

# **Japan**

**March  
2006**

**Jim & Lachlan Russell**



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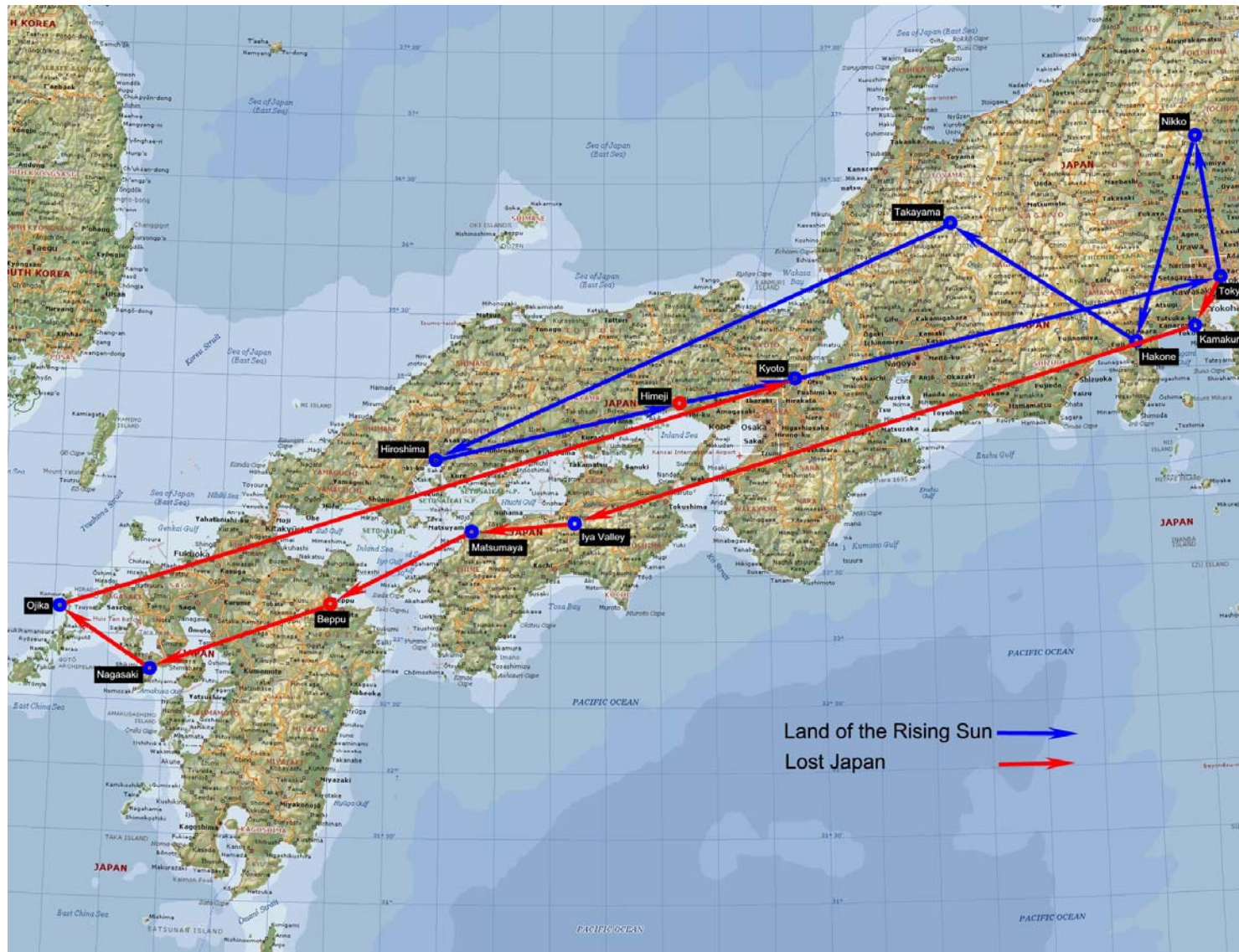
# Itinerary

## Japan Itinerary – March 2006

DATE	Day	Destination	Transport	Accommodation
				
Sat 04 March	1	Land of the Rising Sun Tokyo	Melbourne <b>10:05</b> , Tokyo <b>18:30</b> ,  QF179 , 10h 25m	Kinuya Hotel 2-14-28 Ueno Taitoku Tokyo Ph (81 3) 3833 1911. Fax (81 3) 3833 1915.
Sun 05 March	2	Tokyo - Nikko		
Mon 06 March	3	Nikko		
Tues 07 Mar	4	Hakone		
Wed 08 Mar	5	Hakone		
Thurs 09 Mar	6	Takayama		
Fri 10 March	7	Takayama		
Sat 11 March	8	Hiroshima		
Sun 12 March	9	Hiroshima		
Mon 13 March	10	Hiroshima		
Tues 14 Mar	11	Kyoto		Ryokan Heianbo, 725 Heian - cho, JR Kyoto-ekimae, Shimogyo-ku, Kyoto City, Ph - 075 351-0650 Fax - 075 371-1173
Wed 15 Mar	12	Kyoto		
Thurs 16 Mar	13	Kyoto		
Fri 17 March	14	Last Day Land of the Rising Sun Kyoto		Kinuya Hotel 2-14-28 Ueno Taitoku Tokyo Ph (81 3) 3833 1911. Fax (81 3) 3833 1915.

DATE	Day	Destination	Transport	Accommodation
				
Sat 18 March	15	First Day Lost Japan - Tokyo		Kinuya Hotel 2-14-28 Ueno Taitoku Tokyo Ph (81 3) 3833 1911. Fax (81 3) 3833 1915.
Sun 19 March	16	Tokyo		
Mon 20 March	17	Kamakura		
Tues 21 Mar	18	Iya Valley		
Wed 22 Mar	19	Iya Valley		
Thurs 23 Mar	20	Matsuama		
Fri 24 March	21	Nagasaki		
Sat 25 March	22	Nagasaki		
Sun 26 March	23	Nagasaki		
Mon 27 March	24	Ojika		
Tues 28 Mar	25	Ojika		
Wed 29 Mar	26	Kyoto		Ryokan Heianbo, 725 Heian - cho, JR Kyoto-ekimae, Shimogyo-ku, Kyoto City, Ph - 075 351-0650 Fax - 075 371-1173
Thurs 30 Mar	27	Kyoto		
Fri 31 March	28	Last Day Lost Japan - Kyoto	Tokyo <b>20:20</b> , Melbourne <b>07:40 (Sat)</b> <b>now 8.45</b> ,  QF180 , 10h 20m	
Sat 01 April				

# Maps





# History

<http://www.lonelyplanet.com/worldguide/destinations/asia/japan/essential?a=culture>

## Overview

If traditional culture is your thing, you can spend weeks in cities like Kyoto and Nara, gorging yourself on temples, shrines, kabuki, nō, tea ceremonies and museums packed with treasures from Japan's rich artistic heritage. If modern culture and technology is more your bag, you'll find Japan's cities an absolute wonderland - an easy peek into the future of the human race, complete with frenzied pop soundtrack.

## Pre 20th Century History

Japan's earliest settlers were fishers, hunters and gatherers who slogged over the land bridges from Korea to the west and Siberia to the north. It's also thought that seafaring migrants from Polynesia were part of the ethnic blend. By AD 300, the fierce Yamato kingdom had loosely unified the nation through conquest and alliance. Buddhism was introduced from China in the mid-6th century and soon became the state religion. Rivalry between Buddhism and Shintō, the traditional religion of Japan, was diffused by presenting Shintō deities as manifestations of Buddha.

With the empire more or less stable, particularly after the conquest of the indigenous Ainu in the 9th century, Japan's emperors began to devote more time to leisure and scholarly pursuits and less time to government. Important court posts were dominated by the influential Fujiwara family. Out in the provinces, a new power was on the rise: the samurai, or warrior class, readily turned to arms to defend its autonomy, and began to muscle in on the capital, Heian (modern-day Kyoto). The Taira clan briefly eclipsed the Fujiwara, and were ousted in turn by the Minamoto family in 1185. After assuming the rank of *shōgun* (military leader), Minamoto Yoritomo set up his HQ in Kamakura, while the emperor remained the nominal ruler in Kyoto. This was the beginning of a long period of feudal rule by successive military rulers which lingered until imperial power was restored in 1868.

The feudal centuries can be clunkily split into five main periods. The Kamakura Period (1185-1333) saw several invasion attempts by Kublai Khan's Mongol armies. Japan managed to stave them off, but a weakened leadership lost the support of the samurai. Emperor Go-Daigo presided over the beginning of the Muromachi Period (1333-1576), until a revolt masterminded by the disgruntled warrior Ashikaga Takauji saw him flee to the hills. Ashikaga and his descendants ruled with gradually diminishing efficiency and Japan slipped into civil war and chaos. The various factions were pacified and unified during the Momoyama Period (1576-1600) by Oda Nobunaga and his successor Toyotomi Hideyoshi. The quick spread of Christianity during the Christian Century (1543-1640) was tolerated at first, then ferociously quashed as the interloping religion came to be seen as a threat. During the Tokugawa Period (1600-1867), Tokugawa Ieyasu defeated Hideyoshi's young heir and set up his headquarters at Edo (now Tokyo). The emperor continued to exercise purely nominal authority in Kyoto while the Tokugawa family led Japan into a period of national seclusion. Japanese were forbidden to travel overseas or to trade abroad and foreigners were placed under strict supervision. The rigid emphasis of these times on submitting unquestioningly to rules of obedience and loyalty has lasted, some would say, to the present day.

