex-Emperors, powerful priests, warriors and lords, to say nothing of the MinamOTOS in exile.

In 1181 the patriarch of the clan Taira no Kiyomori died just when the Tairas faced more battles against the Minamotos, who were gradually consolidating their power.

In 1183 the Tairas were driven from the Capital along with the 6-year-old Emperor Antoku and his mother, who was Kiyomori's daughter. They wandered far in search of supporters, while fighting losing battles.

Now in 1185, Minamoto no Yoshitsune attacked the remaining Tairas here at Yashima, then at Dan-no-ura in the westernmost corner of the Inland Sea, where the proud Taira finally fell, the noblewomen casting themselves into the sea with the child Emperor Antoku.

Thus the age of ancient nobility yielded to the age of Shoguns (1185 - 1867).

Yashima-ji Temple treasures in its museum a folding screen depicting the Gempei no Gassen Battles. The bell in the belfry, cast in Kyoto in 1223, was dedicated here for the repose of the defeated Tairas. But no one can strike the bell, as there is no hammer. They say, "Strike the bell, and invoke the ghosts of the Tairas."

On the last weekend in March the Gempei Yashima Festival is held, whose highlight is the Warriors' Pageant.

It was an insurrection caused by the discord between Emperor Goshirakawa (1127-92) and Ex-Emperor Sutoku (1119-64). Sutoku was defeated and banished to Sanuki (Kagawa Pref.) to die a miserable death 8 years later. His ashes were buried at Temple 81. In 1184 the court elevated him to Shinto deity to placate his ghost.

Minamoto no Yoshitsune (1159-89): By bringing about victory in the civil war, Yoshitsune had greatly helped Minamoto no Yoritomo, his elder brother, who in 1192 was to establish the first Shogunate at Kamakura. But Yoshitsune had to spend the rest of his life escaping Yoritomo, until four years later he killed himself. His tragic life and death was so appealing to Japanese
sentiment that he has taken on heroic proportion in Kabuki, Noh and Joruri plays, based on what is called Yoshitsune Literature.

**Nasu no Yoichi 那須与一**

Very few Japanese visit Yashima without being reminded of an episode:

It was on the afternoon of February 19, 1185, that Minamoto no Yoshitsune mounted another surprise attack against the Tairas at the then Yashima Island. Frightened by the imagined immensity of enemy forces, the Tairas jumped into their boats and sailed off. A fierce battle lasted for hours.

1185年2月19日の午後。ところは屋島。源義経は、またしても平家を急襲する。敵を多勢と見あやまった平氏は、あわてふためいて船にのり、海上にのがれる。はげしい戦いが数時間もつづく。

Now the sun was setting. Both sides began to retreat, when a fair vessel parted from the Taira legions and stopped about 80 m from the beach. Then a beautiful lady appeared from the cabin, produced a pole with a bright red fan on its top and beckoned to the puzzled warriors on the shore.

が、ついに日も落ちかかり、双方が退こうとしたとき、平家の陣から美しい御座船が一隻進み出て、岸から80メートルほどのところに止まる。と見るや、あでやかな女人があらわれ、総紅地に金粉で日輪をえがいた扇をさした竿を立て、手まねきをする。

"What does she mean?" said Yoshitsune.

「どういうことなのだ、あれは？」と、義経。

"Perhaps she is inciting one of us to shoot the fan. Or she may be inviting you to come out onto the front line her archers," said his attendant.

「あの扇を射落としてみよというのでございますよう。それとも殿が進み出て、あの女人をこらんになっておられるところを、弓の達人に狙わせて、討ちとろうという魂胆かもしれません」と、供の者。

"Then let it be shot down by someone," said Yoshitsune.

「よし。では、たれか、あの扇を射落としてみよ」

Soon a young man called Nasu no Yoichi appeared on horseback with bow and arrow in his hands. The north wind was strong. The boat was tossing up and down. The fan painted with the golden sun at its center was fluttering on the pole.

やがて、指名された那須与一という若者が馬に乗ってあらわれる。風が強い。船がはげしく上下して、扇がひらひらとゆれ動く。

All the Tairas in the boats and all the Minamotos on the shore were watching Yoichi. What would he do? Would he succeed?
平氏は船の中で、源氏はの上から与一を見ていた。「彼はどうするのか？」「成功するのか？」

Yoichi rode into the water as far as he could. But it was still about 70 m to the target. He closed his eyes and prayed. Then the wind fell for a moment. He shot. The arrow pierced through a little above the rivet. The fan, flying up a moment or two, came floating down, glittering in the setting sun. There was great applause from both sides.

敵味方の見守る中、与一は海中に馬を乗り入れ、船から70メートルくらいのところで止まる。目を閉じ、神々に祈る。一瞬風が静まる。矢を放つ。要の少し上を射抜かれた扇がさっと空に舞い上がり、落日にきらめきながら落ちてくる。敵味方の双方から歓声があがる。

Then a man in armor appeared in the same boat. He began to dance an elegant dance perhaps in genuine appreciation of Yoichi's archery. Then Yoichi got another order and shot down the dancing man, too.

あまりの見事さに感きわまったのであろう。船上に一人の武将が現れ、みやびやかに舞いはじめる。

Some said, "Good shot!" But others said, "Not fair."

と、「討て」の命令が下る。与一の矢は、またしても命中する。「たいしたものだ」という者もあれば、「殺生なことを」という者もある。

The Tairas were silent this time. Was it a precursor of their demise? Two months later, the Tairas finally fell.

平氏の側では声もない。これが没落の先ぶれでもあったろうか、二ヶ月ののち、平氏は西海の果てにほろび去る。

Shikoku-mura Museum 四国村

3 minutes' walk after leaving the bus at Toshogu-mae. (Kotoden Bus: Yashima-sanjo -- Toshogu-mae -- Chikko)

3 minutes' walk from the cable-car station.

This is an open-air museum laid out at the foot of Yashima Plateau. About 20 old rural buildings from various parts of Shikoku have been reassembled here, including a Farmers' Kabuki Theater, peasants' houses, a fisherman's house, a sugar mill, a shed for steaming mulberry bark to make paper, and workshops for making soy sauce and so on. There is a replica of Kazura-bashi from Nishi Iyayama-son, too.

Open daily: 8:30 - 16:30.
On May 5, people including children from Shodoshima Island, from which the Kabuki Theater came here, stage an annual performance of their traditional farmers' kabuki.

毎年5月5日には、小豆島から、子供をふくむ「農村かぶき保存会」の一団がやってきて、島から移したこの舞台で実演する。徳島県の西祖谷山村にあるカズラ橋もこの四国村むきに復元されている。

**Takamatsu Heike Monogatari Historical Museum 高松平家物語歴史館**

3 minutes' walk from Nihon Tabako-mae Bus Stop after 10 minutes' ride from JR Takamatsu. (Kotoden Bus: Asahimachi Line)

30 minutes' walk from JR Takamatsu Station.

Japan's largest wax doll museum. The first floor is dedicated to the 41 dolls of historical figures or modern men and women of celebrity who have been closely associated with Shikoku.

日本最大の蝋人形館で、一階には四国にゆかりの深い歴史上の人物や各界の名士の人形41体が展示してある。

The one of Kobo Daishi in his nyujo has its own corner as a special exhibition.

弘法大師にだけは特別の一角を設けてある。

The other dolls include:

その他の人形:

Yokoyama Ryuichi (cartoons: 1909- ) 岩永龍一
Sakamoto Ryoma 坂本竜馬
Nakaoka Shintaro 中岡慎太郎
Nakahama Manjiro 中浜万次郎
Wenceslau de Moraes
Inokuma Genichiro 猪熊弦一郎
Takahama Kyoshi 高浜虚子
Ninomiya Chuhachi 二宮忠八
Setouchi Jakucho (literature: 1922- ) 瀬戸内寂聴
Makino Tomitaro 牧野富太郎
Yasuoka Shotaro (literature: 1920- ) 安岡章太郎
Kagawa Toyohiko (religion, social work, literature: 1888-1960) 賀川豊彦
Terada Torahiko (science, essay: 1878-1935) 横山隆一
Abe Yoshishige (philosophy, education: 1883-1966) 安部能成
Nambara Shigeru (philosophy, education: 1888-1974) 南原繁
The second floor exhibits about 300 dolls portraying the 17 scenes from the Heike Monogatari or The Tale of the Tairas. The Saga, composed of a large number of revealing episodes, was and still is an inexhaustible source of Japanese literature and art. Some of the most famous scenes took place at the foot of Yashima Plateau at the northeastern tip of Takamatsu.

The bell of Gion Monastery tolls
The impermanence of all worldly things.
The color of sal blossoms shows the truth that
Even the most prosperous inevitably decline.
The proud will fall like a dream on a spring night.
The valiant must perish, too, as
Frail as dust blown by a puff of wind.

The doll begins to talk and sing the first line of the opening passage when it senses visitors approaching.

* Yoshida Shigeru (1878-1967), Prime Minister from 1946 to 1954, is credited with giving Japan direction through her most difficult times after the war.
The Kojima-Sakaide Route, popularly known as the Seto Ohashi Bridge, was completed in 1988. It is the world's longest two-tiered bridge system, stretching 13.1 km from Kojima to Sakaide, connecting the 5 island in between.

岡山県の児島と香川県の坂出の間に大小 5 つの島をつないで、11 橋（呂橋3、斜張橋2、トラス橋1、高架橋5）をかけ渡したもので、鉄道・道路併用橋としては世界最長である。

The 11 bridges in the system include 3 suspension bridges, 2 twin cable-stayed, 1 truss and 5 viaducts. The upper level accommodates a motor expressway of four lanes, and the lower contains Japan Railway's system for a dual track ordinary line at present and for a dual track super-express line in the future.

The first person to air the idea of the Seto Ohashi Bridge was Okubo Jinnojo, a Kagawa native, who at that time was constructing the first Shikoku Roads to link all the prefectures on the island. In 1889 Jinnojo disclosed his dream in a congratulatory speech he made as a member of the Prefectural Parliament at the opening ceremony of the first railroad in Shikoku between Marugame and Kotohira.

架橋の発案者は、当時四国新道(国道32・33号線の原型)を建設中の大久保之丞（1849-1891）であった。1889年5月、丸亀—琴平に鉄道が開通し、その開通式で県会議員として祝辞を述べたが、そのおりに「本四架橋の夢」を披露した。

Exactly a century later, the Bridge came into being after decades of planning and ten years of construction, 13 million workers involved (with the loss of 17 lives), and costing 1,190,000 million yen.

濑戸大桥（13.1km）は、1988年、10年の歳月と1兆1,900億円の工費をかけて完成した。

Surprisingly, Jinnojo had also foretold man's traveling to the moon in his favorite drinking song of his own making, which went as follows:

I'll tell you, dear,
don't laugh at me,
a hundred years from now,
I'll be seeing you flying
to and from the moon in a space ship.
Its port, let me tell you, dear, will be
that mountaintop over there!
One of the best points to view the Bridge is Yoshima Island, a central pier of the Bridge. It also serves as a sightseeing outpost for the Shikoku and Inland Sea Districts, providing 2 parking areas for those who like to enjoy bridge-viewing, seafood and shopping.

To Yoshima: 20 minutes from JR Sakaide by Seto Ohashi Express Bus.

Another is a rotating tower 132 m tall at the Seto Ohashi Memorial Park at the foot of the Bridge in Sakaide. The Memorial Hall provides all kinds of information on the Bridge and its construction, while the park itself applies modern art to stone and water.

To the Seto Ohashi Memorial Park: 10 minutes from JR Sakaide by shuttle bus (free of charge).

The Gold Tower near JR Utazu Station offers a marvelous view, too. The 144 m tower made of half-mirror glass is the tallest of its kind in Japan, housing the Sky Lounge, restaurants, stores and a World Toilet Museum.

To Gold Tower: 8 minutes' walk from JR Utazu.

Bridge-viewing cruises are available from Keihan Fisherman's Wharf on Yoshima, Memorial Park and Sakaide Port.

Marugame City 丸亀市

-- Castle & uchiwa 城とうちわ --

25 minutes' train ride from JR Takamatsu.

To the Castle: 15 minutes' walk from JR Marugame.

The three-storied donjon on top of a green hill crowns the city of Marugame. When a Marugame Province of 53,000 koku was formed in 1641, an old castle was reconstructed and the castle seen today dates back to 1660, one of the few genuine Edo Period castles remaining in Japan.
1641年以来、丸亀藩五万三千石の城下町であった。

The present-day Marugame is famous for uchiwa or round paper fan manufacturing, producing about 90% of these fans in Japan.

丸亀市は全国のうちわの約9割を生産するため「うちわの町」として知られている。

The Castle Park, 15 minutes' walk from JR Marugame, is surrounded by moats, featuring the donjon, a couple of main gates (all Important Cultural Properties) and walls from the 17th century. The 4-level 60m ramparts, the tallest and among the most beautiful in Japan, also contribute to the beauty of the castle.

今は講演となっているかつての城域には、1660年に完成した天守閣をはじめ、大手門・二の門（いずれも重文）、土塀などが残り、むかしのたたずまいをしのばせる。天守閣をいただく四段重ねの石垣も天下一品といわれ、城全体の美観をおおいに引き立てている。

O-shiro Matsuri Castle Festival is held on the 3rd weekend in May.

お城祭りは五月の3週目の週末に開かれる。

The Inokuma Genichiro Modern Art Museum adjacent to JR Marugame Station is dedicated to Inokuma Genichiro (1902-93).

JR丸亀駅前には猪熊弦一郎現代美術館がある。

Banshoen Garden built in 1688 as a villa for the Lord of the Province is 10 minutes' drive from downtown Marugame. One of the galleries there houses Chinese ceramic ware and a collection of Iranian earthenware and glassware dating back to 2500 B.C. through the 1200's A.D. Open daily.