## Modern History

By the turn of the 19th century, the Tokugawa government was stagnant and corrupt. Foreign ships started to probe Japan's isolation with increasing insistence, and famine and poverty weakened support for the government. In 1868 the ruling *shōgun*, Tokugawa Yoshinobu, resigned and Emperor Meiji resumed control of state affairs, seeing Japan through a crash course in Westernisation and industrialisation. In 1889 Japan created a Western-style constitution, the tenets of which seeped into national consciousness along with a swing back to traditional values. Japan's growing confidence was demonstrated by the ease with which it trounced China in the Sino-Japanese War (1894-5) and Russia in the Russo-Japanese War (1904-5). Under Meiji's son, Yoshihito, Japan sided with the Allies in WWI. Rather than become heavily involved in the conflict, however, Japan took the opportunity, through shipping and trade, to expand its economy at top speed. Emperor Hirohito



ascended to the throne in 1926. A rising tide of nationalism was quickened by the world economic depression that began in 1930. Popular unrest led to a strong increase in the power of the militarists: Japan invaded Manchuria in 1931 and entered into full-scale hostilities against China in 1937.

Japan signed a tripartite pact with Germany and Italy in 1940 and, when diplomatic attempts to gain US neutrality failed, the Japanese launched themselves into WWII with a surprise attack on Pearl Harbor on 7 December 1941. At first Japan scored rapid successes, pushing its battle fronts across to India, down to the fringes of Australia and out into the mid-Pacific. The Battle of Midway opened the US counterattack, puncturing Japanese naval superiority and turning the tide of war against Japan. By August 1945, with Japan driven back on all fronts, a declaration of war by the Soviet Union and the release of atomic bombs on Hiroshima and Nagasaki, it was all over. Emperor Hirohito announced unconditional surrender. Japan was occupied until 1952 by US forces who aimed to demilitarise the country and dismantle the power of the emperor. A recovery programme enabled the economy to expand rapidly, and Japan became the world's most successful export economy, generating massive trade surpluses and dominating such fields as electronics, robotics, computing, car production and banking.

With the arrival of the 1990s, the old certainties seemed to vanish: Japan's legendary economic growth slowed to a virtual standstill; the conservative Liberal Democratic Party (LDP) was swept out of power and then back in again the next year; a massive earthquake in 1995 brought Kobe to its knees (a disaster made worse by a government that was slow to react); and to top it

## Demographics of Japan

[http://en.wikipedia.org/wiki/Demographics\\_of\\_Japan](http://en.wikipedia.org/wiki/Demographics_of_Japan)

From Wikipedia, the free encyclopedia  
Jump to: [navigation](#), [search](#)

[Japan](#)'s population, currently 127,417,224, experienced a high growth rate during the 20th century, as a result of scientific, industrial, and social changes. Population growth has more recently decreased, because of falling [birth rates](#) and almost no net [immigration](#). High [sanitary](#) and health standards produce a [life expectancy](#) exceeding that of any other nation in the world. The population started declining in 2005, as the 1.067 million births were exceeded by the 1.077 million deaths. Assuming current birth and death

off, a millennial cult with doomsday ambitions engineered a poison gas attack on the Tokyo subway system.

## Recent History

Things began to look up with the appointment of Keizo Obuchi, who took over after Prime Minister Hashimoto was ousted by a voter backlash over the shrinking economy. Obuchi ushered in a few brief years of economic vitality, but the job took its toll and he died while still in office from a massive stroke. His successor, LDP stalwart Yoshiro Mori, held the dubious honour of possessing the lowest approval rating of any leader in recent Japanese history, until he announced his resignation in early April 2001. Mori's successor was the telegenic Junichiro Koizumi, who brought a beguiling mix of conservatism and reform to Japan's top job. Promising to end the culture of high-level nepotism that had in part led to the deflation, he distinguishes himself with his charisma and dashing haircut. His energies seem to be paying off: Japan's economy is ever-so-slowly climbing out of its deflationary hole in the ground.

<http://en.wikipedia.org/wiki/Japan>

<http://www.japan-guide.com/e/e641.html>

<http://www.askasia.org/teachers/essays/essay.php?no=131/>

<http://www.samurai-archives.com/>

rates, the 2005 population of 127 million will decline to 100 million in 2050, and 64 million in 2100--and keep falling. The main problem will be the financial crisis that comes from having a higher and higher [Dependency ratio](#) (that is, nonworking young and old compared to working ages.)

Japan is an urban society with only about 5% of the labor force engaged in agriculture. Many farmers supplement their income with part-time jobs in nearby towns and cities. About 80 million of the urban population are heavily concentrated on the Pacific shore of [Honshu](#) and in northern [Kyushu](#). Metropolitan [Tokyo](#) with approximately 12 million; [Yokohama](#) with 3,555,473; [Osaka](#) 2,624,129; [Nagoya](#) 2,190,549; [Sapporo](#) 1,854,837; [Kobe](#) 1,513,967; [Kyoto](#) 1,466,163; [Fukuoka](#) 1,325,611; [Kawasaki](#) 1,290,426; and [Kitakyushu](#)

with 1,000,211 each account for part of this population. Japan faces the same problems that confront urban industrialized societies throughout the world: over-crowded cities, congested highways, [air pollution](#), and rising [juvenile delinquency](#).

## Population density

Japan's population density is 337 persons per square kilometer according to the CIA World Factbook website as of July 2005. It ranks 18th in a [list of countries by population density](#), ranking directly above [India](#) (328 per km<sup>2</sup>, 19th), and directly below [Belgium](#) (339 per km<sup>2</sup>, 17th). Japan's population density has helped promote extremely high [land](#) prices. Between 1955 and 1989, land prices in the six largest cities increased 15,000 %. Urban land prices generally increased 40 % from 1980 to 1987; in the six largest cities, the price of land doubled over that period. For many families, this trend put

housing in central cities out of reach. The result was lengthy commutes for many workers; daily commutes of up to two hours each way are not uncommon in the Tokyo area. Despite the large amount of forested land in Japan, [parks](#) in cities are smaller and scarcer than in major West European or North American cities, which average ten times the amount of parkland per inhabitant.

National and regional governments devote resources to making regional cities and rural areas more attractive by developing transportation networks, social services, industry, and educational institutions in attempts to decentralize settlement and improve the quality of life. Nevertheless, major cities, especially Tokyo, remain attractive to young people seeking education and jobs

### Saturday 04 March 2006 - Melbourne – Tokyo

Day 01

After an early wakeup and a quick trip to the airport QF179 we departed on time for the 10 to 10½ hour trip to Tokyo. After an uneventful flight we arrive at Narita International Airport that is approximately 70km from central Tokyo. We clear immigration quickly and remarkably our bags are waiting for us.

We spend a few minutes sorting out the train to Ueno. After validating our JR Passes we find they don't apply on the Keisei Line that we are to take to the hotel. We pay the ¥1000 fare for the 70-minute ride on the Limited Express.

The Kinuya Hotel is at the exit to the Ueno Keisei station so there is no chance of getting lost.

The temperature is 3C outside. The room is like a furnace so we turn off the heating and open a window.

The rest of the group has gone out so I feed Lachlan at McDonalds and he heads to bed while I wait in the lobby for the group to return.

### Sunday 05 March - Tokyo

Day 02

## Tokyo's Geography, History and Population

<http://www.chijihon.metro.tokyo.jp/english/PROFILE/OVERVIEW/overview1.htm>

## History of Tokyo

The history of the city of Tokyo stretches back some 400 years. Originally named Edo, the city started to flourish after Tokugawa Ieyasu established the Tokugawa Shogunate there in 1603. As the center of politics and culture in Japan, Edo grew into a huge city with a population of over a million during the eighteenth century.

Throughout this time, the Emperor resided in Kyoto, which was the formal capital of the nation. The Edo Period lasted for nearly 260 years until the Meiji Restoration in 1868, when the Tokugawa shogunate ended and imperial rule was restored. The Emperor moved to Edo, which was renamed Tokyo. Thus, Tokyo became the capital of Japan.



**Early morning skyline from our hotel window**

During the Meiji period (1868-1912), Japan began its voracious absorption of Western civilization. Buildings made of stone and fired tiles were built on the sites of the mansions of

feudal lords, and the roads of major cities were paved with round stones. In 1869, Japan's first telecommunications line was opened between Tokyo and Yokohama, and the first steam locomotive started running in 1872 from Shimbashi to Yokohama. Western hairstyles replaced the traditional topknot worn by men, and bowler hats, high collars and wide skirts were the height of fashion. In 1882, Japan's first zoological gardens were opened in Ueno. In 1885, the cabinet system of government was adopted and Ito Hirobumi became Japan's first prime minister. With the promulgation of the Constitution of the Empire of Japan in 1889, Japan established the political system of a modern nation-state.



**Ginza - Early in the morning**

During the Taisho period (1912-1926), the number of people working in cities increased, and an increasing proportion of citizens began to lead consumer lifestyles. Educational standards improved, and the number of girls going on to study at higher schools increased. Performing arts such as theater and opera thrived.

In September 1923, Tokyo was devastated by the Great Kanto Earthquake. The fires caused by the earthquake burned the city center to the ground. 140,000 people

were reported dead or missing, and 300,000 houses were destroyed. After the earthquake a city reconstruction plan was formulated, but because the projected costs exceeded the national budget only a small part of it was realized.



**Kabukiza Theatre - Ginza**

Beginning shortly after the Great Kanto Earthquake, the Showa period (1926-1989) started in a mood of gloom. Even so, Japan's first subway line was opened between Asakusa and Ueno in 1927, and in 1928 the first general elections for the House of Representatives of the Diet were held. In 1931 Tokyo Airport was completed at Haneda, and in 1941 the Port of Tokyo was opened. By 1935, the number of people living in Tokyo had reached 6.36 million, comparable to the populations of New York and London.

However, in 1941 the Pacific War broke out. Up until that time Tokyo had a dual administrative system, but in order to prosecute the war this system was abolished and the two were consolidated to form the Tokyo Metropolitan Government (TMG) in 1943. The metropolitan administrative system was thus established and a governor was appointed. In the final phase of World War II, Tokyo was bombed 102 times. The heaviest air raid



was on March 10, 1945, in which there was great loss of life and material damage. The war came to an end on August 15, 1945 when Japan accepted the terms of the Potsdam Declaration. Much of Tokyo had been laid waste by the bombings and by October 1945 the population had fallen to 3.49 million, half its level in 1940.



**Plum Blossom**

In May 1947, the new Constitution of Japan took effect, based on the principle that sovereignty resides with the people. The same year, the Local Autonomy Law was promulgated, and Seiichiro Yasui was elected first Governor of Tokyo under the new

system. In 1949, the present 23 special-ward system\* began in Tokyo Metropolis.



**Kokyo-gaien Gardens**

The 1950s were a time of both recovery and growth. Television broadcasting began in 1953, and Japan joined the United Nations in 1956. Economic recovery was aided in particular by the special procurement demand arising from the outbreak of the Korean War in 1950, and by the start of the 1960s Japan had entered a period of high-level economic growth. Due to technological innovations and the introduction of new industries and technologies, this period saw the beginning of mass production of synthetic fibers and household electric appliances such as televisions, refrigerators and washing machines. As a result, people's everyday lives underwent considerable transformation. In 1962 the population of Tokyo broke the 10 million mark. In 1964, the Olympic Games were held in Tokyo and the shinkansen ("Bullet Train") line and the Metropolitan Expressway were opened, forming the basis for Tokyo's current prosperity.

By the beginning of the 1970s, the excesses of high-level economic growth became apparent as the country was beset by widespread pollution of the air and water, as

well as high levels of noise pollution. At the same time, the Oil Shock of 1973 brought the period of high-level economic growth to a halt.



**Meganebashi (Eyeglass Bridge) - Entrance to the Imperial Palace**



**Fountains near the Imperial Palace**

In the 1980s, Tokyo again enjoyed rapid economic growth as a result of its increasingly international outlook, and the emergence of the information society. Tokyo became



one of the world's most vital major cities, boasting advanced technology, information, culture and fashion, as well as a high level of public safety. On the other hand, this rapid growth exacerbated urban problems such as pollution, traffic congestion and disaster prevention. From 1986 onwards, land and stock prices spiraled upwards, a phenomenon known as the "bubble economy."



**Reflections of the skyline in the moat**

Japan enjoyed tremendous growth under the bubble economy, but the bubble burst at the beginning of the 1990s. Since then the economy has

been in recession, tax revenue has decreased, and the metropolitan finances are now facing a critical situation. The advent of the 21st century marks a historical watershed, and various pioneering measures are being tackled with a view to finding a way out of the crisis currently facing Tokyo, and creating a city that attracts a great many residents and visitors.

\*See [this page](http://www.japaneselifestyle.com.au/tokyo/tokyo_history.htm) for an explanation of the 'special ward' system.

[http://www.japaneselifestyle.com.au/tokyo/tokyo\\_history.htm](http://www.japaneselifestyle.com.au/tokyo/tokyo_history.htm)



**Base of Edo-jo Castle Tower - East Gardens**

It is a fine and cold morning. Our room overlooks the lake and we have a good view of early morning walkers, the ducks, the temple and the city skyline.

Our first stop for the morning is the Tokyo Station for those who have not already done so to get their rail passes and for our train journeys.

While Jarrod, our leader, is booking our seats the rest of us find a café to have breakfast. By 09:30 this is done and we all head for the Ginza and the Kabuckiza

Theatre. Visitors are able to view one act for ¥700 about \$A9.00. The act lasts half an hour. The full show may last 6 hours. We get in the queue about an hour before the performance that starts at 11:00.



**Photographing the first blooms**



**Hirakawa-mon Gate - East Garden**

Kabuki is a traditional form of Japanese theatre that is almost incomprehensible to foreigners who have not studied the art form. The dialogue is presented in a highly

formalised way and the actions are slow and deliberate. The costumes are magnificent. Unfortunately photography was not allowed.

Kabuki commenced early in the 17<sup>th</sup> C as light entertainment between the acts of Nō plays, which were very dramatic.



**Plum Blossom**

At first the troupes were all women and the sketches could be highly erotic. However, fearing public morality would be affected, the Tokugawa officials banned women from the stage in 1629. Since then all parts have been played by men. Men who specialise in female parts, the onnagata, play female parts.

An interesting cultural experience.

<http://en.wikipedia.org/wiki/Kabuki>

After the theatre we each went our own way. Lachlan and I walked back along the Ginza towards the Imperial Palace in order to visit the Sony Tower where there had been a hands-on display of games. This had been

moved a few days ago to another site and the remaining display was of Sony's High Definition TV equipment, computers and Walkman. The large HDTV screens were most impressive, but the rest can be seen in any electrical store in Melbourne.

We continued on to the Imperial Palace Gardens. Whilst a bike might have been useful, it seemed that on Sunday there was very rigid traffic control on where cyclists could go.

It is early spring and most of the grass is brown from the winter snow. Pine trees are green, but apart from small shrubs and camellias, the deciduous trees are yet to break into leaf. Some plum blossoms are emerging and photographers are gathered around each tree getting pictures of the first blooms of spring.



**Painter capturing the first flush of spring**

## Imperial Palace

<http://www.japan-guide.com/e/e3017.html>

The current Imperial Palace (Kokyo) is located on the former site of [Edo](#) Castle, a large park area surrounded

by moats and massive stone walls in the center of [Tokyo](#), a short walk from [Tokyo station](#). It is the residence of Japan's [Imperial Family](#).

[Edo](#) Castle used to be the seat of the [Tokugawa shogun](#) who ruled Japan [from 1603 until 1867](#). In [1868](#), the shogunate was overthrown, and the country's capital and Imperial Residence were moved from [Kyoto](#) to [Tokyo](#). In 1888 construction of a new Imperial Palace was completed. The palace was once destroyed during [World War Two](#), and rebuilt in the same style, afterwards.

From Kokyo Gaien, the large plaza in front of the Imperial Palace, visitors can view the Nijubashi, two bridges that form an entrance to the inner palace grounds. The stone bridge in front is called Meganebashi (Eyeglass Bridge) for its looks. The bridge in the back was formerly a wooden bridge with two levels, from which the name Nijubashi (Double Bridge) is derived.

<http://www.japan-guide.com/e/e3018.html>

The [Imperial Palace](#) East Gardens (Kokyo Higashi Gyoen) are a part of the inner palace area and are open to the public, except on Mondays, Fridays and some special occasions (see links below). Admissions is free of charge.

The East Gardens are the former site of [Edo](#) Castle's innermost circles of defense, the honmaru ("main circle") and ninomaru ("secondary circle"). None of the main buildings remain today, but the moats, walls, entrance gates and several guardhouses still exist.

Edo Castle was the residence of the [Tokugawa shogun](#) who ruled Japan [from 1603 to 1867](#). [Emperor Meiji](#) also resided there from 1868 to 1888 before moving to the newly constructed [Imperial Palace](#).





**Prayer Pole - Rinnoji Temple**

A wide lawn and the remaining foundation of the former [castle tower](#) can be found on top of the hill, where the castle's innermost buildings once stood. The castle tower was completed in [1638](#) as the tallest castle tower in Japan's history. But only a few years later in 1657, it was destroyed by citywide fires and has not been rebuilt ever since.

In place of the former buildings in the secondary circle of defense (ninomaru) at the foot of the hill, a nice Japanese style [garden](#) has been created.

The main Palace is not open to the public but the East Garden is and we walk there and wander in. It is a calm and relaxing place with many Japanese families (and photographers) strolling around or sitting on the not-yet-green grass. There are several buildings (guardhouses) from the old palace. The moats surrounding the palace and the bridges and gates are most impressive.

After about 3 hours we both start to feel the effects of the distance we have walked, and Lachlan is getting hungry, so we turn and make our way back to the Tokyo railway station to return to the hotel in readiness for the trip to Nikko.



**Sanbusudo - Nikko**

Every one returns on time to catch the 17:42 Shinkansen Train to Utsunomiya where we will change for the train to Nikko. Getting on and off the Bullet Train is a rush and we managed to lose one of the party. Kylie was sitting away from the rest of us and missed the call to get off. She went on to the next stop and caught the next train back. Fortunately we had her luggage.

We bought dinner at a convenience store, possibly the cheapest way feed Lachlan.

The Annex Turtle HOTORI-AN is very comfortable and tonight we will have our first night on futons on the tatami mat floor.