市街はずれにある万象園は藩主の別荘として1688年につくられてもので、園内の美術館には、古代オリエントの当期やガラス器を集めた陶器館などもある。

10 minutes' walk from Nakaizu-bashi Bus Stop after 10 minutes' ride from Marugame Toricho near the castle. (Kotosan Bus for Zentsuji via Tadotsu)

Zentsu-ji Temple 善通寺

-- the Birthplace of Kobo Daishi 弘法大師縁の地 --

[From JR Kotohira] 5 minutes to JR Zentsuji by ordinary train.

[From JR Takamatsu] 40 minutes to JR Zentsuji by express train (Dosan Line).

25 minutes' walk from JR Zentsuji along the street in front of the station.

Zentsu-ji Temple, is known as the birthplace of Kobo Daishi Kukai. Kukai is one of the greatest geniuses Japan has ever produced. He made a great contribution in remolding Japanese religion,
while making unparalleled achievements as a scholar, poet, artist, calligrapher, sculptor, architect, educator, social worker, inventor, discoverer and civil engineer.

The giant camphor trees near the five- storied pagoda in the East Precinct are said to have already been several hundred years old when Kukai was born in 774. The Mieido Hall in the West Precinct at the foot of the green hill is the Birthplace.

Visitors may traverse the basement of the hall along a pitch-dark path. This introspective journey is called kaidan-meguri. The entrance is at the right-hand corner of the Hall. The entrance fee includes the admission to the Museum.

The utter blackness along the path symbolizes the darkness of the human mind or human ignorance of the Truth. The notice says: "Go along with the palm of your left hand pressed against the left-hand wall. The wall, painted with mandalas, angels and lotus flowers, is the Buddha's Way. You will be safely guided as long as you are on His Way."

After the Kaidan-meguri, arrows guide you to the Museum. The temple treasures exhibited there include a small clay pagoda Kukai molded at 7, a bowl used by Kukai as a mendicant priest, a robe and a ritual stick (a National Treasure) of Indian make, both presented to Kukai by his Chinese master Abbot Hui-kuo, and a sutra scroll (a National Treasure) with each of the Chinese characters accompanied by a little Bodhisattva on a lotus pedestal; Kukai did the calligraphy, his mother the painting.  

Shorinji Kempo  少林寺拳法

-- an art of self-defense --

Shorinji Kempo is not merely a sport or martial art, but a religious exercise to approach the Buddha's spirit in the principles of "self-realization" and "help each other."
単なるスポーツや武技ではなく、「自己確立」と「自他共楽」を通じて仏陀の精神に近づこうとする修行の技である。

It was started by So Doshin (1911-1980) in 1947. Two years before he had been repatriated from Manchuria, the northeastern part of China that "Imperialist Japan" held for 13 years till the end of World War. Doshin had seen how people could be dehumanized in the dire extremities of war and its aftermath. "Developing good humanity is the only way to save Japan and the world at large," he kept saying to himself. Doshin, who had learned various martial arts in China, pondered over the Zen philosophy of Bodhidharma, trying to restore the martial art that Bodhidharma himself was said to have practiced about 1,500 years ago when he brought Zen from India to China.

創始者宗道臣（1911-1980）は、第二次大戦後中国から引き揚げてきたが、その前後に目にした人心の荒廃に心を痛め、帰国後、健全な人間性の育成を志し、達磨の禅哲学に思いを凝らし、達磨の故事にもとづいて拳技による修行法を創始し、それを少林寺拳法と名づけた。いまでは日本以外にも23か国に100あまりの支部をもつ。

Finally, Doshin succeeded in restoring and reorganizing the whole body of that art, which he named Shorinji kempo. Now its Headquarters has more than 100 branches in 23 countries in the world.

The Shorinji Kempo Headquarters (0877) 33 - 1010 is on the southern slope of Toryo Koen Park Hill, a 15-minute walk from JR Tadotsu Station.

The Bodhidharma Festival is held on the 1st Sunday in October.

10月の第1日曜、桃稜公園にある総本山は達磨祭りでにぎわう。

Kotohira-gu Shrine 金刀比羅宮
-- the mecca of Kompira worshippers --

[From JR Takamatsu to JR Kotohira]
60 minutes by shuttle train (Dosan Line).

[From Takamatsu Chikko]
70 minutes' tram ride by special express.

[From JR Okayama]
67 minutes' train ride by special express.
2 hours to Kotoden Kotohira Station by Seto Ohashi Kosoku Bus.

Especially Noted Product: Ittobori woodcarving.

Kotohira-gu, a great shrine complex, often affectionately called Kompira-san, has been a celebrated destination for pilgrims and tourists for hundreds of years.

「こんぴらさん」の愛称で知られる金刀比羅宮は、15世紀以来、「金毘羅信仰」のメカである。
According to legend, Kompira-san came into being when Kumbhira -- a guardian god of Buddhism, originally a Hindu crocodile god of the Ganges, was beckoned by a Buddhist priest of Matsuo-ji, a thousand-year-old temple in this neighborhood.

But the temple remained a Shinto shrine in part, with Omononushi-no-mikoto, the native god of fertility, medicine and commerce also summoned from the mythological land of Izumo *. Omononushi-no-mikoto, along with Daikoku-ten representing Chinese folk religion, were then identified with the Indian god Kumbhira (Kompira), a case of religious internationalism in classical Japan.

In 1868 Buddhism and Shintoism were separated by law, and Omononushi became the chief god along with the deified Emperor Sutoku who had been enshrined here in the 15th century. Yet "Kompira Worship" continued to flourish, for the Hindu deity had already enshrined himself deep in the hearts of the Japanese people.

There are 785 stone steps to climb before one reaches the Main Shrine. Fortunately its route consists first of a colorful street of souvenir shops and then of a quiet promenade lined with gardens, shrines and museums. The numberless granite lanterns, fences and tablets bordering the approach were all dedicated by Kompira worshippers nationwide, as were the stone steps themselves.

Many of the shrine treasures in the Homotsukan Museum, the Gakugeikan Museum, Omoteshoin and Oku-shoin Art Museum were offered by famous artists, poets, lords of Provinces and characters of historical renown. In the 17th century the Tokugawa Shogun, too, dedicated a stipend of 330 koku to the shrine, augmenting its prosperity. Asahi-no-yashiro Shrine in the Buddhist style is the former Main Hall. The present Main Hall is a few more flights of stone steps above.
宝物間・学芸間・表書院・奥書院が所蔵する展示物の多くも、一流の文人・画家、各地の大名などの奉納である。17世紀には、将軍家も330石を寄進して金毘羅宮の隆盛に寄与した。宝物館には皇室からのものも少なくないが、これはもともとは、崇徳天皇の御物であった。旭社は、仏教建築であるが、これが旧本宮である。今はその上に本宮がある。

Emado Hall near the Main Shrine is a gallery for votive tablets and offerings mainly from seamen. In March 1889 there was offered a photograph of the Brooklyn Bridge in New York -- the Eighth Wonder of the World at that time -- dedicated by a Japanese acrobatic troupe that had completed a tour around the U.S.A. So it is thought that Okubo Jinnojo, seeing the photograph here, was inspired to envision the Seto Ohashi Bridge that he proposed in May that same year.

本宮ちかくの絵馬堂には信者からの奉納品が陳列されているが、1889年3月、ここにブルックリン橋の写真がかかげられていた。ニューヨークで6年前に完成し、当時「世界の七不思議」に数えられる「八番目の不思議」と騒がれていた橋である。施主は、日本から日本海を渡り、合衆国での巡業をおこして帰国したばかりの軽業師の一行であった。とすれば、大久保之丞も、あの演説の2ヶ月前、すでにこの写真を見、それにヒントをえて、本四架橋の構想を描くにいたったのかもしれない。

About an hour's walk to Okusha or the Inner Sanctuary further along the path through primeval forest is enjoyable to nature-lovers, though one has to climb 583 more stone steps.

本宮からさらに1時間ほど歩くと、奥社がある。原始林の中をうねりながら続く参道は自然愛好家むきだが、さらに583段の石段を登らなければならない。

On the night of October 10, a grand procession starts at the Main Hall at 9 p.m., slowly marching down the 785 stone steps into the downtown streets as far as O-tabisho, the Sacred Destination This is the highlight of the 3-day Grand Festival of this time-honored shrine.

* Izumo: An ancient city in Shimane Pref. on the Japan Sea; one of the political and religious centers during the mythological age.

Kompira Oshibai Kabuki Theater 金毘羅大芝居

At the foot of the mountain there stands Kompira Oshibai Kabuki Theater, the oldest Kabuki Theater remaining in Japan. A guide shows visitors around the building including the primitive but ingenious device to operate the rotating stage.

山のふもとに、金毘羅大芝居がある。現存する最古の歌舞伎小屋だが、まわり舞台などもある本格的なものである。

In Kabuki Season in mid-April or May, first-class Kabuki actors are invited from Tokyo or Osaka to perform under almost the same conditions as their ancestors did in the 17th through 19th centuries.

毎年、4月中ごろから5月には東京や大阪から第一級の役者が招かれてきて、江戸時代さながらの舞台がくりひろげられる。
**Kotohiki Koen Park  琴弾公園**

Kotohiki Koen Park features a pine-wooded sand beach and a shady hill with the ancient shrine Kotohiki Hachiman-gu at the top and two of the 88 Temples -- Jinne-in and Kannon-ji -- at the foot.

善通寺市の北西にひらけた白砂青松の浜に神さびた丘がつづく公園で、丘のふもとには四国霊場第六十八番の陣恵院と六十九番の観音寺がある。

One should not miss the Zenigata huge coin known as Kan-ei-tsuho carved about 2 m deep in the white sand. It is best viewed from a hilltop observatory behind the Hachiman-gu Shrine. Its broad rim looks completely circular from there, but in reality it is elliptic (112m * 90m) with a circumference of 345m. When and how it came into being is a mystery, providing a subject for endless debate among local people.

頂上には琴弾八幡宮があり、その裏の展望台からは「寛永通寶」をかたどった「銭型」とよばれる砂の造形がよく見える。完全な円形と見えるが、実際は楕円形（122m×90m）で、周囲は345m。いつごろ、どのようなわけでつくられたものか、興味をそそられるところである。

**Shodoshima Island  小豆島**

[From Takamatsu Port]
35 minutes by speedboat to Tonosho Port.

Especially Noted Products: olives, olive goods, soy sauce and somen noodles.

Shodoshima Island is the second largest island in the Seto Inland Sea. It is nicknamed "Olive Island" as olive saplings were successfully transplanted in 1908 from Greece to the soil of this island of all places in Japan.

瀬戸内海にうかぶ二番目に大きな島で、オリーブがよく育ったところから「オリーブの島」ともいわれる。

In spring and autumn a great number of pilgrims arrive here to make a tour around the 88 Sacred Places of this island. For further information, call the Shodoshima Reijo-kai (0879) 62-0227

春と秋には、島霊場八十八か寺めぐりの遍路の姿も多い。

In summer, Futagoura Beach Silver Beach and many other beaches are favored by sunbathers, swimmers, campers, wind-surfers and water-skiers.

夏には双子浦やシルバービーチなどの海浜のリゾートがにぎわう。トライアスロンなどのスポーツ行事も盛んである。

To Futagoura Beach: 10 minutes' bus ride from Tonosho Port to Futagoura Bus Stop

Annual sports events that attract a large number of participants are as follows:
Olive Half- Marathon 4th Sunday in May
Triathlon early in September
Turtle Full-Marathon Last Sunday in November

Rental cycles are available at the ports of Tonosho and Sakate.

Tonosho Port provides a starting point for all the sightseeing routes on this island. The local bus services are not frequent, but the sightseeing buses cover the main spots of the island in 4 to 7 hours.

ふつうは土庄港が観光の起点となるが、おもな見所は野生のサルを餌付けした「お猿の国」がある銚子渓、紅葉の名所寒霞渓、太陽の丘、二十四の瞳映画村、孔雀園などである。定期バスの便があまり多くないから、日がえりで全部見ようとするなら、観光バスを利用するのがよい。

It takes 5 and a half hours, beginning with Choshikei Ravine and its Monkey Reserve, followed by Kankakei Ravine, a National Scenic Spot, known for its autumnal tints in November, Taiyono-oka Highland, Nijushi no Hitomi Movie Village and the Peacock Garden.

The C course bus tour departs from Tonosho Port at 9:40 and 11:40.

The bronze statues of "People in Peace" (above) in the Tonosho Port plaza are emblematic to the local people who often call their home "Isle of Peace" or "Olive Island".

土庄港の広場にたつ「平和の群像」は『二十四の瞳』のひとこまである。

The statues depict a scene from the story of Nijushi no Hitomi (Twenty-four Eyes), written in 1952 by Tsuboi Sakae, a woman writer born on this island. When filmed 2 years later by Kinoshita Keisuke, a leading director, it created a sensation throughout the country. In 1987, it was filmed for the second school building was preserved as Nijushi no Hitomi Movie Village. In a cottage near the entrance, the latter film is shown on video.

『二十四の瞳』は、1952年、島出身の壷井栄によって書かれたが、やがて木下恵介によって映画化され、全国にセンセーションを巻き起こす。1987年、再び映画化されるが、そのセット（分教場と民家11軒）を保存したのが「二十四の瞳映画村」である。

The story begins in 1928, when a dozen children formed a small class in a tiny branch school to spend the happiest months of their lives with their woman teacher Oishi sensei. But the 20 years that followed saw the children growing into men and women more or less affected by war, even killed or crippled.

Clearly the author's heart was filled with pity for the miseries of war and for human helplessness against war, which captured the post-war mood and the continuing desire for peace.

物語は、1928年、この島の「岬の分教場」に赴任してきた大石先生とその担任クラスの12人の子どもたちとの無邪気な交流にはじまる。やがて子どもたちも大人になり、戦争の時代をさまざまな生き、あるいは死んでいく。底流に反戦の願いをこめたこの作品は、いまでも多くの人に読みつがれている。映画村入り口の近くの一軒では『二十四の瞳』を上映している。
Matsuyama City 松山市

- Castle, haiku & hot springs -

Matsuyama, the largest city in Shikoku, has dominated this area since 1595, when Lord Kato arrived here. The castle he began to build seven years later still looms over downtown Matsuyama as its definitive landmark.