**Garden - Rinnoji Temple**

## Nikko

<http://www.japan-guide.com/e/e3800.html>

Nikko is a small city at the entrance to Nikko National Park. It is most famous for the [Toshogu](#), Japan's most lavishly decorated [shrine](#) complex and mausoleum of [Tokugawa Ieyasu](#), the founder of the Tokugawa shogunate.

Nikko has been a center of [Shinto](#) and [Buddhist](#) mountain worship for many centuries, and Nikko National Park continues to offer scenic, mountainous landscapes, lakes, waterfalls, [hot springs](#), wild monkeys and hiking trails.

Nikko and the area around [Lake Chuzenji](#), in particular, are well known for their beautiful [autumn foliage](#) (koyo). The best times to view the leaves depends on the elevation and year: For [Yumoto](#) and [Lake Chuzenji](#) it is

usually mid October and for central Nikko early to mid November.

Nikko is located along Japan's [Romantic Road](#)

<http://www.nikko-jp.org/english/index.html>

**Monday 06 March - Nikko**

**Day 03**

We have had a good sleep under warm doonas. There is a fundamental problem with heating in a traditional Japanese building. Room heaters heat the air and the warm air rises to the ceiling and bedding on the floor is freezing when the outside temperature is around 0C. It takes a little while to warm up the bedclothes.

Nikko is located in the mountains to the north of Tokyo and has been a religious centre since the monk Shōdō (735-817) established a hermitage. For many years it was training centre for Buddhist monks. After falling into decline for many centuries its fortunes were restored when it was chosen as the site for the mausoleum of the first Tokugawa shogun, Tokugawa Ieyasu; who founded the Tokugawa Shogunate that lasted 250 years until the Meiji Restoration ended the feudal system.

<http://www.sacred-destinations.com/japan/nikko.htm>

Between [Nikko](#) and its main shrines is the Shinkyo (sacred bridge), a red lacquered span that arches gracefully across the Daiya River.



**Shinkyo Sacred bridge**



**Torii - Approaches to Toshogu Shrine**

Legend has it that the hermit, Shōdō, who settled Nikko was carried across the river here by two serpents. In feudal times, the sacred bridge could be used only by the emperor.

The Shinkyo has long been considered one of the most beautiful structures in Japan, its simple elegance contrasting with the wildness of the river gorge, the green hills, and the tumbling waters.

From here, a road leads into the park, threading through 16,000 towering cedar trees.



**Hear no evil, speak no evil, see no evil - Sacred Stables**

Tokugawa Ieyasu was laid to rest amongst the tall cedars in 1617. His grandson Tokugawa Iemitsu completely rebuilt the Tōshō-gū shrine using 13000 workers for 2 years, commencing in 1634.



[http://en.wikipedia.org/wiki/Tokugawa\\_leyasu](http://en.wikipedia.org/wiki/Tokugawa_leyasu)



**Five-storey pagoda**

Sannai is a generic name of area of Toshogu Shrine, Rinnoji Temple, Futarasan Shrine and Taiyuin Mausoleum.

Toshogu Shrine, Futarasan Shrine and Rinnoji Temple are called Nishachiji, which literally means two shrines and a temple.

This is the magnificent site we see this morning.

Besides the famous Tōshō-gū shrine and mausoleum there are several other significant shrines and temples. A mixture of Buddhist and Shinto places of worship the site caters to the mixed religious beliefs of the Japanese.

We visited Rinnoji temple with its beautiful formal Japanese garden, Treasure House, the enormous Sanbutodo Temple with its three very large gold Buddhas, and Futarasan Shrine, founded by Shōdō Shōnin and dedicated to Mount Nantai; the Tōshō-gū Shrine, and Taiyuinbyo, the Shrine and Mausoleum of Tokugawa Iemitsu). This last shrine is less ostentatious than the Tōshō-gū, but it is set on a steep hillside and is perhaps a more beautiful setting.

[http://en.wikipedia.org/wiki/Tokugawa\\_Iemitsu](http://en.wikipedia.org/wiki/Tokugawa_Iemitsu)



**Storehouse - Toshogu**

## Toshogu Shrine

<http://www.sacred-destinations.com/japan/nikko-toshogu.htm>

The Toshogu Shrine is the main attraction of [Nikko](#). The [Shinto shrine](#) is dedicated to the kami (spirit) of Ieyasu (d. 1616), who founded the Tokugawa Shogunate, a military dynasty that ruled Japan from 1603 to 1867.



**Approaching the entrance to Toshogu Shrine**

To create a worthy shrine for the shogun, 15,000 craftsmen worked for two years, using 2.5 million sheets of gold leaf. The enshrinement of Ieyasu's spirit is reenacted twice each year in the Procession of the Thousand Warriors.

Unlike most Shinto shrines, characterized by minimalist architecture that blends into its surroundings, Toshogu is a riot of color, gold, and carvings, with birds and flowers, dancing maidens, and sages following one another around the buildings. Some visitors find the shrine awe-inspiring and beautiful; others are repelled by the gaudiness. In contrast to the exuberance of the shrine, Ieyasu's mausoleum itself is relatively simple and austere.

One of the most famous elements of Toshogu is the Sacred Stable, where a white imperial horse is kept (a gift of New Zealand). The stable's fame derives from the original carving depicting the **three wise monkeys**, "Hear no evil, Speak no evil, See no evil." Other famous

carvings at Toshogu include a sleeping cat and an odd rendering of an elephant by an artist who had apparently never seen one.

Although a Shinto shrine, Toshogo contains several Buddhist elements. Next to the entrance gate is a five-story pagoda in red and gold, and beyond it is the formal entryway flanked with the Two Deva Kings. A Buddhist library with over 7,000 scrolls of sacred texts is contained in a revolving case, which can be turned in order to effect the equivalent of praying all the texts.

<http://www.japan-guide.com/e/e3801.html>  
<http://www.nikko-jp.org/english/toshogu/index.html>

## Rinnoji Temple

<http://www.sacred-destinations.com/japan/nikko-rinnoji.htm>

Rinno-ji (or Rinnoji, 輪王寺) is a complex of 15 [Buddhist temple](#) buildings nestled on a hillside in scenic [Nikko](#), Japan.

Rinnoji Temple was founded in 766 AD by the Buddhist hermit Shoto, who first settled the Nikko area. A statue in his honor graces the temple park. Rinnoji quickly became a popular retreat for ascetic monks to meditate in the mountains, and it increased in

importance until at one time it had 500 subtemples under its rule.

Rinnoji is best known for its Three-Buddha Hall (Sanbutsudoh Hall) featuring three large gold-leafed Buddha statues, and the extensive and beautiful Japanese meditation garden (Shōyō-en Garden) that covers the property.

The three golden Buddha statues in Sanbutsudoh Hall are of Amida Buddha, Senju-Kannon ("Kannon with a thousand arms") and Bato-Kannon ("Kannon with a horse head"). The three deities are regarded as Buddhist manifestations of Nikko's three mountain *kami* (Shinto gods), who are honored at Futarasan Shrine in Nikko.

<http://www.japan-guide.com/e/e3803.html>  
<http://www.nikko-jp.org/english/rinnoji/index.html>



Ornate entrance to Toshogu Shrine

## Futarasan Shrine

<http://www.japan-guide.com/e/e3804.html>

Futarasan Shrine was founded in 782 by Shodo Shonin, the Buddhist monk who introduced [Buddhism](#) to [Nikko](#) and who also founded nearby [Rinnoji Temple](#).

Futarasan Shrine is dedicated to the [kami](#) ("Shinto gods") of Nikko's three most sacred mountains Mt. Nantai, Mt. Nyoho and Mt. Taro. Two more Futarasan Shrines stand at the shore of [Lake Chuzenji](#) and on the summit of Mount Nantai.

<http://www.nikko-jp.org/english/futarasan/index.html>

Ancestor of Japanese respected high mountains because they believed that the mountains handle various phenomena such as clouds, rain, snow and thunder. These phenomena give water for people's lives. They believed that God was there. This is the beginning of mountainous worship.

Futara of spiritual mountain (today's Mt. Nantai) has been respected since early times.

Priest Shoto established Shihonryuji Temple on the north side of river of Daiya more than 1200 years ago. Also, he built Hongu Shrine in 790. This area is the birthplace of Futarasan Shrine. Shoto trained himself strictly and succeeded to climb up to Mt. Nantai. He made a small shrine on the top of Mt. Nantai in 782. This is Oku-miya Shrine.

Two years later, Priest Shoto built Chugushi Shrine on the north side of Lake Chuzenji. Basic figure of Nikko was made and it remains until today.

Futarasan Shrine has been respected as the best shrine of Shimotsuke (former Tochigi prefecture) for a long time. In addition, Shogunate and powerful clan worshipped as a guardian of Kanto region since Kamakura period.

Tokugawa shogunate contributed its shrines and territory to Futarasan Shrine in 1617 when Toshgu Shrine was established.



Although, Buddhist temples and Shinto shrines were separated by the law in 1872, Futarasan Shrine was recognized as a national official shrine later. General publics keep visiting Futarasan Shrine until today.



**Deva King at the entrance to Toshogu Shrine**

Taiyuin is a given title for the third successive Shogun Iemitsu Tokugawa. Emperor Gokoumyou gave that designation to the mausoleum after the Iemitsu's death. Iemitsu left the last message when he died on April 20th 1651.

"I will serve for Ieyasu even after I die."

Iemitsu respected Ieyasu deeply.



**Donated Sake**



**Toshogu Shrine**

## Taiyuin Mausoleum

<http://www.nikko-jp.org/english/taiyuin/index.html>

The 4th successive Shogun Ietsuna understood Iemitsu's will, and started construction on February 16th, 1652. The construction of Taiyuin was completed on April 4th, 1653.

Chief carpenter, Masakatsu Heiuchi put a lot of effort on the construction. It became the representative architecture of early Edo period. Honden main hall, Haiden oratory, Ainoma middle room are designated as national treasure. In addition to that, there are many cultural properties such as Karamon gate and Yashamon gate.

The concept of Taiyuin is different from Toshogu because Iemitsu hesitated to imitate the Toshogu Shrine. However, a lot of technique is put on the part, which does not stand out. Also, arrangement of each building is matched to landscape.

Color of Toshogu Shrine is based on white and gold, and black framing, while Taiyuin is based on gold and black, and red framing. Gold foil is more reddish compare to Toshogu Shrine.

Buildings of Taiyuin face Toshogu Shrine. It indicates Iemitsu's deep respect for Ieyasu.

<http://www.japan-guide.com/e/e3802.html>

## Buddhism

<http://www.japan-guide.com/e/e2055.html>

Buddhism originated in India in the 6th century BC. It consists of the teachings of the Buddha, Gautama Siddhartha. Of the main branches of Buddhism, it is the Mahayana or "Greater Vehicle" Buddhism which found its way to Japan.

Buddhism was imported to Japan via China and Korea in form of a present from the friendly Korean kingdom of



Kudara (Paikche) in the [6th century](#). While Buddhism was welcomed by the ruling nobles as Japan's new state religion, it did not initially spread among the common people due to its complex theories.



**Kegon waterfall**

There were also a few initial conflicts with [Shinto](#), Japan's native religion, but the two religions were soon able to co-exist harmonically and even complemented each other.

<http://www.onmarkproductions.com/html/buddhism.shtml>



**Iemitsu Taiyuin Shrine**

## Shintoism

<http://www.japan-guide.com/e/e2056.html>

Shinto ("the way of the gods") is the indigenous faith of the Japanese people and as old as Japan herself. It remains Japan's major [religion](#) besides [Buddhism](#).

Shinto does not have a founder nor does it have sacred scriptures like the sutras or the bible. Propaganda and preaching are not common either, because Shinto is deeply rooted in the Japanese people and traditions.

"Shinto gods" are called **kami**. They are sacred spirits which take the form of things and concepts important to life, such as wind, rain, mountains, trees, rivers and fertility. Humans become kami after they die and are revered by their families as ancestral kami. The kami of extraordinary people are even enshrined at some shrines. The Sun Goddess Amaterasu is considered Shinto's most important kami.

<http://www.onmarkproductions.com/html/shinto.shtml>



**Mitake mushrooms**

This visit took all morning and in the afternoon some of us took the local bus to Chuzenji. High in the mountains, there is still a lot of snow around and it is cold. The one-way road winds up and around 20 hairpin bends.

We warm ourselves in a Soba restaurant with huge bowls of noodle soup with tempura Mitake mushrooms. These local mushrooms look like coral flowers and are delicious.

Mitake mushrooms have been prized in traditional Japanese herbology for hundreds of years.

<http://www.theforagerpress.com/fieldguide/octfd.htm>  
[http://destinationrx.com/learningcenter/healthy/info.asp?Healthy\\_Info\\_id=132](http://destinationrx.com/learningcenter/healthy/info.asp?Healthy_Info_id=132)

<http://www.japan-guide.com/e/e2341.html>

Soba noodles are native Japanese noodles made of buckwheat flour (soba-ko) and wheat flour (komugi-ko). They are roughly as thick as spaghetti, and prepared in various hot and cold [dishes](#). The most basic soba dish is zaru soba in which boiled, cold soba noodles are eaten with a [soya](#) based dipping sauce (tsuyu).

Like pasta, soba noodles are available in dried form in [supermarkets](#), but they taste best if freshly made by hand from flour and water.

A trip down the elevator (100m) to view the spectacular Kegon Waterfall and then a short walk to view the lake.

<http://www.nikko-jp.org/english/chuzenji/index.html>  
<http://www.nikko-jp.org/english/chuzenji/kegonnotaki.html>

We descend by the local bus around a further 28 hairpin bends.

On our way back to the guesthouse we visit a large Buddhist cemetery.

Besides many of the gravestones are little figures, Jizou, protectors of lost children, firemen and travellers, wearing little knitted caps and bibs.



**JIZO (Jizou, Jizoo)**

<http://www.onmarkproductions.com/html/jizo1.shtml>

Sanskrit: Ksitigarbha or Ksitigarbha

Guardian of Souls in Hell  
*Savior from the Torments of Hell*

Master of **Six States** of Reincarnation  
Protector of Children, Expectant Mothers, Firemen,  
Travelers, and Pilgrims

Protector of Aborted or Miscarried Babies  
Guardian of Children Who Die Prematurely

Origin = India  
Chinese = Dizang; Tibetan = Sai-snying-po  
Earth Womb Sutra, Garland Sutra  
Sutra of the Ten Cakras

Last Update: Feb. 22, 2006

[Omokaru Jizo \(Heavy/Light Jizo\)](#)  
[Miso Jizo \(Bean Paste Jizo\)](#)  
[Onegai Jizo \(Wish-Giving Jizo\)](#)  
[Jizo Wheel -- Afterlife & Present Life](#)

One of the most beloved of all Japanese divinities, Jizo works to ease the suffering and shorten the sentence of those serving time in hell. Jizo can appear in many different forms to alleviate suffering. In modern Japan, Jizo is popularly known as the guardian of unborn, aborted, miscarried, and stillborn babies ([Mizuko Jizo](#)). These roles were not assigned to Jizo in earlier Buddhist traditions from mainland Asia; they are instead modern adaptations unique to Japan. At the same time, Jizo serves his customary and traditional roles as patron saint of expectant mothers, children, firemen, travelers, pilgrims, and the protector of all beings caught in the [six realms](#) of reincarnation. Other modern manifestations of Jizo in Japan, such as the [Asekaki Jizo \(Sweating Jizo\)](#), are unique to Japan and not found elsewhere in mainland Asia.



**Jizou - Graveyard - Nikko**



**Lake Chuzenji**

We dine at Mikki's Restaurant in Nikko. An excellent meal of Japanese curry and salad.



As we are not scheduled to leave Nikko until the 10:50 train there is time to explore more of the area.



**Lachlan on a tiny bridge – Takinoo Shrine**

Some of us choose take a walk through the temple area and into the forest. We head off at about 08:00 for what turns out to be a very pleasant walk up the stream valley from the temple to the Shiraito Waterfall and a small Shinto shrine, Takinoo Shrine, where young women come to pray for a partner. It is a secluded place.



**Jizou**



**Measuring and weighing a boulder.**

Near the waterfall a team is working on strengthening the river banks with large boulders which are weighed and measured before they are placed.

Our return route is over the ridge and down a long steep path. The way up was a steady up hill walk and by far the easier route

### **Takinoo Shrine**

<http://www.nikko-jp.org/english/futarasan/takinoo.html>

The Takinoo Shrine is located in the mountain 1km west from Futrasan Shrine. Tagorihimeno-mikoto is enshrined there. Tagorihimeno-mikoto is a daughter of God. Priest Kukai opened spiritual precinct in Takinoo, and built a shrine for Tagorihimeno-mikoto. The Tagorihimeno-mikoto is a symbol of Mt. Nyohou.

You will go up the slope in the forest near Shiraito waterfall. Then you will pass the Lucky Torii Gate and arrive at Roumon gate of Takinoo Shrine.

There will be Haiden oratory, Karamon gate and Honden main hall after you passed the Roumon gate. These are designated as important cultural property.

Present shrine was originally located on upper right of Shiraito waterfall, but moved to present place in 1645. Three giant cedars stand on the back of Honden main hall, and stone Torii gate and lanterns are put around. According to a legend, this spot was where Tagorihimeno-mikoto appeared. In this precinct, there are matchmaking bamboo grass and offspring stone.

Nikko's train station, designed by Frank Lloyd Wright in 1915

We will make our way to Hakone using trains, buses and a ferry. The first leg is to return to Utsunomiya and catch the Yamabiko Shinkansen train to Tokyo where we

change to the Kodama Shinkansen train for Odawara, which we reach soon after 14:00.



**Pirate Ship - Lake Ashi**

There we are all issued with 3-day Hakone pass for trains, buses and ferries. Discounts are also available for museums, etc. We travel by bus up the winding road to HakoneMachi to catch a ferry to the northern end of Lake Ashi at Togendai.

[http://en.wikipedia.org/wiki/Hakone, Kanagawa](http://en.wikipedia.org/wiki/Hakone,_Kanagawa)  
<http://www.japan-guide.com/e/e5200.html>



**Takinoo Shrine**

Lake Ashi is the crater of the surrounding Hakone Mountains that forms the caldera of an extinct volcano. 730m deep it does not freeze over in winter when the surrounding countryside is covered in snow.

On a fine day the reflection of Mt Fuji can be seen in the surface of the lake. It is a dull and overcast day, so no reflection.

The ferry is an imitation sailing ship; like something out of 'Pirates of the Caribbean' at Disneyland. However the decoration is typical Japanese.