四国最大の都市松山は、1602年、加藤嘉明による築城以来の城下町であったが、その城はいまも市街中央の城山に昔ながらにそびえている。

A large stone monument at the left-hand corner of the JR Matsuyama station plaza reads as follows:

JR 松山駅前広場の一角にたつ大きな石に彫られたこの一句は、この町によせる松山市民のなみなみならぬ誇りと郷愁を代弁している。

Come spring as of old
When such revenues of rice *
Braced this castle town!

Shiki

春や昔 十五万石の城下かな

This monument characterizes the nostalgic pride of haiku-loving Matsuyama people, three out of ten of whom are said to be haiku poets.

近はまた、市民の10人に3人が俳句をひねるという地柄でもある。

Very few Japanese, haiku poets or not, can visit Matsuyama without remembering Shiki, a preeminent son of Matsuyama, who made this town what is called the hometown of Haiku(5-7-5 syllable verse).

近年は国際的な俳句大会も催され、ハイクに関心よせる外国人の姿も多数みかけるようになった。道後温泉も全国に知られた名湯である。

Another nationwide attraction of Matsuyama is the fable Dogo Onsen Hot Spring. The Dogo Onsen Honkan public bathhouse of distinctive architecture can be fully experienced inside. Ishite-ji Temple near Dogo Onsen is one of the most impressive of the 88 Sacred Places of Shikoku. It is also known for a gripping supernatural legend deeply imbued with the origin of the Shikoku Pilgrimage.

* It was 150,000 koku.
Matsuyama-jo Castle 松山城

The three-storied main donjon and a subsidiary donjon fortified with several turrets and gates form a typical fort castle of the 17th century. The original buildings are gone except for Inui-mon Gate, some walls and ramparts.

Recently the city has completed an extensive project to rebuild the entire castle. Great care was taken to employ the same techniques and materials as used in the original construction; not one nail was used to fit all the wooden parts together.

The main donjon houses a large collection of swords, spears, armor, documents, works of art and calligraphy, and mementoes mainly of the lords of the castle -- the Katos, the Gamos and several generations of the Matsudairas.

Matsuyama, the Hometown of Haiku

The local enthusiasm for composing haiku dates back to 1674 when Lord Matsudaira Sadanao came to govern this province. While in Edo (Tokyo), Sadanao had proved himself a distinguished haiku student of Kikaku, one of the foremost disciples of Matsuo Basho (1644-1694), the poetic genius who virtually invented the classical Japanese haiku.

People in Matsuyama took interest in the literary art form their new lord brought to them and soon made haiku an outlet for artistic expression in their daily lives. In 1880 Japan's first haiku monthly was published in Matsuyama, with Masaoka Shiki's maternal grandfather among its editors.

In the 1890s, Masaoka Shiki (1867-1902), who had been trying to bring Japanese literature more up-to-date in Tokyo as a student-turned-newspaperman, succeeded in originating a new style of haiku by freeing it from formalism, while fighting a losing battle against tuberculosis. Before his death at 35, he managed to establish new standards for waka (5-7-5-7 syllable verse) as well.

Soon Matsuyama produced many other poets who carried on Shiki's shasei realism as Japan's premier haiku poets throughout the modern period that followed, including Takahama Kyoshi, Kawahigashi Hekigodo, Naito Meisetsu, Yamagihara Kyokudo and Ishida Hakyo. They in turn attracted such a large number of haiku poets to their hometown that Matsuyama was dubbed "the hometown of haiku."

Literature-loving people will enjoy visiting these places:

Shiki-do House on the ground of Shoshuzen-ji Temple behind Matsuyama-shi-eki Station is a replica of Shiki's home -- a small house of a low-ranking samurai family. Shiki spent his first 16 years there until he set out for Tokyo to study.

The exhibition includes about a dozen paintings he did with the juice of herbs and flowers his sister picked from the garden of his house in Tokyo where he was bedridden for the last seven years of his short life.

Another house associated with Shiki is the Gudabutsu-an behind Bansuiso Art Museum. At the age of 27 Shiki returned to Matsuyama, trying to recover from tuberculosis he had contracted
five years before, and he shared a two-storied cottage with Natsume Soseki, a friend from college in Tokyo. It was the house Soseki rented and named Gudabutsu-an after one of his pen names, Gudabutsu or Foolish Buddha. Soseki's portrait is now ubiquitous on the 1000 yen bill.

There are 'haiku post' boxes of various shapes and sizes standing in many public places including Matsuyama-jo Castle. The forms to write your haiku, name and address, are placed beside each post.

Taneda Santoka (1882-1940), a haiku nonconformist who cast aside all the rules including the 5-7-5 syllable structure, is also associated with Matsuyama. Santoka, an ordained Zen priest, after spending most of his life wandering all over the country as a begging monk, chose to settle in Matsuyama only to die 10 months later.

The humble cottage where he dwelt -- Isso-an (A Blade of Grass Hermitage) is preserved north of Ehime University. His books and documents are also preserved in Shiki Memorial Museum.

\[ \text{A pop of hail even in my iron bowl *!} \]

-- Santoka

*A bowl used by a mendicant priest.

**Iyo-gasuri Kaikan Museum** The museum houses 2,300 items concerning this traditional art of Iyo-gasuri making -- the indigo dyeing and weaving peculiar to this former Iyo Province, designated as a National Folk Art by the government, and enjoying nationwide fame. It has a workshop to demonstrate the art and a shop to sell the products, as well. Admission free.

**Dogo Onsen**

Dogo Onsen, one of the oldest and best-known hot spring spas in Japan, was visited by several Emperors and Empresses, noblemen and noblewomen as early as the 5th century.

From the Dogo Onsen Streetcar Terminal, 5 minutes' walk along the shopping arcade will bring you to an ornate Japanese-style building, the Dogo Onsen Honkan, the main public bathhouse run by the city.

There are two baths -- Kami-no-yu and Tama-no-yu. The former is more popular than the latter. Many local people visit Kami-no-yu every day, to enjoy meeting people as well as taking a bath.

To the Japanese people in general, hot springs are not only for healing physical ailments but also for recreation. The alkaline water containing minerals is supposed to be good for rheumatism, skin diseases, wounds and so on.

The drum-beating from the small pavilion on top of the main building is meant as an invitation. The first beating at 6:30 a.m. signals the opening of the house, followed by a second beating at noon. The last at 6:00 p.m. is for evening bathers.

The carved white heron surmounting the pavilion roof is the symbol of Dogo Onsen.

Legend says that long, long ago a wounded white heron was seen to bathe here as if it knew the healing effect of the hot spring.
Both Kami-no-yu and Tama-no-yu are divided into men's and women's baths, and by different ranks of service such as tea with cake, cotton kimono or private saloon.

The neighborhood of Dogo Onsen has many places of interest. Isaniwa-jinja Shrine, a gracious vermilion-lacquered building, built in 1667 by the then Matsudaira lord, is one of the three best examples of Hachiman-zukuri architecture in Japan.

This neighborhood was the political center of Iyo when the Iyo Suigun seamen led by the Kono Clan reigned supreme from the 13th to 16th centuries. Dogo Koen Park was the site of the Konos' castle destroyed in 1585 when Hideyoshi subjugated the whole island of Shikoku. Its ancient moats and ramparts still remain.

Shiki Memorial Museum in the same park is a literary museum dedicated to Masaoka Shiki. The modern white building houses a large collection of writings, photographs, videos and documents concerning Shiki. Biographical sketches are also provided of poets and writers who helped him with his literary activities, carrying on his shasei realism after his early death.

**Ishite-ji Temple**

Ishite-ji Temple (No.51) offers many things to see, including the main gate (a National Treasure), the main hall, the three-storied pagoda, the belfry, the Gomado hall (all Important Cultural Properties), and the treasure house.

But to appreciate the temple fully, one must hear the following story:

Long ago there lived in this neighborhood a man called Emon Saburo. He was very rich, but all he wanted was to be richer still.

One winter day a wandering monk came to his gate, prayed and held out his begging bowl to appeal for food. Saburo coldly refused him. The next day the same priest came again, but Saburo angrily drove him away. But the priest kept returning. On the 8th day Saburo went at him with a stick, struck him, dashing his bowl to the ground.

The priest came no more. But on the next day the eldest of Saburo's sons died, and the next day another. Eight days passed, and every one of his eight children was gone, to his grief and horror.

Saburo then realized how wrong-headed and evil he had been. What he had to do, he determined, was to go and find that holy man and beg absolution. Soon he was following the monk's trail, asking for alms, begging for food himself every day.

He went around and around Shikoku Island for four years, but in vain. Having already made 20 rounds, he decided to make one more round in the reverse direction, instead of trying to catch up with the monk. His health was failing, but he had to keep searching. On his way to Shozan-ji (No.12) deep in the mountains, Saburo fell down, ready to die.

At that moment, Kobo Daishi, the priest he had been searching for, appeared before him. The saint, knowing everything, forgave Saburo, saying his sincere repentance had washed away his sins.
Greatly relieved, the man was about to close his eyes. Then Daishi asked if he had a last wish. He answered that he would like to be reborn as the lord of Iyo, his home province, to have the power to do great good for his people. Daishi picked up a small stone, wrote something on it, and pressed the stone into the dying man's left hand.

Some time later the wife of the Lord of Iyo gave birth to a baby boy whose left hand would not open. They tried everything but they could not open it. At last they called in the head priest of their family temple Anyo-ji. He chanted powerful prayers and finally the baby's hand opened. Inside was a stone and on it was written "Emon Saburo Reborn."

To memorialize this mysterious event, the name of the temple was changed to Ishite-ji or Stone-Hand Temple. Believers can see that stone in the temple's Treasure House.

Emon Saburo, who went around and around Shikoku searching for Daishi, is considered to be the first to have made the Shikoku Pilgrimage.

**Tobe-yaki Pottery**

'Tobe' is an ancient word meaning 'Whetstone-Producing Folk' in the Yamato Period (390-645), indicating that this area has long been known for its whetstone production.

But it was not until 1777 that the stone was utilized in producing what is now known as Tobe-yaki Pottery. Two years earlier the 9th Lord of Ozu Province, anxious to have some local industry to improve the financial condition of his province, had ordered Sugino Josuke, one of the local potters, to make porcelain out of the whetstone chips so abundant in the village of Tobe. Josuke tried hard but in vain until at last he took the advice of a potter from northern Kyushu and succeeded in making the first Tobe-yaki.

The world-famous ceramic artists who visited the town in 1953 -- Yanagi Muneyoshi, Bernard Leach and Hamada Shoji -- greatly contributed to raising the artistic quality of Tobe-yaki. 23 years later it was finally designated a National Folk Art by the government.

Tobe Zoo is the best in Shikoku. Animals are loose in the garden.

**Mt. Ishizuchi**

Mt. Ishizuchi (1982m) is the highest peak in western Japan. "Ishizuchi" or "Stone-Hammer" comes from the rocky summit weathered into such a shape. To reach the narrow summit, one must properly outfit for a 2 or 3 hour climb, including 3 chains up sheer cliffs near the top.

Traditionally Mt. Ishizuchi, like many other high mountains in Japan, has been considered a sacred place -- an abode of the mountain gods. Ancient Japanese drew no hard line between such gods and their own ancestors who they thought became protective spirits watching over them from on high in the mountains.

When Esoteric Buddhism arrived in the 9th century, it reinforced the older beliefs with more complex lore. Thus high mountains attracted even more worshippers, providing both Shintoists and Esoteric Buddhists with sacred places for their mountaineering asceticism.
Even today during the Mountain Opening season (July 1 - 10), ascetics and worshippers, formally dressed in white, pay an annual visit to the top of the mountain.* The three figures in the small shrine there --Zao Gongen Bodhisattvas -- are considered to be their guardians.

* This mountain was formerly closed to women. So even today women are not allowed on July 1st, though allowed from the 2nd on.

**Omogokei Ravine**

Omogokei Ravine in the southern valley below Mt. Ishizuchi is known for its scenic beauty -- multi-colored rocks, falls, deep streams, primeval forests and colorful leaves in autumn. A 2 hour hike between Kammon and Kumabuchi (3km) is very popular.

**Imabari City**

Imabari, formerly the castle town of Imabari Province with a fief of 30,000 koku, is now known for towel, textile and shipbuilding industries.

The present castle tower in Fukeage Koen Park (7 minutes' walk from the port) is of modern construction, housing a large collection of swords and armor.

The Kono Art Museum (10 minutes' walk from JR Imabari on the way to the port) is recommended to those who are interested in Japanese art and literature traditional and modern.

The Ehime Bunka-kan Museum, next to the castle, is also worth visiting for those interested in ceramics, as it exhibits a small but excellent collection of ancient pottery from China, Korea and Japan.

**Oyamazumi-jinja Shrine**

Visiting Oyamazumi-jinja on Omishima Island and Kosanji Temple on neighboring Ikuchishima Island on the same day affords contrasting visions of a venerable Shinto shrine and an ornate Buddhist temple.

Oyamazumi-jinja, a time-honored shrine, is surrounded by giant camphor trees, some of which are well over 2,500 years old. Originally it belonged to the Ochi and Kono families, powerful local clans, and by the 10th century it had become the principal shrine of Iyo. The main deity enshrined -- Oyamazumi-no-kami -- was a god of seas and mountains born from Izanagi and Izanami, the mythological creators of Japan. By and by, Oyamazumi began to be considered the patron god of the whole body of Japanese islands, as the tall stone slab beside the torii entrance gate declares. Thus the shrine attracted such worshippers as Emperors, lords and warriors from Honshu, Kyushu and Shikoku. Those who had had their prayers answered gladly revisited the shrine and presented fine offerings to the god to express their thanks. Most of the over 1,000 objects in the shrine museums were dedicated by those grateful worshippers of Oyamazumi-no-kami. Its collection of Japanese arms and armor housed in the Museum is the best of its kind in Japan, including 8 National Treasures and 462 Important Cultural Properties. A suit of armor (a National Treasure) was dedicated by Minamoto no Yoshitsune, and another (a National Treasure) was from Kono Michinobu.
THE SETO INLAND SEA

The Seto Inland Sea narrowly separates three main islands of Japan, stretching about 440 km from east to west, and 5 to 55 km from north to south. The calm waters, dotted with pine-covered islands and islets, provide a variety of scenery all the year round.

The islands hold various livelihoods, some serving as orchards or pastures, others as bases for fishing or shipping, yet others are known for producing fishing nets and fishing boats. Some are predominantly religious, others were port towns, while yet others have been known for the production of granite.

Today some are turning to aquaculture or tourism, many of the 800 inhabited islands offering cozy summer resorts along their usually unpolluted beaches. Not a few of them are of historical interest, still retaining legends, relics and monuments from the long past of the Inland Sea as an artery of Japan's cultural, political and economic development.

The following are some of the islands well-known for their specialties:

The Seto Inland Sea as a Witness of Japan's History

The climate in the Inland Sea area was relatively mild and the sea was calm and bountiful. Thus its coastal areas cradled some of the earliest civilizations in Japan. From around 300 BC to 300 AD advanced cultures arrived from China and Korea, introducing ironware, bronzeware, weaving and rice-growing. Those who succeeded in crossing the treacherous Japan Sea or the China Sea continued along the Inland Sea up to the early capitals in Naniwa (Osaka) or Yamato (Nara). During the centuries after that, Chinese writing and Buddhism followed the same route.

Meanwhile the seamen of the Inland Sea area were acquiring knowledge of tides and currents, navigating expertise and ship-building skills. Some early Emperors enlisted them for military expeditions as far as the Korean Peninsula. On the other hand, the cultures and human resources from ancient Korea - Paekche, Koguryo and Silla - greatly influenced the cultural, political and economic development of ancient Japan.

In 646 the Taika Reform declared all land in the country the property of the Emperor, and it was divided into kuni as administrative districts. Now each kuni had to send its products regularly to the Imperial Capital as mandatory tribute. The Inland Sea was needed as a main route for maritime transportation. It was also about this time that the Inland Sea saw Japanese envoys...
dispatched to China several times, seeking the advanced knowledge and technology of the Sui and T'ang dynasties.

646 年、大化改新によって「公地公民」が敷かれ、すべての土地・人民が天皇の所有となり、中央集権的支配機構がうちたてられ、統一的課税制度が設けられる。西日本諸国から朝廷への貢物をつんだ船が瀬戸内海を定期的に行き来ようになったのもそのころからである。

But the life of the people was far from easy. Heavily burdened with taxes and mandatory tributes, many turned to piracy. Eventually even the initiative for them. Fujiwara no Sumitomo is famous for one such escapade. After quitting the lordship of Iyo (now Ehime Pref.), he made himself pirate chief and ravaged for several years with his fleet of 1,000 ships, completely paralyzing Inland Sea transport until 941 when he was finally quelled at his base of Hiburijima Island off present-day Uwajima City.

一方、庶民の生活はらくではなかった。租税の重圧にたえかねて海賊になる者がぞくぞくとあらわれる。ついにはその海賊を組織する有力者もあたわれる。藤原純友にいたっては、伊予の掾の任務をおえたあとも伊予にとどまり、1,000 叟という海賊の首領となって勢力をはり、内海の交通を完全に麻痺させてしまう。941 年、純友が本拠にしていた日振島で討ちとられるまでその混乱はつづいていく。

To patrol their coastal waters, many local clans organized their own marine guard. These guards called suigun, usually led by the clan's chief, were instrumental in the history of the centuries that followed. The central government enlisted suigun to patrol the sea, to suppress pirates and to guard its trading ships to and from Sung dynasty China. Soon some suigun were engaging in coastal trade and even overseas trade themselves, thus gaining the wealth and power to control the land as well as the sea.

In 1185 they joined a civil war known as Gempei no Kassen. The end of that war marked the fall of the refined Heian civilization that flourished in Kyoto. Kono Michinobu, whose suigun had contributed to bringing about the new era of the Kamakura Shogunate, was appointed by the Shogun to govern the main part of Iyo. Some suigun dubbed themselves 'Admiral,' taking pride in their activities as independent merchants as well as official guardians of the sea.

In 1185 年、平安時代に終止符をうった源平合戦にも各地の水軍が参加する。源氏に見方して功のあった伊予水軍の大将・河野通信は、鎌倉幕府によって伊予の守護大名に任じられ、さらに勢力をのばしていく。水軍のなかには、みずからも国の内外で交易し、富をたくわえ、勢力をのばしていく者もある。

Some other suigun joined the Wako - the fleets of Japanese pirates who from the 13th to 16th centuries plundered the coasts of the Korean Peninsula, China and the South Sea Islands, while other suigun helped the Shoguns stop the Wako. To defend herself against Wako, Ming China issued an identification mark for the use of Japan's official trading ships, which brought swords,
sulfur, copper, gold, folding fans and gold lacquer, among other things, bringing back copper coins, raw silk, silk fabrics, books and so on from China.

During the Civil War Period, one suigun after another was consigned to powerful clans, for any ambitious warlord had to prepare himself with a strong army and navy. The civil war that lasted about 100 years rendered the lands and seas into chaos until 1573 when Oda Nobunaga managed to enforce some peace.

室町時代の後半、つまり戦国時代（1477-1573）には、各地の大名が戦いにそなえて海上軍をも強化しようとしたため、各地の水軍はつぎつぎと強力な大名の配下に組入れられていった。約100年にわたって戦国の嵐も、1573年、織田信長が幕府を倒し、天下統一をなかなか達成するにいたってようやく静まってくる。

In 1588 Toyotomi Hideyoshi, who succeeded Nobunaga and unified Japan, restricted sword ownership to the samurai class. He severely banned piracy, having decided that society had to be strictly regulated to ensure peace. Now pirates found their heyday was gone, and so did the suigun clans, most of whom had already been incorporated into the feudal domains of the Daimyos.

1588年、信長のあとをうけた豊臣秀吉は念願の全国平定に向けて「刀狩令」と「海賊禁止令」を出し、取締なりをきびしくする。これにより、海賊もついに息の根をとめられ、独特の活動でしられた水軍も封建体制の枠組みの中にうずもれていく。

Only the suigun of the Shiwaku Islands were privileged to continue their activities because of the great assistance they had given to Nobunaga and Hideyoshi. Soon after the unification of Japan in 1590, Hideyoshi waged two wars against Korea assisted again by the Shiwaku suigun without success, but the thousands of Korean artisans he brought back were to greatly promote Japan's arts of printing, dyeing, weaving and ceramics through the new era to come.

たった一つの例外は、塩飽水軍であった。信長や秀吉を助けて功のあったかれらには、「人名」として、塩飽諸島250思想の禄があたえられ、今までどおりの活動がゆるされたからである。1590年、秀吉は全国統一をなしとげると、その勢いをかって朝鮮にも出兵する。所期の目的は達成できなかったが、そのおりに朝鮮からつれてきた技術者集団は、その後の日本版画・染色・織物・軍磁器方面の発展にいちじるしい貢献をすることになる。

The Tokugawa Shogunate, established in 1603 in Edo (Tokyo), was careful enough to put Osaka, the former capital of Hideyoshi, under its direct control, because it had already grown into the commercial and financial center of Japan. In the 1630's the Shogunate adopted a national isolation policy with a small island in Nagasaki Harbor as a window only open to China and Holland, thus consolidating Japan's feudal society. Now the only foreign vessels seen on the Inland Sea were those of Korean envoys of the Li dynasty to the Edo Shogunate.
1603年、家康は江戸に幕府をひらく。秀吉が手塩にかけた大阪は政治上・軍事上・経済上、西日本でも最重要の地として幕府の直轄領とする。1630年代には「鎖国令」を出し、長崎の出島を通し、わずかに中国人・オランダ人と通交 ...

In 1672 'a westward route' was opened, leading all the coastal trade of the Japan Sea side into the Inland Sea up to the port of Osaka. Now 70% of Japan's commodities passed through Osaka, earning this town the nickname of 'Kitchen of the Country'. Some merchants were so wealthy that even Daimyos borrowed money from them. Many of the local specialties date back to this time when each Daimyo was eagerly promoting local industries in order to improve the revenue of his province.

It was also about this time that the religious fervor of Kompira worship combined with the Shikoku Pilgrimage began to attract hordes of people to 'the Remote Island of Shikoku.' The seamen of the Shiwaku Islands talked of the great merits of visiting 'Kompira-san' and 'O-Shikoku-san' while sailing around the coast of the nation not only as the Shogun's seamen but also as independent merchants.

In the 1860's the three driving wheels carrying out the Meiji Restoration were busily crossing the Inland Sea, as the Big Three Clans came from Kyushu, Shikoku and westernmost Honshu.

In the 1870's when Japan's modernization started, Osaka, Kobe and Kita-Kyushu were readily industrialized, followed by Hiroshima. But it was not until the 1960's that the rest of the Inland Sea area began to undergo the large-scale industrialization that we see today. Toward the end of the same decade what is called akashio or red tides (an unusual generation of plankton that turns the tide an ominous red) began to appear.

By the end of the 20th century, the Inland Sea will see even greater changes through the three routes connecting Honshu and Shikoku by bridges.

**Miyajima Island 宮 島**

The whole island of Miyajima dedicated to Itsukushima-jinja is traditionally known as one of the three most beautiful scenes in Japan. It is also designated a Special Historic Site.

Its founding dates back to 598, but it was not until 1168 that a magnificent shrine complex was built by Taira no Kiyomori, the patriarch of the Taira Clan, who revered the three goddesses of water, rice-planting and sea-faring enshrined there.

The original buildings are gone but the style-the shinden-zukuri (noblemen's residence style of the Heian Period) - has been preserved whenever they were reconstructed. Most of the main buildings are National Treasures or Important Cultural Properties.
KOCHI PREFECTURE

Kochi City 高知市

Castle, Sunday Market, Igosso people

Especially Noted Products: raw and dried bonito, coral crafts, long-tailed cocks, Tosa native dogs and Tosa fighting dogs.

Especially Noted Cuisine: Sawachi-ryori and Katsuo no Tataki (bonito seared only on the surface)

Kochi, the largest city on the Pacific coast, is the capital of Kochi Prefecture, especially known for its marine products, forestry and greenhouse culture of vegetables. The fishing ports dotted along the Pacific coast are usually busy with small boats that bring in bonito and mackerel from the warm current offshore, and sometimes with big boats that have made six- or seven-month voyages after tuna into the Indian Ocean, the Tasman Sea, even the Atlantic.

高知市は太平洋が育んだ南四国最大の都市である。県全体としては、昔から漁業と林業がさかんであったが、近年は野菜の促成栽培もさかんである。沿岸に点在する漁港は大体がサバ漁船・カツオ漁船でにぎわっているが、マグロを追って6，7か月、インド洋、タスマン海、はては大西洋あたりまで出かけていく遠洋漁業の基地でもある。

Men in this prefecture have long been known for a trait called igosso. When a man is called igosso, it means he is gallantly generous, obstinately independent, carefree and passionate in his usually unpredictable actions. Women of the same type are called hachikin.

県人といえば、むかしから「いごっそう」で知られていたが、「いごっそう」とは、豪気一徹、人情に厚く、反骨で、「突飛なことをやりだす」男のことである。女のほうは「はちきん」という。

Kochi was also a castle town. The approach to the castle gate is liveliest on Sunday as the 3-century-old Sunday Market is held there, the 1.2 km avenue lined with hundreds of stalls stocked with every kind of local product imaginable - vegetables, fruits, flowers, trees, raw, dried or cooked fish, coral crafts, toys, knives, antiques, old clothes, china, earthenware, kittens, puppies, granny's pickles, cookies, candies, rice cakes, pancakes and sundry items.

* 5 minutes' walk from JR Kochi Station to the entrance of Sunday Market.

高知市も城下町として発展してきたが、高知城前の追手筋で日曜ごとにひらかれる日曜市は、約300年の歴史をもつ。何百という露店が軒をつらね、海の幸・山の幸をはじめ、地場産業の刃物やサンゴ細工、骨董、衣類、陶器、ペット等々、およそ思いつくかぎりのものを並べれば、あたり一帯もこの日ならではのにぎわいを見せる。
Kochi-jo Castle 高知城

Kochi-jo Castle came into being in 1588 when Chosokabe Motochika, who once subjugated the whole of Shikoku, built his castle here on top of the hill. In 1600 Yamanouchi Kazutoyo took over the castle, rebuilt it, and 16 generations of Lords Yamanouchi reigned until 1869 when the Province was officially returned to the Emperor Meiji.

The Otemon Main Gate built in 1603 Still stands. The statue seen on entering the gate is that of Itagaki Taisuke, leader of Japan's popular right movement. The other buildings - the highest donjon, turrets and gates - also retain their original style, though they were rebuilt around the middle of the 18th century.

The donjon houses a museum exhibiting a large collection of mementoes of the Yamanouchi Family and historical assets of the province, with one wing dedicated to local people who in the 1860s became a driving force in overthrowing the Shogunate and restoring imperial rule.

Tosa was at the vanguard when Japan was at this critical turning point in her history. The 15th lord of Tosa Province, Yamanouchi Yodo for his part presented the Shogun a petition for the peaceful restoration of imperial rule. As the Shogun accepted it in 1867 a bloodless transference of the reins of government was tentatively achieved, though its aftermath, the Boshin Civil War, was far from bloodless.