From Togendai Station we catch another bus to Sengokuhara and the Fuji Hakone Guest House.

Along the way we pass through an area of pampas grass, something unusual in Japan.

[http://en.wikipedia.org/wiki/Pampas\\_grass](http://en.wikipedia.org/wiki/Pampas_grass)



**Nikko Railway Station - Designed by Frank Lloyd Wright**



**Tori - Hakone Jinja**



We wake to a bright crisp morning. At 08:00 we head off to catch the bus back to Togaino to the ropeway to Owakudani Station on the slopes of Mt. Soun.

We catch our first view of the snow capped Mt Fuji from the bus.



**Grove of Cedars – Old Tokaido Highway MotoHakone A**

As the gondola climbs the mountain the view of Mt Fuji grows as we rise above the mountains surrounding it. The view of the top is very clear, but

below is a layer of smog that thickens and rises as the morning progresses.



**Sulphurous stem belches from the mountainside - Owakudani**

The view is still good when we reach Owakudani station.

<http://www.japan-guide.com/e/e5203.html>

Owakudani station is the access point for the sulphurous vapour erupting area. Here SO<sub>2</sub> and H<sub>2</sub>S laden steam belches from the ground. Higher on the mountain, amongst the vapour, is an Onsen (bath house); I choose not to go. The others return with reports of black eggs; blackened by cooking in the sulphur-laden water.

The water from these springs is piped to the many Onsens in the Hakone area. Some geothermal energy is used for electricity production.



**Mt Fuji from Owakudani**



**Onsen in the steam - Owakudani**

<http://www.outdoorjapan.com/onsen/onsen-introduction.html>

<http://www.east.co.jp/oyu/english/>

<http://japaneseguesthouses.com/hotsprings/intro.htm>

We continue our journey down the other side of the mountain by cable ropeway to Sounzon Station where we were to catch the Sounzon Cable Car further down the mountain to Gora Station. The Cable Car is closed for repairs and so we catch the bus down the winding mountain road.

<http://www.hakone-oam.or.jp/eng/>



**Man & Pegasus - Carl Miles - Hida Outdoor Museum**

At Gora we catch the switchback train one stop to the Hakone Open Air Museum. This Museum set in an extensive garden features many sculptures by Japanese and European artists.



**Black Eggs - Owakudani**



**Cosmic Colour Space - Shigeo Matsubara - Hida Outdoor Museum**



**Hakone Checkpoint**



**Bows & arrows - Hakone Checkpoint Museum**

The Museum has a collection of 26 works by the English sculptor Henry Moore. The pieces are displayed in rotation.

A feature of the Museum is the Picasso Pavillion where some of his paintings are displayed together with a large collection of his ceramic work. This collection of over 300 works was purchased from Picasso's daughter, Maya.





**Hida Outdoor Museum**

We lunch a Sushi Restaurant near the Museum.

After lunch we went our separate ways. Several of us caught the switchback railway to the terminus at Hakone Yumoto.

<http://www.japan-guide.com/e/e5202.html>

Lachlan and I caught the bus back to HakoneMachi to visit the Hakone Checkpoint Exhibition.

The checkpoint was established in 1619 to regulate the flow of guns and female members of the Daimyo's families. A penalty for offenders was usually death by crucifixion. Women caught at the checkpoint were given away as slaves.

The reconstruction of the checkpoint and the museum is very interesting.

[http://www.news.navy.mil/search/displaybbs.asp?bbs\\_id=989&cat=5](http://www.news.navy.mil/search/displaybbs.asp?bbs_id=989&cat=5)  
[http://global.mitsubishielectric.com/tasteofjapan/travel/travel\\_a.html](http://global.mitsubishielectric.com/tasteofjapan/travel/travel_a.html)

As we have walked part of the way to MotoHakone, we continue on to catch the ferry back to Togaino and Sengokuhara.

The walking path follows the route of the Tokaido Highway through a grove of enormous cedar trees. These trees are designated as National Treasures.

We are too late to visit the Hakone Jinja Shrine as the last ferry to Togaino is about to depart.

<http://www.asahi-net.or.jp/~qm9t-kndu/hakone.htm>

We are too late for the Samurai Museum in Sengokuhara so we return to the Guest House after buying some food at the nearby convenience store.

We are both pretty well exhausted and looking forward to a good nights sleep.

In the evening Mariko, one of the daughters of the household, showed us all how to make Origami cranes for the Hiroshima memorial.

## **Thursday 09 March – Hakone to Takayama**

**Day 06**

This morning we made a leisurely departure at 09:00 for the bus and train trip back to Odiwara to catch the Hikari Shinkansen to Nagoya where we transferred to the Hida Limited Express to Takayama.

It seems that, where there had been a lot of farmland between Tokyo and Nagoya when Sue and I were here in 1974, there were now endless houses and factories.

We arrive at the Ryokan Asunaro at about 15:30.

After we are settled into our rooms we head out for a short orientation walk through the centre of town to three streets, One, Two and Three Streets, on the east side of the Miyagawa River. These streets are lined with traditional Japanese houses and shops. Two Street is the best preserved.

Some of the shops are sake breweries and we stop to sample sake at one of them.

<http://en.wikipedia.org/wiki/Sake>

<http://www.sake-world.com/html/how-sake-is-made.html>

One shop produces miso paste from soybeans that is used for the popular miso soup.

[http://en.wikipedia.org/wiki/Miso\\_soup](http://en.wikipedia.org/wiki/Miso_soup)

Tonight we will dine in the ryokan in traditional Japanese style. We are to wear yukatas, traditional dress, and eat at low tables sitting on the floor. The Japanese wear the yukata like a dressing gown, tied with a belt, often with little on underneath, to go to meals or the onsen.



**Miyagama River - Takayama**

Most of us are too awkward or large to wear a yukata with dignity so we wear it over our regular clothes whenever it is etiquette to do so.

At 19:00 we all assemble in the dining room where a small table is set up for each of us with beautifully prepared and arranged small portions of food. A small hibachi stove in one corner is to cook small portions of local Hida beef. Hida beef is second only to Kobe beef in Japan.

We are seated on the floor for an hour and a quarter eating delicate portions of vegetables, mushrooms, fish, scallops, and rice.



**Sake on display in brewery**



**Second Street - Takayama**

## Takayama History

<http://www.htia.org/e/info/history.html>

The history of Takayama dates back to prehistoric ages. In and around Takayama, a great numbers of relics and remains have been found that indicate that this area has been inhabited since the Stone Age. These informative

remains include various stone tools, pieces of earthenware, ancient tombs, and even the traces of a prehistoric dugout structure. And right in the middle of Takayama stands, the Kokubunji Temple, which was first constructed in the 8th century.



**Miso paste factory**



**In Second Street**





**Lachlan - dressed for dinner**

After the Reformation of Taika (645 AD), an imperial governor was sent to this part of the country. The people of the Hida region were found to be too poor to pay the governmental taxes, so they received a special taxation classification; the inhabitants were ordered to go to Nara (the capital of Japan at that time) to provide compulsory labor in lieu of their taxes. There, the people of Hida demonstrated their skill in working with wood, so they were engaged in the building of the grand imperial palaces, temples, and shrines of the Nara and Kyoto area. Thus, as time went on, these people came to be known as "Artisans of Hida" for their

great skill in construction and sculpture.



**Sake Brewery**



**Dinner**

The birth of modern Takayama is said to have occurred during the Muromachi period (1504-1520 AD), when a member of one of the region's families, Geki Takayama, built a castle on top of Shiroyama Hill and ruled the area around Takayama.

About 70 years later, a general of Japan's ruler Toyotomi, Nagachika Kanamori, defeated the powerful Mitsuki family and built a new castle atop Shiroyama Hill, from where he governed the entire Hida region. Under the rule of the Kanamori family, whose government lasted for six generations over 107 years, the foundation of Takayama was formed by placing the political, economical, and cultural systems in order, and the city was developed as the administrative center for the large Hida area.



**Emma, Jim, Livia, Kylie, Carrie, Toni, Bob and Lachlan**

The Kanamori were a culturally-minded family who encouraged the local artisans and craftsmen to develop their skills to their fullest potential. The effects of Kanamori patronage can still be seen today, as Hida arts and crafts, both the old and the new, receive acclaim here in Japan and from abroad.

Starting from the 5th year of the Genroku era (1692), the Tokugawa government ruled Takayama directly, as Tenryo, in which a representative of the Edo (Tokyo) government was appointed to oversee the Hida area. The Edo government realized the importance of Takayama, due to its abundant forests, underground resources, and

strategic military importance, and therefore chose to have more control over this district.

With the coming of the Meiji Restoration (1867), Takayama became a part of Hida Prefecture and then Takayama Prefecture. In 1871, Takayama was transferred to Chikuma Prefecture; shortly

thereafter, in 1875, the town annexed 1st, 2nd, and 3rd Street Villages and was reorganized into a new town. In 1876, Takayama's administration was once again transferred between prefectures, this time to Gifu Prefecture, in which it remains today. In 1989, the town was again reorganized.

In 1934, the Takayama National railway line was completed linking Gifu City in the south, to Toyama in the north, via the town of Takayama; this greatly opened the

previously isolated mountain region of Takayama, and made access to and travel from the area much easier. The town of Takayama was reorganized into a municipality in 1936, and with the annexation of Daihachiga Village in 1955, Takayama grew to become the prominent, progressive city that it is today.