At the entrance hall of the museum, there are some exhibitions concerning two of the favorite sons of Tosa Province - Sakamoto Ryoma and Nakaoka Shintaro. One of the captions is quoted from the postscript to Vol. 1 of Ryoma ga yuku, a biographical novel of Sakamoto Ryoma, written by a leading novelist of contemporary Japan, Shiba Ryotaro.
博物館入口の間には、坂本竜馬と中岡慎太郎にかんする資料が展示されている。その説明のなかに、「竜馬がゆく」（司馬遼太郎）の「あとがき」からの1節が見え

**Sakamoto Ryoma** can rightly be called a miracle in the history of the Meiji Restoration. All the heroes who appeared in those days can be classified into categories. Only Ryoma cannot. He stood alone even among thousands of revolutionaries in that period. It was a miracle in itself, too, that Japan happened to have this young man at that turning point in history. If the Unseen Hand had not been so timely, Japan might have had a different history.

坂本竜馬は維新史の奇跡、といわれる。たしかに、そうであったろう。同時代に活躍したいわゆる英雄豪傑どもは、その時代的制約によって、いくらかの類型にわけることができるもの。・・・が、竜馬だけは型やぶりである。この型は、幕末維新に生きた幾千人の意士たちのなかで、一人も類例をみない。日本史が坂本竜馬を持ったことは、それ自体が奇跡であった。なぜなら、天がこの奇跡的人物を恵まなかったならば、歴史はあるいは変わっていたのではないか。

Indeed, only a few Japanese have been admired so much as Ryoma. He was the archetypical igosso, who was born in 1835 in downtown Kochi as a son of a wealthy samurai.

実際、坂本竜馬（1835-67）ほど日本人に愛されている人物も少ないが、彼こそ「いごっそう」のなかの「いごっそう」であった。竜馬は、郷土の身分を買い戻していた富裕な侍の子として、今の高知市に生まれる。

At 19 he went up to Edo (Tokyo) to sharpen his swordsmanship. But in July of that year (1853), Edo and its vicinity were thrown into chaos: Commodore Perry of the United States arrived at Tokyo Bay, demanding the Tokugawa Shogun sing a treaty. Japan had maintained a national isolation policy for over two hundred years. The confusion that followed was unprecedented in the history of this country. Ryoma was simply a bewildered observer at that time.

1835年、19歳で江戸へ剣の修業にでるが、同じ年に黒船がきて騒然たる時代が始ま

In 1858 he returned to Kochi as an acknowledged swordsman. Then he met Kawada Shoryo, an artist-scholar, who was already well-informed about foreign affairs through acquaintance with John Manjiro. Shoryo inspired Ryoma with a vision of modern Japan as a nation fortified against Western colonialism.

1858年、免許皆伝を得て高知へ帰るが、ジョン万次郎との交わりから海外事情について理解のあった河田小竜と接触し、「これからの日本がとるべき針路」についての示唆を得る。

In 1862 he returned to Edo after disenfranchising himself of goshi status in his home province. Soon he came to know Katsu Kaishu, the Shogun's Commissioner of the Warship Department. Katsu was among the most knowledgeable of internal and external affairs at that time. Two years earlier he had been to America as the captain of the first Japanese boat to cross the Pacific, when the Shogun sent a delegation to Washington to conclude a treaty of friendship and commerce with the U.S.A. He was a man of foresight, too, curiously unselfish and detached.
from the Shogunate he served. Ryoma offered himself as Katsu's assistant and learned under him Western navigation and studies including political science, philosophy and law. Katsu also introduced Ryoma to his colleagues and friends. Some of them were progressive scholars or thinkers; others were politically influential. The latter turned out to be instrumental when Ryoma began to carry out his revolutionary plans.

1862年、脱藩して江戸にもどり、幕府の軍艦奉行勝海舟の門にいり、洋楽と技術を学び、多くの人脈を得る。勝の失脚後は、一人立ちして、独自の計画を着々と実行に移していく。

First he started a trading corporation with some of the former students of the Navy Training Institute, established by Katsu in 1864 but closed the next year when it was suspected of being "a den of radicals" and Katsu was dismissed. Now Ryoma knew ships were his passion and that the future of Japan was on the sea - in trading. To begin with, Ryoma approached the Satsuma Clan for a schooner, setting up a corporation in Nagasaki with the Satsuma Clan as a major shareholder. This was Japan's first joint stock company.

His second plan was to include the Choshu Clan as another shareholder. Satsuma and Choshu had been hostile to each other, but if united, they could be a formidable power to overthrow the Shogunate, which was now turning to a European colonialist to subjugate Choshu first and then other revolutionary clans. Ryoma, with his trading company uniting them, made Satsuma and Choshu into allies. From a merchant marine, the company thus developed into the first de facto modern navy in Japan.

His next idea was to have someone bring forward a motion to the Shogun for the Restoration of Imperial Rule. Ryoma brought his Eight-Point Plan to Goto Shojiro, Chief Secretary of Lord Yamanouchi Yodo in Tosa, his home province. Goto felt it could be acceptable not only to the Emperor but also to the Tokugawa family if not the Shogunate itself.

In fact, his Plan, slightly revised by Goto, did prove to be acceptable to all sides including Lord Yamanouchi who agreed to present the motion in his own name. On October 15, 1866, the Shogun Yoshinobu adopted it to avoid a great deal of further bloodshed. That very night Ryoma planned how to organize a provisional government for the new era to
come. The next day he produced a list of cabinet personnel. Both were agreed upon by all concerned.

At first they were surprised not to see the name of Ryoma himself on the list. Wasn't he the leader of this revolution? When asked why, Ryoma simply answered, "I am not interested in working in an office. I think I'll go back to sea - the seas of the world."

Yet he stayed busy guiding the Meiji Restoration and planning the new government. But a month later, on November 15, on his 33rd birthday, Ryoma was assassinated in Kyoto.

1867年10月15日、将軍がこれを受けいれるのを見とどけると、ただちに新政府の青写真を作り、その準備に飛びまわる。といっても、竜馬自身の名は政府要人のリストには加えない。目が早くも「世界の海」に向いていたからである。が、それからちょうど1ヶ月後、33歳の誕生日に、京都で何者かにおそわれ、絶命する。

Before his untimely death, however, Ryoma seemed to have done everything he thought he had to. The administrative policy he had prepared was willingly adopted by the new government. The Five-Point Imperial Oath delivered by Emperor Meiji in 1868, in effect the first constitution of modern Japan, was derived from the Eight-Point Plan Ryoma had made two years before.

Here comes another igosso, Itagaki Taisuke (1837-1919). During the Boshin Civil War, Itagaki led his Tosa legion to subjugate the pro-Shogunate clan of Aizu (Fukushima Pref.).

During the battle he keenly felt the necessity for the equality of people, when he saw only the privileged class of warriors upholding the Aizu cause in that test of loyalty. The other classes, who had long been left in the cold, simply fled. Itagaki said to himself, "It's only natural; only where there are rights is there duty."

A few years later when Itagaki retired from the cabinet in Tokyo, he started working to implement the First Article of the Imperial Charter Oath delivered by Emperor Meiji - "Deliberative assemblies shall be established on an extensive scale, and all measures of government shall be decided by public opinion."

In 1873, he and other members of the Aikoku Koto Party - the first political association of the Meiji era - presented a resolution to the government, requesting the establishment of a parliamentary government, but without success. He returned to Kochi and established the Risshi-sha society to propagate democratic principles, a pioneer among political societies emerging at that time.

By 1881 the national movement for democratic rights had reached its zenith and finally obtained the government's pledge to inaugurate a National Assembly in 1890. But when the first Deliberative Council was finally assembled and the Liberal Party was reorganized, it had already lost its original spirit. To the frustration of Itagaki, it was difficult for liberalism, especially in politics, to take root in Japan.

Yet Kochi is regarded as the birthplace of Japan's Movement for Democratic Rights. It was also in this prefecture, in the town of Kamimachi in 1880, that women first acquired suffrage, 65 years earlier than women in the rest of the country, who attained it in 1945 only after World War II.
戊辰戦争で土佐軍をひきいて会津で戦ったとき、「四季平等」の必要性を痛感したが、のちに新政府の参議をやめると「五ヶ条の御誓文」の「広く会議を興し、万機公論に決すべし」の項を具体化するため、日本最初の政党愛国公党をおこし、民撰議院設立を提案し、「自由民権運動」の火ぶたをきる。やがて高知にもどると、立志社をおこし、各地の民権運動を指導し、1881年政府に国会開設の詔勅を出させる。10年後、国会は開設した。が、結局、真の自由主義は根づかず、板垣は失意の人となる。

*There is the Memorial Museum of this Movement for Democratic Right, Jiyuminken Kinenkan, on the Sambashi-dori near the ferry port. Open daily except Monday and days after national holidays.

だが、高知市は日本における「自由民権運動発祥の地」として記憶され、桟橋通りのフェリーのりば近くには自由民権記念館がある。月曜と祝日の翌日は休館。

1880年、女性が初めて参政権を獲得したのも、同県土佐郡の上町である。他県の女性に先立つこと65年であった。

**The Wife of Yamanouchi Kazutoyo (山内一豊の妻)**

Halfway up the castle hill by the stone steps are statues of a woman and a big horse. She is the wife of Yamanouchi Kazutoyo, widely known as "a model of an exemplary wife."

In one well-known episode, when her husband was still an unknown young samurai in Owari (Aichi Pref.) she heard he was anxious to have a fleet steed but could not afford it, and promptly produced a sufficient cache of money she had carefully saved.

By virtue of that wonderful horse, Kazutoyo's readiness to help his master was first recognized by Oda Nobunaga, ultimate victor of the long Civil War from 1477 to 1573. Kazutoyo continued his successful career until he was appointed Lord or Tosa Province by the Tokugawa Shogunate with a fief of 240,000 koku, the largest in Shikoku.

Naturally many wives in Japan still like to cite "Yamanouchi Kazutoyo's wife" to justify their secret savings.

**Chosokabe Motochika (長曽我部元親)**

Chosokabe Motochika (1539-99), like many other warlords in the Civil War Period that lasted about a century from the close of the 15th Century, fought for his autonomy and for the increase of his fief until he finally subjugated the whole island of Shikoku (1584).

But soon he had to fight against Toyotomi Hideyoshi, the successor to Oda Nobunaga as the strongest civil-war baron steadily unifying the country. When Motochika was defeated, he had to give up all the Lands he had invaded -- Awa, Sanuki and Iyo. And it was only by helping was formally appointed Lord of Tosa.

Soon after his death, however, his heir Morichika fought a losing battle against the Tokugawas' siege against Osaka Castle. This spelled the end of the Chosokabe eminence.

When Yamanouchi Kazutoyo became Lord of Tosa, he brought his own samurai from his former fiefdom (60,000 koku) of Kakegawa (Shizuoka Pref.), thus badly icing out Chosokabe's
samurai called goshi or country samurai all through the Edo Period. No wonder those goshi from Tosa were among the main forces to overthrow the Tokugawa Shogunate.

**Godaisan Hill (五台山)**

* 25 minutes' bus ride from Seibu Terminal (Tosa Dentetsu Bus bound for Chikurinji).

Chikurin-ji Temple, situated on top of Godaisan Hill, is one of the biggest of the 88 temples. The main image, Manjusri, the Bodhisattva of wisdom and intellect, and 19 other Buddhist images in the treasure house are all Important Cultural Properties.

Just next to the temple is Makino Botanical Garden, a 30,000 m garden with 1,200 species, built in memory of the world-famous botanist Makino Tomitaro (1862-1957). He was an igosso, too. The self-taught man spent his life traveling to every corner of this country, making a collection of no less than 400,000 specimens, discovering and naming about 1,000 new species, and writing a number of books containing his own precise illustrations.

Makino Bunko Library in the Garden houses 42,000 volumes from his library, part of which is open to the public. Open daily except December 28-January 3.

**Katsurahama Beach (桂浜)**

* 30 minutes' bus ride from Harimaya-bashi (Kochi-ken Kotsu Bus bound for Katsurahama)

* For Ryoma Kinen-ken Memorial Museum, get off at Hotei Keishokaku mae Bus Stop.

This beach on the Pacific Ocean is among the most popular in Shikoku. The Shell Museum near the bus stop displays a collection of 100,000 specimens. Open daily.

The Aquarium on the beach is another attraction. Open daily.

Looking over the ocean is a statue of Sakamoto Ryoma erected in 1928 by Ryoma admirers on top of a small hill near the Tosa Fighting Dog Center. On another hill behind is the Ryoma Memorial Museum, which was also funded by Ryoma admirers all over the country. High technology is utilized in various ways to introduce his dramatic life.

* Another museum dedicated to Ryoma is the Ryoma Wax Doll Museum that features 25 scenes from his life.
Near Katsurahama Bus Stop there is the Tosa Fighting Dogs Center where a dog fight is shown when they have an audience of 30 or more.

Kochi Prefecture is known for the two types of dogs - the native Tosa Dog as a Natural Monument and the Tosa Fighting Dogs, crossbreeds of the native dogs with mastiffs, bulldogs are St. Bernards.

Here dogs are carefully trained and the game is conducted under strict rules.

A dog that whines or turns its hind to the opponent is judged the loser.

Like sumo wrestlers, the dogs are graded into a hierarchy according to the points they have recently earned.

* Long-tailed cocks called onaga-dori exhibited in another corner are also peculiar to this prefecture. The tail of a full-grown cock reaches as long as 6m. How this species came into being is unknown.

Ryugado Cave 龍 河 洞

Ryugado Stalactite Grotto deep in Mt. Sampo is one of the biggest three of its kind in Japan. Visitors are guided along a 1 km path, about a quarter of the whole grotto, thought to be 150,000,000 years old.

For those who are not claustrophobic, stalactites of various shapes and sizes highlight a narrow maze where falls resound and streams murmur. There are about 100 animal species living in the darkness--bats, shrimp, crabs and so on.