<http://www.hida.jp/english/index.htm>

<http://www.japan-guide.com/e/e5900.html>

## Friday 10 March – Takayama

Day 07

Breakfast is a traditional Japanese meal, sitting on the floor; this time we do not have to dress up.

Our first activity is a visit to the Miyagawa Morning Market. Unfortunately it is raining and there is not a lot of activity. There are, however, stalls with interesting food and vegetable and handicrafts. This is one of two daily morning markets.

After the market we walk back to the railway station to catch a bus to the Hida Folk Village. Examples of buildings and houses from the Hida region have been brought together in the Village to provide a record of the traditional buildings of the regions. There is still a lot of the winter snow lying on the ground and on the roofs of many of the buildings, providing a picturesque setting. The level of snow is some indication of how much snow there was here during the winter. In some places it is still a metre deep.



**Breakfast is less formal.**

A fire burns all the time in the wooden buildings, for warmth in winter, and to smoke out bugs and vermin from the timber and thatch. Inside the building may be very smoky as a result.

Artisans continue to work in many buildings. The architectural highlights are the traditional thatched-roof *gasshō-zukuri* houses, built with roofs like hands in prayer to withstand the heavy snowfalls in this region.

[http://www.marimari.com/cONteNt/japan/popular\\_places/central/gifu1.html](http://www.marimari.com/cONteNt/japan/popular_places/central/gifu1.html)



**At the morning market**

We returned to the centre of town for a light lunch before heading off to the Takayama Yatai Kaikan (Takayama Festival Float Museum) and the Hida Takayama Sakurayama Hachiman Shrine.





**Traditional fireplace - Hida Folk Village**

Each year there is a spring and autumn festival and a parade of floats through the streets. There are 23 floats, 12 are used in the spring festival and the rest are used for the autumn festival. The floats are normally stored in special buildings, Yatai-Gura; however the Sakurayama Hachiman Shrine has received permission to store some of the autumn floats in the Museum.

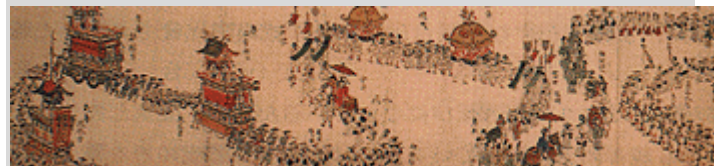
Some of these floats are 300 years old.



**gasshō-zukuri house - Hida Folk Village**

## Takayama Matsuri (Festival)

<http://www.hidanet.ne.jp/e02/ematsuri/ekigen.htm>



In April when the snow on the mountains which surround the basin of Takayama melts away and solid ground reappears, Spring finally comes to Hida Takayama. As people joyously celebrate the new season, the sound of drums from festivals in nearby village shrines echoes in the clear Spring air. The largest festival, the [Sanno Matsuri](#), which is held April 14th and 15th is hosted by the [Hie Jinja Shrine](#). It is popularly known as the [Takayama Spring Festival](#). Every Spring, people from all over Japan come to Takayama to celebrate this special festival.



**Inside a house - Hida Folk Village**

After a hot summer when a cool Autumn wind begins to blow, the Hachiman Matsuri, held October 9th and 10th, signifies the coming of Autumn. Thus, this festival is called the [Takayama Autumn Festival](#). The Takayama Festival popularly refers to these two festivals in Takayama.

Even though the origin of the festival is unknown, it is believed that the festival started between 1586 and 1692 when the Kanamori family governed the Hida Takayama area. In a letter dated August 29, 1692, to Kagahan, presently Ishikawa Prefecture, it was stated that the Takayama Festival had been held for the last 40 years.

This festival is regarded as one of the three most beautiful festivals in Japan. The predominant reason for this is that the main attractions of the Takayama Festival are the magnificent floats, which are equal in splendour to the Yomeimon Gate of Nikko Toshogu Shrine.

All floats are beautifully decorated with carvings, dolls, elaborately woven thick curtains, lacquer ware, and bamboo blinds. These exquisite decorations are found not only on the outside where they are seen by the



crowds, but also on the inside, such as under the roof and behind the doors, where elaborate carvings can be found.



**Pagoda - Hida-Kokubunji Temple**

There are many small rivers flowing through the town of Takayama. Traversing these rivers are numerous small vermillion-coloured bridges, and along the riversides are planted pine leaves and cherry trees. The light-green pine leaves and pink cherry blossoms swaying in the spring breeze are reflected on the surface of the rivers. The floats' intertwining colours of green, vermillion, pink, and gold are a sight to behold: like seeing an enlarged picture scroll of the Dynastic

Era. The sight is magnificent and fascinating.



**Bell tower - Hida-Kokubunji Temple**

In olden days, the artisans and tradesmen of Takayama, who had accumulated great wealth, were prohibited from using their wealth for the purpose of upgrading their social standings. Therefore, they used their wealth in beautifying their daily lives. The festival was one outlet for their wealth. Year by year, the festivals became more and more extravagant.

In the construction of a float, several households came together to form a community. Each member donated his share toward the construction of the float, according to his means. Thus, the float was jointly owned by all the members of the community. Then, each community started to compete with each other to have the most beautiful float, which helped make the floats so special.



**Sakurayama Hachiman Shrine**

It is tradition in the Hida area that the quality and quantity of craftsmanship are so high that craftsmen, such as carpenters, in this area are well known as "the artisans of Hida." Their ancestors greatly contributed to the building of the floats, demonstrating their skills by beautifying them.

There are 25 festival floats in Takayama, 12 for Spring, 11 for Autumn, and 2 for others. In June, 1969, Spring and Autumn festival floats were designated as important cultural assets by the national government.

Festivals are a mixture of the cultures of various periods. Some events originated in ancient times. Others started from the Middle Ages, and still others found their beginnings in modern times. The assimilation of these festivals, spanning many centuries, is the foundation of today's festivals.

Therefore, festival links the past to the present and the present to the future. They will no doubt continue to help maintain the people's peace of mind.



**Float - Takayama Festival Float Museum**

Nearby is a building housing a 1/10 scale model of the Tōshō-gū shrine at Nikko. It is a very detailed model.

We were unable to visit the Inro Museum as it was closed. This museum houses a collection of small boxes which women attached to their kimonos to carry things. They are intricately decorated.

Instead we walked through town to the Takayama Jinya, the local government building during the Tokugawa Shogunate. This is the only one of some 60 such offices that

remains. It was in use for 176 years. The house, offices and warehouse continued to be used as government buildings after the Meiji Restoration until 1969 when it became a National Historic Site.



**Inside Takayama Jinya**



**Garden - Takayama Jinya**



**Audience Hall - Takayama Jinya**



**Ladies dressed for dinner**

## **Takayama Jinya (Old Government House)**

National Important Cultural Assets

<http://www.hida.jp/e-kankou/e-point/e-point.htm#yatai>



Once the seat of local government when Takayama was under the administration of the Kanamori clan, this is the only building of its kind in Japan. It was originally built in 1615 as the second house of Nagachika Kanamori, and was managed by the feudal authorities. In 1692 the Hida District came under the direct control

of the Tokugawa government. From this time to the Meiji Restoration in 1868, a total of 25 head official were dispatched here from Edo (present day Tokyo) to administrate the affairs of state in this office.

The front wall of the main entrance hall is accompanied with decorated paper of a blue sea-wave pattern, which was designed by the Tokugawa shogunate as a symbol of its direct control.

Inside the Jinya, you can see the head official's residence, kitchen, banquet hall, civic and criminal courts, and rice storehouse. In the rice storehouse, many historical items, which indicate the history of the Tenryo and farmers' riot, are displayed.

By this time we had had enough, it was getting cold and the rain had started again so we headed for the hotel.

## Saturday 11 March – Takayama to Hiroshima

Day 08

This morning Lachlan went for a walk with some of the girls to see more of the shrines and temples before our departure at 11.40 for Hiroshima.

Three trains and a tram finally see us in our Ryokan, the Ikawa Hotel, in Hiroshima.

<http://www.japan-guide.com/e/e2029.html>  
[http://en.wikipedia.org/wiki/Ryokan\\_in\\_n](http://en.wikipedia.org/wiki/Ryokan_in_n)

We eat dinner at a little booth where, Okonomiyaki, a dish of cabbage, bean shoots, fish powder, fried noodles, egg, bacon topped with barbeque sauce on a thin pancake was cooked on a large stainless steel hot plate. Interesting!

<http://en.wikipedia.org/wiki/Okonomiyaki>

**Okonomiyaki** ([Japanese](#): お好み焼き) is a type of [Japanese](#) pan-fried batter cake with various ingredients.

*Okonomi* means "what you like", or "what you want" and *yaki* means "grilled" or "cook" (cf. *yakitori* and *yakisoba*) in Japanese, so this dish's name means "cook what you like, the way you like". The batter is based on flour,

grated [yam](#), water or [dashi](#), egg, and shredded cabbage, and usually contains other ingredients such as [Welsh onion](#), [meat](#) (such as bacon), [octopus](#), [squid](#), [shrimp](#), [vegetables](#), [kimchi](#), [mochi](#), and [cheese](#). Okonomiyaki is often compared to an [omelette](#), [pizza](#), or [pancake](#) because of the variety of ingredients it can contain, as well as the way it is prepared. Hence it is sometimes referred to as "Japanese pizza" or as "Japanese pancake".