When the grotto was discovered in 1931, they found not a few relics from the Yayoi Period (roughly 300 B.C.-300 A.D). In one corner, more than a dozen earthenware vessels remained almost intact, together with some stoneware, animal bones and shells. Another corner had a water jar to collect water dripping from above--now a stalactite.
Nakamura City

Situated on the Shimanto, the largest river in Shikoku, the city is known as Little Kyoto because of its origin, its checkered streets and places named after those in Kyoto. The origin of the city dates back to 1468 when Ichijo Norifusa, the former Chief Advisor to the Emperor, chose to live here, taking refuge from the Onin Civil War in Kyoto.

The Onin Civil War (1467-1477) fought between 2 groups of the Muromachi Shogun's vassals and warriors reduced Kyoto to ashes, starting the Civil War Period that lasted about 100 years.

When Norifusa Became Lord of Tosa, the small village of Nakamura was made the capital of the Land of Tosa and remained so for about a century until 1573 when Chosokabe Motochika banished Lord Ichijo’s descendants to Kyushu.

Ichijo-jinja Shrine 一条神社 built at the site of the residence of the Ichijo family, Fuwa Hachimangu Shrine 不破八幡宮 and Taihei-ji Temple 太平寺 are among the historic spots remaining from the heyday of Nakamura. A most spectacular Gion-Matsuri Festival (the 1st weekend in August) at Gion-jinja 祇園神社 was also started by Ichijo Norifusa.

Tamematsu Koen Park 為松公園, laid out on the former site of Nakamura-jo Castle built by Lord Tamematsu before Ichijo Norifusa arrived, now features a local historic museum housed in a newly-built donjon. The museum displays mementoes of the Ichijo family, historical assets of this neighborhood and some writings and belongings of Kotoku Shusui 幸徳秋水, a native of Nakamura and another igosso who led Japan's first pacifist-socialist movement.

Kotoku Shusui (1871-1911): As a boy he took part in the national movement for democratic rights. As a young man he made himself a student of Nakae Chomin 中江兆民 (1847-1901), another igosso from Kochi City, a political thinker who first translated and propagated Jean Jacques Rousseau's Du Contrat Social.

Then he turned to pacifist-socialism and firmly opposed the Russo-Japanese War (1904-5), advocating democracy and a peaceful society.

As the government was oppressing socialism, 4 syndicated workmen plotted to assassinate Emperor Meiji, but were detected in 1910. Kotoku was not directly involved, even though he had turned to anarchism. But the government, anxious to eliminate such elements, accused him of being the main conspirator and in the following year condemned him to death together with 11 others.

The Dragonfly Reservation and Museum トンボの王国 represents the local people's will to keep the Shimanto--the last unpolluted river in Japan--as it is. There are over 70 varieties seen in summer and early autumn.

Cape Ashizuri

Cape Ashizuri, the southernmost tip of Shikoku, crowns the Ashizuri Uwakai National Park. A few hours' hiking promenade on the cliff covered with camellias and subtropical trees centers on Kongofukuji Temple 金剛福寺, which provides both a Pilgrims' Lodge and a Youth Hostel.

Gazing out over wide stretches of ocean rewards the extensive travel required to reach there. But the breakers below the high rocky cliff look and sound forbidding.
Nevertheless, stories from the 12th to 15th centuries celebrate men who set out from these rocks and let the wind and the currents carry them into the void of the ocean. They were Kannon worshippers, who tried to reach the blessed land of Kannon--Fudaraku, from Potalaka, a rocky mountain at the tip of Cape Comorin in India.

The holy man who chose to sail over the seas for Fudaraku had utmost faith in Kannon, the Buddhist embodiment of compassion. But his disciples, seeing their master and his boat carried away on the unknown sea, were stricken with grief. In tears they stamped their feet on the rocks. This is, we are told, why this cape is named Ashizuri or Foot-Stamping.

Kongofuku-ji Temple, which Emperor Saga designated as the East Gate to Fudaraku, has traditionally been a training place for traveling monks and ascetics since 822 when it was reportedly founded by Kobo Daishi (Kukai).

**John Manjiro ジョン万次郎**

In 1841, a local boy was borne away by winds and tides. But unlike the Kannon worshippers in former days, he returned home as a young man equipped with a wealth of information from abroad. He is known as John Manjiro ジョン万次郎 (1827-1898), whose statue marks Ashizuri-misaki Bus Stop. Manjiro was born in present-day Tosa Shimizu City as the second son of a fisherman who had died when Manjiro was nine.

To help his widowed mother who had to support five children, Manjiro worked hard as an assistant fisherman.

One day in January when he was 14, his master's boat fishing off Tosa Bay was caught in a storm. The five in the boat were thrown into mortal fear. Thirteen days later, they were cast upon the rocky shore of Torishima, an uninhabited island 580 km off Tokyo Bay.

Five months later, they were rescued by an American whaler. When she anchored in Honolulu the Japanese fishermen gratefully disembarked. But Captain Whitfield, who found Manjiro unusually bright and diligent, was eager to bring him to his hometown, New Bedford. He offered his plan, and Manjiro gladly accepted it.

Four years passed before the whaler returned home to Massachusetts. By that time Manjiro had become a good whaler himself. John Mung, as Captain Whitfield liked to call him, spent three years on land learning the reading and writing of English, mathematics, navigation and mensuration.

Then he was again on board a whaler, which brought him to southern Africa, the Indian Ocean, Australia, Java, New Guinea, Manila, the East China Sea, Taiwan, Okinawa and Hawaii. Two years later he had another opportunity to go to sea and when he returned to Massachusetts it was as the vice-captain of the whaler.

Manjiro might have spent the rest of his life in America. He had been kindly accepted by the community. He liked the American way of life--democracy, freedom and independence. Yet he thought he must return to Japan to help Japan open her door to the rest of the world. To Manjiro
who had visited many ports around the world, Japan's policy and behavior seemed quite outdated.

Then the gold rush brought him to California. With some money he got there, he managed to sail to Honolulu to join the Japanese fishermen he had parted with earlier. In 1851, ten years after they left home, Manjiro and two fishermen succeeded in returning as close as Okinawa. One had already died, another had chosen to stay in Hawaii.

The first-hand overseas information and skills Manjiro brought home were eagerly sought after by those who had already felt the necessity for the opening of Japan. It was not long before he was summoned by Lord Shimazu of Satsuma Province (Kagoshima Pref.) to which Okinawa belonged, and then by lord Yamanouchi of Tosa, his home province.

In 1853 Commodore Perry arrived at Uraga with his black ships. Nakahama (John) Manjiro 中浜万次郎, now a samurai of Tosa Province, was summoned by the Tokugawa Shogunate in Edo (Tokyo) for his knowledge of the world he had sailed around and of the United States where he had been living.

He taught them English, translation, navigation, mensuration, shipbuilding, and whaling. The next year a treaty of friendship and commerce was signed. In 1860 when the Tokugawa Shogun sent a delegation to the U.S.A to conclude the treaty, Manjiro again crossed the Pacific as their interpreter.

After the Meiji Restoration in 1867 the new government also needed his help, offering him a post at the Kaisei School for Western Learning, which later became part of Tokyo University, Japan's first national university.

Manjiro was the first modern Japanese to acquire a global viewpoint--a very rare case. But sometimes he could be a hard case in Japan, a land of feudalistic conformity. Yet Manjiro as a true individualist and igosso, did as much as he could for his two countries--Japan and America.

John Mung House ジョン万ハウス is dedicated to the Japan-America friendship Manjiro established in the 19th Century.

**Tatsukushi & Minokoshi**

Sandstone carved into fantastic shapes by waves and winds provides "the Forty-eight Surprises" along the coast of Tatsukushi. The glass-bottom boat, which leaves the Kanko Noriba Pier, brings passengers to Minokoshi across an aquatic park that features corals and other subtropical life.

Along the coast of Minokoshi, even more spectacular than Tatsukushi, the promenade leads to Byobu-iwa Rock with ripple marks fossilized on the sea-bed. At least 2 hours are required in Minokoshi alone.
Cape Muroto

Cape Muroto, the principal attraction of the Muroto Anan Quasi-National park, consists of a 100 m-high-terrace and the rugged rocky shore around it. On the terrace there stands Hotsumisaki-ji Temple.

Next to the temple are a lighthouse and a meteorological station, good places for whale-watching. This area, a preferred route for typhoons, is the windiest part of Japan, average years having over 180 days with winds of gale force.

The statue of a young man that marks the bus stop is that of Nakaoka Shintaro (1838-1867), an associate of Sakamoto Ryoma. They were assassinated together in Kyoto in Ryoma’s room at the Omiya Inn. Shintaro is viewed as gazing upon Ryoma at faraway Katsurahama Beach.

The shore can be explored by following the promenade. About 25 minutes' walk will bring you to a couple of caves, one of which is called Shimmei-kutsu celebrating Kukai’s having achieved enlightenment there at the age of 19.

Whale-watching

The towns and villages along the Pacific coast were known for whaling for about 300 years. Today they attract visitors interested in whale-watching.

Whales and dolphins in the Arctic and Antarctic Oceans migrate to warmer seas in their breeding season, so in spring they are seen going north along the western coast of the cape, and in winter going south along the eastern coast.

Whale-watching cruises are available at the ports of Muroto-misaki and Ogata near Nakamura City.
TOKUSHIMA PREFECTURE

Tokushima City 徳島市

- Awa Odori & Awa Ningyo Joruri -

Tokushima City, the capital of Tokushima Pref., has developed on the estuary of the Yoshino, the second longest river in Shikoku. As it faces the Osaka-Nara-Kyoto area with Awajishima Island in between, it has traditionally been a cultural and economic port of entry to Shikoku from that heartland of Japan.

In 1585 it became the capital when Load Hachisuka I arrived to govern Awa, soon to become Tokushima Province with a fief of 175,000 koku. The former castle buildings are gone, but the site is preserved as Tokushima Chuo Koen, 5 minutes' walk from JR Tokushima Station, featuring the lordly Front Palace Garden and the Museum.

The green hill a short distance from JR Tokushima Station is called Bizan, around which there are many temples and shrines. Visiting them along the nostalgic streets will be fun. In the neighborhood called Tera-machi or Temple Quarter there are 23 old temples gathered there by Load Hachisuka I.

Zuigan-ji Temple near the Ropeway Station is known for its garden built early in the 17th century. Imbe-jinja Shrine on the southern slope of Bizan was Number One Shrine of Shikoku, dedicated to the ancestral god of the Imbe Family as the first settlers of eastern Shikoku.

Bizan Koen on top of the hill is a favorite place for the tourists as it commands fine views.
7 minutes by ropeway after a 10-minute walk from JR Tokushima Station.

Awa Odori Dancing Parade

Tokushima is best known for a native folk dance parade called Awa Odori. During the Obon season (August 12-15) tourists and residents alike are swept into its festive spirit. From around 6 o'clock in the evening, tens of thousands of people, young and old, men and women, gaily attired, energetically dance from one square to another with light steps, waving hands to the accompaniment of the yoshikono song and shamisen guitars, drums, bells and fifes.

徳島といえば、なんといっても「阿波踊り」である。盆の8月12日から15日の4日間は、市内各所に「踊り広場」がもうけられ、何万人という踊り手が、三味線・鐘・大太鼓・小太鼓・横笛・鼓などの陽気なリズムにのって、広場から広場へと歩く。観光客もこの4日間だけで100万人をこえるという。

Yoshikono, a popular song from the Edo Period, is witty and romantic, with its refrain irresistibly coaxing or challenging:

唄は幕末にはやった「よしこの」で、なかなか粋なものだが、あの有名なはやし言葉には、ついついて踊りだしたくなってしまう。

Odoru aho ni miru aho!
Onaji aho nara odorana son!
Dancers are fools; lookers-on are fools!
If both are fools, why not be dancing fools!
Aaaa-ra, e-rai yatcha!
E-rai yatcha!
Yoi!

おどるアホウに みるアホウ！
おなじアホウなら おどらにゃ そん そん！
あー エーライヤッチャ エーライヤッチャ、
ヨイ ヨイ ヨイ ヨイ！

Indeed, Awa Odori in its folk earthiness is a great leveler, accessible for all to enjoy. The dancing itself is very easy. They say, "Wave your raised hands and step along, and you will find yourself dancing Awa Odori." Local people like to compare its rhythm with that of the Brazilian samba.

People dance in groups called ren. The squares near Shimmachi-bashi Bridge and Ryogoku-bashi Bridge accommodate tourist dancers. They may join one of the niwaka-ren or hastily-made-up groups.

Nowadays there are a samba-ren and a robot-ren, too. Reportedly about a million people visit Tokushima for the Awa Odori during the O-bon season.

It was wealthy indigo merchants who by the middle of the 19th century had cornered 80% of Japan's indigo market that made Tokushima's Bon Odori the gorgeous one we see today. They sponsored the dancing event to entertain their customers from all over the country, while
common folk, who desperately needed some outlet for their frustration under ever heavier taxes, flung themselves into the festive dance. Today one can enjoy the Awa Odori even in spring and fall, on the 4th floor of the Amiko Building in front of JR Tokushima Station. The first session is from April 1 to June 20, the second from September 1 to November 30. With the instruction given after a demonstration, very few remain onlookers.

O-bon is the biggest Buddhist event in Japan. a season for family reunions, memorial services, grave-visiting and Bon Odori dancing to entertain the visiting souls of the dead.

**Moraes-kan Hall**

* - on Bizan Koen Park Hill *

Beside the Hilltop Ropeway Station on Bizan, there is a hall dedicated to a Portuguese writer, Wenceslau de Moraes (1854-1929). It is called Moraes-kan Hall, exhibiting his literary works, manuscripts, library, personal belongings, his study restored, etc.

Moraes, a former navy officer, came to Japan in 1898 as Consul General in Kobe. Two years later he married Yone Fukumoto, a *geisha* from Tokushima.

When she died of a heart attack in 1912, Moraes retired from his office and came down to Tokushima, where he met Saito Koharu, Yone's niece.

They lived together for three years until the girl died of tuberculosis at 23. Moraes was left alone. But he chose to remain in Tokushima. He lived in a Japanese way in what is now called Moraes Street at the southern foot of Bizan Hill, pursuing his research into the spirit and culture of Japan, producing his principal works - *The Bon Odori in Tokushima, O-yone and Koharu, A Glimpse of the History of Japan* and *A Glimpse of the Japanese Soul*.

After 13 years of isolation, shunned by locals, the widower died a solitary death. His ashes were buried in Tokushima, according to his will, under the tombstone he had built for Koharu. It stands beside O-yone's tombstone in the garden of Choon-ji Temple just across a narrow street from the Ropeway Station at the foot of the hill.

On July 1, a memorial service for Moraes is held at Anju-ji in Tera-machi.

In Moraes Street there still stands an old cherry tree in what was his garden.

**Awa no Jurobe's Residence**

Across the Yoshino River there remains the former site of Awa no Jurobe's Residence, where the local puppet play known as Awa Ningyo Joruri is performed on weekends by local women.

The title is usually *Keisei Awa no Naruto*, Act 8 [see below]. The 30-minute performance (to the accompaniment of recorded music and songs) usually starts at 10 a.m. But one had better call the residence, as the time differs from season to season:

The present site is only one fifth as large as the original one, but it preserves the old main gate and the garden Awa no Jurobe (1646-1696) built himself. The main building, rebuilt in the
1920s, contains items and documents left by the family, while the exhibition hall displays dolls of historical value.

Strangely enough, "Jurobe" as the hero of the puppet play performed here and "Jurobe" as the former owner of this residence are quite different persons.

The latter Jurobe was the village squire of this part of Awa Province. At 33, because of his good reputation, he was appointed by the Province to be the inspector of rice imported from other provinces. Rice was scarce in this province because of a policy to promote production of more marketable commodities - indigo and salt. But rice imports were something the Tokugawa Shogun in Edo had strictly prohibited. Several years later, however, this covert trade by Awa Province almost became known to the Shogunate, when Hikoroku, a rice boat captain, when suspected by Jurobe of illicit gain, began to threaten the local authorities in terms of Jurobe's "ill treatment" of him.

The case had to be put to rest as soon as possible, or Lord Hachisuka of Awa Province would be ousted. The authorities decided to condemn Jurobe to death on no definite charge.

But Jurobe, aware of his master's predicament, accepted this decision without any defense. His three sons were executed with him, too, while his wife and daughter were exiled. Thus the Hachisukas retained their lordship until 1869 when the last Lord officially returned the province to the Emperor Meiji.

Joruri librettists in those days wrote puppet plays based on the latest sensational news. The author of *Keisei Awa no Naruto* must have thought Jurobe was one of the wicked robbers put to death on the same day at the same place as the brave Jurobe.

*Keisei Awa no Naruto*

Jurobe and his wife O-yumi had long since left their home in Awa Province in search of a stolen sword - a precious sword that belonged to their master.

Set a thief to catch a thief, and Jurobe was now falling among thieves. One day he, trying to rob a little girl pilgrim of silver coins, choked her to death. The girl was soon found to be his own daughter O-tsuru they had left behind when she was only three. O-tsuru, who had been in the care of her granny, was then making a pilgrimage around the thirty-three Kannon temples, wishing to find her long-lost father and mother. O-yumi, her mother, also had met her on the same afternoon when she heard the girl singing a pilgrim song. It was indeed an excruciating decision for her, because of their ignoble estate, to let her little girl go away without telling her that she herself was her mother. Soon after their sad parting the girl was found killed by Jurobe, her own father.

*Tokushima- ken Bunka no Mori Park*

This newly-built spacious park on a hill consists of the Tokushima Prefectural Library, Museum, Modern Art Museum, Archives, an outdoor theater and the 21st Century Cultural Information Center. Situated in a forest 5km south of downtown Tokushima, it is a pleasant place for students of all ages.
Naruto City

Naruto was an ancient port town. It was a castle town, too, in the 16th century, but was abandoned like seven other castles in Awa because of a law issued in 1615 by the Tokugawa Shogun that each province must have no more than one castle.

The castle newly built in 1965 at the same place on top of Myokenzan Hill Park (about 30 minutes' walk from JR Naruto Station) houses the Torii Kinen Hakubutsukan, a museum exhibiting the collection of Torii Ryuzo (1870-1953), a noted anthropologist-archaeologist from Naruto.

The Ataka Art Museum in the same area, dedicated to Serizawa Keisuke (1895-1984), whose folk art was designated as an Important Intangible Cultural Property, is recommended to those who are interested in folk art.

Naruto Koen

A curious natural phenomenon in the Seto Inland Sea is the whirlpools in the Naruto Straits, whose view can usually be enjoyed from Senjojiki Observatory at Naruto Koen Park.

With lucky timing, the whirls can be seen from the windows of the bus crossing the Onaruto-bashi Bridge that spans the straits between Naruto and Awajishima Island. For a more exciting close-up view, a whirl-viewing boat cruise is available from March through November.

Around the Countryside

Ryozen-ji Temple (No. 1) is usually crowded with those are starting on a pilgrimage. The reason this temple became No.1 was because the first disciples of Kobo Daishi came down from Mt. Koya, crossed the strait to Shikoku and arrived near here.

Oasahiko-jinja, Number One Shrine of Awa, was dedicated to the mythological first settler of this province, Oasahiko, who started growing asa (flax) and cotton.

Doitsu-kan German Museum next to Oasahiko-jinja houses the photographs, newspapers, magazines, tools and other mementoes of the 953 German prisoners of the First World War, who stayed here for 3 years from 1917. "The German Bridge" built by them is still there behind Oasahiko-jinja. They also showed local people how to make cheese and butter from milk, while introducing cabbage, tomatoes and onions. They were the first in Japan to form an orchestra, and impressed local people with their performance of Beethoven's Ninth Symphony.

About 10 workshops making Otani-yaki Pottery (since 1780 when the art was introduced by a pilgrim from Kyushu) are open to visitors.

Those who have access to a car will enjoy the Naruto Skyline that commands fine view of seas, mountains and the Uchino-umi inlet, quite a favorite place for anglers. Especially noted products are wakame seaweed and Naruto-dai sea bream.
Mt. Tsurugi

Mt. Tsurugi (1955 m), the second highest peak in western Japan, is nearly the match of Mt. Ishizuchi which crowns the other half of the mountain district of Shikoku. But it is a leisurely walk from the lift, nothing like the hair-raising climb up the sheer cliff of Mt. Ishizuchi. Like Mt. Ishizuchi, though, Mt. Tsurugi is known for alpine flora and its ancient tradition of mountain-worship. Even today the annual festival of Otsurugi-jinja Shrine on the summit (August 1) attracts a large number of worshippers and ascetics.

Oboke and Koboke Valleys

These valleys along the Yoshino River, the second longest river in Shikoku, were formed between the ranges of Mt. Tsurugi and Mt. Ishizuchi. Both are popular among picnickers and quite accessible from JR Oboke and Koboke stations.

A 30-minute cruise around Oboke valley starts at the landing stage 20 minutes' walk from JR Oboke.

Iya Valley

Two villages - East and West Iyayama-son - were traditionally known as the remotest villages in Japan. Yet for this very reason some villagers may have illustrious ancestors.

The survivors of the Heike Clan, who controlled the Heian Court in Kyoto but were defeated by the Minamoto Clan in 1185, fled and fled until they arrived here to lead a secluded existence for many centuries. The Heike clansmen, ever watchful of their pursuers, created the Kazura-bashi creeper bridges so they could cut them down easily as soon as they saw their enemies approaching from the other side of the ravine.

Paradoxically, however, some families in the villages are believed to be descendants of the Minamoto pursuers, who wearied of hunting down their former colleagues and decided to settle here. Today, tourists venture to remote Nishi Iyayama-son and enjoy crossing the one remaining Kazura-bashi Bridge, 42 m long and 2 m wide, made only of strong creepers. A Folk History Museum is within walking distance. Iya soba noodles, a specialty of the villages, are served in a small eating place at the foot of the bridge.

Yakuo-ji Temple

Yakuo-ji Temple, reportedly founded in 815, is annually visited by about a million Japanese people at their critical or unlucky ages - 41, 42 and 61 for men and 32, 33 and 61 for women.

Almost all the temples and shrines in Japan offer protection during these years, but visiting this temple is considered to be most effective to ward off evils. There are three flights of stone steps - the men's flight of 42 steps, the women's flight of 33 steps and another of 61 steps for men and women who have entered their 61st year.

Usually the steps are covered with one-yen coins offered by these men and women. They bring as many coins as their age so they can put one on each step.
Ohama Kaigan Beach

Ohama-kaigan, 15 minutes' walk from JR Hiwasa, is a long pine-wooded beach favored by sea turtles. On summer nights the dark brown creatures, around 1 m long, weighing about 100 kg, arrive on the high tide onto the warm white sand to lay eggs. The scene can be watched by invitation of their caretaker.

Semba-kaigan Cliff, a 200m-high cliff washed by the Japan Current, is among the highlights of Muroto-Anan Quasi-National Park. An hour's cruise round the cliff crowded with cormorants is worth trying. The boat (only available from April through August) starts at Hiwasa Port 10 minutes' walk from JR Hiwasa.

Awajishima Island

Awajishima, the largest island in the Seto Inland Sea, has always been a junction line between the Kyoto-Osaka-Kobe area and Shikoku. In fact, "Awaji" literally means "the Thoroughfare to Awa" and the Akashi-Naruto Route [now provides] a modern thoroughfare to Tokushima.

According to Japanese mythology, the first island in Japan created by Izanagi and Izanami was Awajishima. This may account for the abundance of cultural properties and historical remains on this island as well as the existence of Izanagi-jingu dedicated to the creators of the Japanese Islands.

The principal city Sumoto on the eastern coast was once a castle town under Lord Hachisuka of Awa Province. The castle hill, Mikuma-yama is 30 minutes' walk along the promenade, while Ohama Koen Park, 10 minutes' walk from the Bus Terminal, provides the best beach on the island. Mt. Senzan to the northwest of downtown Sumoto is also popular with Senko-ji, a 1200-year-old temple, on the summit. This is Temple No. 1 of the 33 temples dedicated to Kannon Bodhisattvas on the island.

Awaji Ningyo Joruri Kan Theater

Awajishima is also known as the home of the Awaji Ningyo Joruri Puppet Play. It is performed daily at Awaji Ningyo Joruri-kan Theater 淡路人形浄瑠璃館 housed in Onaruto-bashi Kinen-kan Memorial Hall 大鳴門橋記念館 on a small hill at the foot of the Bridge.

Here the title of the play differs from year to year, and it is performed more professionally by puppeteers with a musician and a singer instead of recordings. You will get the synopsis of the play written in English.

Awaji Ningyo Joruri 淡路人形浄瑠璃

Awaji Ningyo Joruri, originally a farmers' puppet theater, is often compared to the Bunraku puppet plays performed at the Bunraku-za Puppet Theater in Osaka. Awaji Ningyo puppets appear more doll-like with bigger heads, their emotions expressed more naively and frankly, while the repertoire and dramaturgy are of greater antiquity.
Its origin dates back to the 13th or 14th century, when wandering puppeteer groups from the Continent began to settle in Nishinomiya, Osaka, to serve Ebisu (one of the Seven Deities of Good Fortune) as his entertainer-missionaries. By and by their art came to be combined with joruri music in Kyoto, and it developed into what is called ningyo joruri.

When introduced into Awajishima, this art was eagerly taken up by farmers who soon formed their own troupes. As an indication of their skill, some were regularly summoned by the Imperial Family in Kyoto as well as by their local governor - Lord Hachisuka in Tokushima Province. In this way the art spread to his castle town and is still performed in Tokushima as the Awa Ningyo Joruri.

By the beginning of the 18th century, about 40 troupes from Awajishima were granted exceptional permission to travel with joruri musicians and singers around the principal islands of Honshu, Kyushu and Shikoku.

Toward the end of the 18th century, Uemura Bunrakuen 植村文楽軒, a native of Awajishima, started a puppet theater in Osaka. Soon people began to call it "Bunraku-za (Bunrakuen's Theater)." Indeed, his art was so normative that "Bunraku" soon became synonymous with ningyo joruri. Naturally there were some very good doll makers on the island. The best-known was Tenguya Hisakichi 天狗屋久吉 or Tengu Hisa. Their dolls are displayed at the Exhibition Hall of Awa no Jurobe's Residence in Tokushima as well as at the Hall here.

The times changed, however. Today only a few troupes remain on the island. But in 1958, 17 puppeteers and musicians visited Moscow for 13 performances to packed houses. 11 years later, the same troupe made a successful tour of the U.S.A., visiting 16 cities from New York (Carnegie Hall) to Honolulu. So far, they have also toured Holland, Spain (twice), France, Belgium, Hong Kong, Australia, New Zealand, Sweden, Denmark, Germany and Poland, while young people are being trained as their successors.
The pilgrimage known as Shikoku Henro or O-Shikoku-san is the oldest and most famous in Japan. Circumambulating the island via the 88 Buddhist temples designated as the Sacred Places of Shikoku is meant to follow the trail Kobo Daishi (Kukai) walked in his youth for ascetic practice, searching for the Truth.

That is why the authentic pilgrims go on foot as the great saint did long ago. It takes about 60 days to hike the 1,647 km, going deep into rugged mountains, plodding along sandy beaches, rocky coasts, through fields and hills, villages and towns. Indeed, it is a walking Zen.

The Shikoku Pilgrimage is nonsectarian, through Kukai was the founder of the Shingon sect of Japanese Buddhism. Pilgrims seem to forget their Buddhist sects in worshiping Kobo Daishi who stands far beyond factionalism. Not all of the 88 temples are of the Shingon sect, either. It is impossible to discuss this pilgrimage without recounting the life of Kukai.

The Life of Kukai

Mao (Kukai) was born in 774 in what is now Zentsuji City, the seat of Zentsu-ji temple the 75th sacred Place of Shikoku, as the third son of Saecki Yoshimichi, the Lord of the County. The boy Kukai was so bright and gifted that his parents expected him to go into government service, the most respected profession at the time. When he was 15, he studied with his maternal uncle, a great Confucianist and tutor to one of the Emperor's sons.

At 18, he entered the university and studied hard. But soon he was disappointed with the curriculum offered there -- the principles of government, history, poetry, filial piety and loyalty. What he has been searching for was the ultimate truth.
親王の侍講でもあった叔父のもとで勉学あおつづけ、18歳で大学に入る。ところが、いくら励んでみても、そこで学ぶ政治・歴史・詩・考経・論語等はなにかに空しい。というのも、かれはいつしか「究極の真理」を求めるようになっていたからである。

Then he happened to meet a Buddhist monk, who taught him to practice a meditation called Kokuzu-gumonjiho—to invoke Kokuzu, a deity of space whose wisdom is as vast as space, through mantra-reciting one million times according to the proper method—which was to enable his to acquire a phenomenal memory of teachings and principles. This made him choose Buddhism and the priesthood rather than Confucianism and bureaucracy. He left the university. It was a very hard on the tradition and expectations of his own clan. Yet he had to.

ちょうどそのころ、一修行僧から「虚空蔵菩薩の真言を百日にわたって百万遍唱えれば、あらゆる教法の文義を暗記できる」という虚空蔵求問持法を教わる。それを機に回心し、大学を去る。一族の期待にそむくのはつらかったが、やむにやまれぬ選択であった。

For many years he applied himself alternately to the intense study of Buddhist texts and to meditation deep in the mountains. At 19, in a cave at Cape Muroto, the southeastern tip of Shikoku Island, he finally succeeded in attaining enlightenment through performing Kokuzu-gumonjiho. What he had been seeing all the while was the sky and the sea—the Pacific Ocean. In memory of this great moment, he decided to call himself Kukai -- Sky and Sea.

それからは、あちこちの寺をたずねては、経蔵にこもり、万巻の経を読みふける。でなければ、深山にわけ入って、修行にあけ暮れる。修行の山を求めて諸国をめぐったのもこのころであった。19歳のとき、今の高知県室戸岬にある洞窟で求問持法を修行していたとき、ついに悟りをひらく。その間、かれが目にしていたものは、海と空だけであった。これを記念し、以後「空海」と名のる。

At 24, he finished Sango Shiiki, a drama in which he compared the three principles he had already mastered—Confucianism, Buddhism and Taoism—to demonstrate the supremacy of Buddhism. It was his final declaration of turning to Buddhism.

Yet Kukai was not satisfied with the Buddhism of those days in Japan. He was searching for something like the unity of the Buddha's teachings. Then he found the sutra that presented the Buddha Mahavairocana as idealizing the truth of the universe. But there were passages so mysterious that no one in Japan could tell him anything about them. So he decided to go China.

At 31 he succeeded in accompanying the envoy to T'ang China.
At the Chinese Capital, Ch’ang-an, the greatest cosmopolitan city at that time, he met Abbot Hui-kuo, the 7th patriarch of Esoteric Buddhism, who had already had no less than one thousand disciples. The moment he set eyes on the young man from Japan, the abbot knew he was the very person he had long been waiting for as his successor. All those years of hard study and ascetic practices had brought him so close to his Chinese master that, after three months of study under the abbot, Kukai was ordained as the 8th patriarch of Esoteric Buddhism.

At the end of the year (805), Abbot Hui-kuo passed away. Before his death, he had told Kukai to return to Japan as soon as possible to spread the teachings to increase the happiness of the people there. But how could he return soon? There were 18 years before another Japanese mission was to come to China.

Then the Emperor of the T’ang Dynasty died and a Japanese delegation came to Ch’ang-an to attend his funeral. Kukai was allowed to join their return journey. It was fortunate for the Japanese to have him back so soon, considering his great achievements in the ensuing years. In fact, it was not until 34 years later that another envoy seat to China returned to Japan. Three years earlier Kukai had passed away.

After 16 months in Ch’ang-an, Kukai brought home from China 247 scrolls of precious sutras, 44 scrolls of Sanskrit mantras and stotras, 170 scrolls of scriptural commentaries, 9 kinds of ritual implements, and a number of religious images and objects. There must have also been some Chinese works of literature, language, medicine, calligraphy and art. It is generally believed that Kukai introduced measures and rules, Chinese-type medicines, making Indian ink and writing brushes, building Chinese temples, bridges and embankments.

空海の西安滞在はわずか1年と4か月であったが、「むなしく行き、満ちて帰った」といわれている。目録によれば、新訳の経典247巻、サنسクリットの真言賛44巻、注釈書170巻、仏像、曼荼羅、仏具などがある。ほかにも、文学・語学・医学・書画に関する書物、漢方薬、種子類、さらには、染色・製墨・製筆・製茶・製薬・寺院建設・架橋・土木工事の技術などを持ち帰ったといわれ、それをいずれもこの国土にしっかりと根づかせる。
He brought all these things to firmly take root in the soil of Japan, greatly raising her religious and cultural standard, until at last she began to produce her own Buddhism and her own culture. This accounts for why Kukai is often credited as a father of Japanese culture.

In fact, the first thing he did when he came back to Japan was to reread all those enormous volumes of sutras, trying to unite the two kinds of esoteric Buddhism -- Kongokai (the spiritual principle) and Taizokai (the physical principle) -- into one. Thus he finally created a new esoteric Buddhism which he called Shingon.

Kukai was also fortunate enough to have the Emperor Saga, a scholar, poet and admirer of advanced culture from the Continent, as his patron and longtime friend. He was granted possession of Mt. Koya in Kii (Wakayama Pref.), where he founded a monastic center for students of meditation. It was also his spiritual home, where he wrote many books of immense value, one of which was Ju jushinron in which he examined all the philosophies and religion known at that time in the Eastern world, comparing them with his own Esoteric Buddhism of Shingon.

Later the Emperor presented him with a state temple, Toji in Kyoto, as his headquarters in propagating his Esoteric Buddhism of Shingon. It focuses on this life, saying that men and women have the seed of Buddhahood within them, and that by following its precepts and practices, anyone can achieve enlightenment in this lifetime.

Then Kukai founded the first school in Japan open to the poor as well as to the rich. A dictionary in 30 volumes which he compiled for the pupils there was the first of its kind in Japan.
It is widely believed that Kobo Daishi invented hiragana (the Japanese phonetic syllabary) and created katakana (another syllabary) through his knowledge of Sanskrit. Until then, reading and writing were restricted to scholars and aristocrats who could spend years learning thousands of Chinese characters. Now kana syllabaries enabled even common people to write their language phonetically. Noblewoman also took up kana, producing fine novels, essays, diaries and poems. It was with kana that Lady Murasaki wrote perhaps the world’s first great novel, The Tale of Genji.

There are about 3,000 folktales and legends about Kobo Daishi (Kukai) told and retold, as he commanded such devotion. Many of the tales are about how he saved people by bringing forth a spring, the crippled ability to walk, and so on. These stories are based on the fact that he never tired of putting the profound ideas of his religion into practice to bring happiness to people.

After his passing away in 835, those who believed in his nyujo or entering into a plane of meditation, began to make the rounds of his memorial places in Shikoku. This is considered to be the origin of the Shikoku Pilgrimage. Even today formal pilgrims will start from Koyasan, and after making the circuit of 88 temples, will return to Koyasan via Temple No.1, just as the first disciples of Kobo Daishi did long ago.

In 921 the man who called himself Priest Kukai was posthumously canonized as Kobo Daishi. "Daishi" means "Great Saint", a title bestowed by the Imperial Count upon Buddhist priests of the highest virtue. "Kobo" means "to spread widely the Teachings." There are 23 saints who have been conferred the title of Daishi. But as a popular saying goes: "Kobo made off with the title of Daishi." That is, when one speaks of the Daishi there is no question whom one means. Yet in Shikoku people often call this saint of saints "O-Daishi-san" as if he were one of their neighbors, revealing their affectionate love of him and their belief that he is still here.
How to Make the Shikoku Pilgrimage 巡礼の仕方

Usually the pilgrimage is made clockwise. But some people deliberately make a counterclockwise circuit as Emon Saburo did until he finally succeeded in meeting the Daishi. The number 88 represents the number of evil passions identified by Buddhist doctrine, and ideally it is believed that one can get rid of all evil passions by visiting each of the 88 temples. In that sense, visiting even one temple is better than none.

巡礼はふつう右まわりに行われるが、衛門三郎の故事にならい、逆にまわる場合もある。八十八という数は、仏教でいう「人間の罪業」の数で、全国の寺に詣でれば、罪業が全部消滅することになっている。すると、たとえ1ヶ寺でも、行かないよりは行ったほうがいいということになる。

Temple No.1 is where pilgrims are given the Buddhist Ten Commandments to follow at least during the Pilgrimage: Do not kill. Do not steal. Do not commit adultery. Do not tell a lie. Do not use flowery language. Do not speak ill of others. Do not be double-tongued. Do not be covetous. Do not be angry. Do not be perverse.

第一番霊山寺は、少なくとも巡礼中は、十悪を行わない—不殺生（生き物を殺さない）、不ちゅう盗（ぬすみをしない）、不邪淫（不義をしない）、不妄語（うそをつかない）、不絵語（実にそむいて、かざった言葉をつかわない）、不悪口（わる口をいわない）、不両舌（二枚舌をつかわない）、不陥貧（けちったり、むさぼったりしない）、不瞋恚（腹をたてない）、不邪見（よこしまな考えをいだかない）—という戒めをさずかるところでもある。

Some temples are comparatively accessible. But many of them are located in or atop mountains or in remote villages, as Kukai chose such places for his ascetic practices. Until only about 20 years ago, some temples were very hard to reach, though nowadays newly-built roads and ropeways have made them less forbidding.

八十八か寺のなかには、比較的交通の便のよい寺もあるが、大師がたいていは山中や辺鄙の地で修行していたので、つい20年くらい前までは、いわゆる「難所」も少なくはなかった。いまでは、道路やロープウェイなどもでき、だいぶん楽になった。

The most authentic pilgrims go on foot all the way, spending about two months, because walking is closest to following in the Daishi's footsteps. Some young people go by bicycle or motorbike. Some family groups drive their cars, while others hire a taxi. Still others ride the nearest trains, buses and ropeways to the temple on their own (20 days or more are required). Nowadays many people like to join the conducted bus tours lasting about 12 days.

それでも本格的な大師の足跡をなぞるように全行程を60日ほどかけて歩きとおす。二輪車で回る若者をいる。自家用車で出る家族づれもあれば、タクシーをつかう者もある。鉄道やバスを利用してまわるなら、20日はみておかなければならない。団体バスの利用者も多いが、これなら12日ほどでまわれる。
Traditionally there are two pilgrimage seasons, spring and autumn, with the equinoxes as the climax, when pilgrims are generously presented with o-settai (free gifts of food and drink) by local people at the temples. But all year round, visitors are seen at the temples.

People usually go in sportswear or everyday clothes, in sneakers and sun visors. But not a few wear the formal costumes of Shikoku Pilgrims -- the sedge hat, the wooden staff, the while suit and pouches, all bearing their motto written in calligraphy (dogyo ninin) meaning "Daishi and I, going together" or (Namu Daishi Henjo Kongo) meaning "I put my faith in Daishi, the Universal Adamantine Illuminator.

Of all the equipment, the most important is the staff. It is not just for practical use when one hikes along rugged paths in the mountains, but it is a holy symbol of the Daishi himself. So pilgrims always treat it with utmost care and reverence.

In former days the same staff became one's grave post if one died on the way, as was often the case in those days when everyone had to walk all the way. That is why the top of the staff is designed like a Buddhist grave post. In fact, the white suit itself was and still is nothing but death garments.

If the temple has a bell tower, one is expected to strike the bell announcing one's arrival to the temple divinities and Kobo Daishi. The multi-storied pagodas are derived from Buddha's tombs. One should visit at least two halls -- the main hall housing the principal image and the Daishi-do Hall dedicated to the Daishi. One may drop a coin into the grate-covered offering boxes placed in front of the halls. Pilgrims offer their osamefuda paper name card at each hall. White osamefuda are used by those on their first to ninth pilgrimage, red for the tenth to nineteenth, silver for the twentieth to twenty-ninth and gold for the thirtieth and more.
Most pilgrims go to an office called Nokyo-sho in or around the main hall to have the temple's signature inscribed in fine calligraphy and its vermilion seal stamped in their album or scroll or on their white jacket (for about 200 yen). In this area there are maps showing how to get to the nearest temples.

Accommodations are adequate in or around the temples. Of the 88 temples, more than half have their own lodges for pilgrims. For the pilgrimage season, reservations at least a week in advance are necessary. There are also minshuku, Kokumin Shukusha, Youth Hostels, or pilgrims' inns available near almost all of the 88 temples.

* In former days begging was an important part of the Shikoku Pilgrimage as ascetic practice. Even the rich of high rank had to beg from time to time. That tradition did enable even the penniless to make a pilgrimage, living on donations or what is called o-settai from local people.

* There was a custom of zengon-yado or giving a pilgrim free bed and board. In the evening a child of the house was sent out to the nearest temple to pick up one or two pilgrims to take in that night. All the host expected from them was a piece of osamefuda name card, for he was doing it for Daishi himself.

昔は、「善根宿」というものがあった。夕方になると、子どもが近くの寺へ行き、「お遍路さん」を呼びとって家へ案内する。家では夕食と一夜の宿、朝食と弁当などを提供するが、「お遍路さん＝お大師さん」というわけで、纳め札以外はいっさいうけとらなかったという。

Author in the early 1980s holding a friend’s completion scroll stamped at all 88 Shikoku Pilgrimage temples