The booth is in a building in the centre of town where several floors are set up with many of these booths, all serving similar food. It seems to be very popular with the locals.

## Sunday 12 March – Hiroshima

Day 09

Our hotel is located close to the Peace Park and the Peace Museum. The Peace Park commemorates the people killed when the A-bomb was detonated 600m above the area where the park is located on August 6<sup>th</sup> 1945.

[http://www.pcf.city.hiroshima.jp/frame/Virtual\\_e/tour\\_e/gui\\_de1.html](http://www.pcf.city.hiroshima.jp/frame/Virtual_e/tour_e/gui_de1.html)  
<http://www.hiroshima-spirit.jp/en/museum/index.html>  
<http://history.sandiego.edu/gen/st/~lovenson/Hiroshima.html>

A particular poignant memorial is that erected to the memory of Sadako Sasaki who was two years old at the

time of the blast and contracted leukaemia 10 years later and died.

<http://www.sadako.org/sadakostory.htm>  
[http://en.wikipedia.org/wiki/Sadako\\_Sasaki](http://en.wikipedia.org/wiki/Sadako_Sasaki)

During her illness her best friend, Chizuko Hamamoto, told Sasaki, "Don't you remember the story that if you fold



1000 paper cranes the gods will grant a wish and make it come true?" Hamamoto then folded a gold-colored piece of paper over and over into a beautiful golden crane. She handed the crane to Sadako and said, "Here's your first one."

Sadako Sasaki only managed to fold 644 cranes before she died on October 25, 1955. Her classmates thought of building a monument of Sadako holding a golden crane in her hand. In 1958 the statue was built in the Hiroshima Peace Park. The writing on the base of the statue says, "This is our cry, this is our prayer; peace in the world."

[http://myhero.com/myhero/hero.asp?hero=s\\_sasaki](http://myhero.com/myhero/hero.asp?hero=s_sasaki)

People from all over the world bring paper cranes to the memorial as a message of peace.

The Peace Memorial Museum traces the history of Hiroshima, particularly its military history and the role of the city as the military headquarters for many of the wars that Japan was engaged in from the Boxer Rebellion in China to WWII.

Illustrations and models show the extent of the destruction on Aug 6<sup>th</sup> 1945 at 08:15.

While some of the displays show the extent and nature of the injuries to the people, the emphasis seems to be more on the hardships that resulted

and the enormous effort of relief and reconstruction that took place.



**Hiroshima - Honkawa River**



**Children's Peace Monument**



**Memorial Monument for Hiroshima, City of Peace**



**Museum of Contemporary Art**

The presentation is balanced and seems not to lay blame, but to emphasise the terrible destruction that occurred and would occur if nuclear weapons were used again.

By the time we had finished at the Museum it was time for some lunch on our way to the Contemporary Art Museum. The museum has the works of many Japanese and European artists. On display were works related to the

destruction of Hiroshima. There were perhaps less than 20 works on display, but all were very powerful depictions of the city's trauma.

<http://www.hcmca.cf.city.hiroshima.jp/english/menu/menu.htm>

Nearby was the Manga Library housing a large collection of Manga (comic) books. This is a very popular form of

literature in Japan and the library was packed with people reading them.



**Atomic Dome behind Memorial Monument for Hiroshima**



**In front of Nobori-cho Elementary School**



**Museum of Contemporary Art**



**Shukkeien Garden**

## Manga

From Wikipedia, the free encyclopedia  
<http://en.wikipedia.org/wiki/Manga>

Jump to: [navigation](#), [search](#)

For other uses, see [Manga \(disambiguation\)](#).

**Manga** (漫画 or マンガ or まんが?) is the [Japanese](#) word for [comics](#) and print [cartoons](#). Outside of [Japan](#), it usually refers specifically to Japanese [comics](#). Manga developed from a mixture of [ukiyo-e](#) and Western styles of drawing, and took its current form shortly after [World War II](#). It comes mainly in black and white, except for the covers and sometimes the first few pages.

Popular manga is often adapted into [anime](#) (cartoon animation), once a market interest has been established. Adapted stories are often modified to appeal to a more mainstream market. Although not as common, original anime is sometimes adapted into manga (such as [Neon Genesis Evangelion](#) and [Cowboy Bebop](#)).

From the library we walked across town to the Shukkeien Garden, modelled on the West Lake area of Hangzhou,



China. The garden dates from 1620. Destroyed in 1945 it has been rebuilt and is a very attractive peaceful garden.

[http://www.hcvb.city.hiroshima.jp/e\\_navigator/main/1\\_17.html](http://www.hcvb.city.hiroshima.jp/e_navigator/main/1_17.html)

Shukkeien Garden was constructed in 1620 by Soko Ueda (who is known as a famous master of the tea ceremony) as the garden of the villa for the Asano clan. Its name (literally "shrunk-scenery garden") expresses the idea of collecting and miniaturizing many scenic views (mountains, rivers, thoroughfare in Kyoto, etc.), and according to tradition, the miniature landscape is modeled on Xihu (West Lake), a world-famous scenic spot in China.

[www.japan-guide.com/e/e3403.html](http://www.japan-guide.com/e/e3403.html)

Our route takes us past the Nobori-cho Elementary School where Sadako had been a student. There is a small memorial in front of the school.

It is getting late in the afternoon so we return to the main shopping area where we ate to a hamburger restaurant serving Australian beef hamburgers. It was good to have a decent serving of meat.



**Shukkeien Garden**



**Shukkeien Garden**



**Plum Blossoms - Shukkeien Garden**

In the square nearby was a group of Elvis look-a-likes dancing to Elvis records.



**Elvis impersonators**



Today started cold, 0C, and remained so all day. During the morning there were light flurries of snow and Lachlan and I decided to stay in and catch up with diaries etc. as we had covered a lot of ground yesterday.



**Snowflakes in Horishima**

Around 11:30 we decided to brave the weather and head towards our meeting point, the Atomic Dome, for our trip to Miyajima Island.



**Atomic bomb Memorial Mound – Peace Park**



**Aio-bashi Bridge – A-Bomb Target**

This involved a 50-minute tram ride through the suburbs of Hiroshima and a 15-minute ferry ride.

Suburban houses in Hiroshima are quite large on small blocks of land.



**Atomic Dome – Horishima**



**O-Torii – Miyajima Island**





**Owl?**

Miyajima is considered one of the three most beautiful spots in Japan.

<http://www.hiroshima-cdas.or.jp/miyajima/english/top2.htm>  
<http://en.wikipedia.org/wiki/Miyajima>  
<http://www.hiroshima-cdas.or.jp/miyajima/english/isan/isantop.htm>

As we cross the bay we pass many oyster farms. Hiroshima is famous for its oysters, said to have aphrodisiac properties. It doesn't seem to be working as the population of Japan is falling.

As the ferry approaches the O-Torii, Great Gate, comes into view. At high tide it stands with water all round it and appears to float in the sea. Today the tide is out and it is possible to walk to the base of the Torii. Many Japanese tourists do so and there are also many Japanese gathering shellfish from the sand flats.



**Shop - Miyajima Island**



**Demanding Deer - Miyajima Island**

The O-Torii (Great Torii) is the gate to the Itsukushima Shrine, first built in the latter half of the sixth century it was rebuilt in its present form in 1168.



**O-Torii, close up - Miyajima Island**



**Itsukushima Shrine - Miyajima Island**

In the [Shinto](#) religion, Itsukushima Island is considered to be sacred, and there are no maternity wards or cemeteries, as no-one is permitted to give birth or die on the island. Felling trees is also forbidden, leaving the



island covered in virgin forest, and providing a habitat for dozens of bird species and the tame deer which are allowed to roam freely.



**Five Story Pagoda - Hokoku Temple**

As we walk from the ferry the local deer pester us for food. If they are given any they become quite aggressive for more.

Standing out into the sea it is an example of the artistic of the Shinden style of architecture. The vermillion O-Torii stands about 200m in front of the main shrine.

Senjokaku (Thousand Mat Hall) is the popular name of the main hall of the Hokoku Temple and is a library of Buddhist Sutras. Commenced by Hideyoshi Toyotomi, it was never finished. It is a huge building.



**Itsukushima Shrine - Miyajima Island**



**Senjokaku (Thousand Mat Hall) - Hokoku Temple**

Nearby is the Five-Storeyed Pagoda, 28m high it is said to have been built in 1407. The image of Buddha is painted on the inside wall of the Pagoda.



**Hiroshima Oysters**

Some of us sample the Hiroshima oysters. Rather expensive, they are served cooked and as a result are not very flavoursome.



**8370 Inside Senjokaku**

Although it is a beautiful place with many shrines it is also a tourist attraction with many gift shops. We were lucky, as the tourist season has not started.



## The Miyajima Rice Scoop

### Size

Length	7.7m
Maximum Width	2.7m
Weight	2.5tonne

### Material

Zelkova tree (270 years old)

Production Period

May 1980 to March 1983 (2 years and 10 months)

## The Origin of the Miyajima Rice Scoop

During the Kansei era (1789-1800) of the Edo period, a Buddhist monk named Seishen lived in Toidera Temple. One night, he dreamed of Benzaiten, the Goddess of Good Fortune. She had a Japanese Lute in her hands, and Seishen traced the beautiful shape of the lute into a rice scoop, and taught the people of Miyajima how to make it. It is said that this was the beginning of the Miyajima Rice Scoop.

After that, Miyajima's rice scoop was advertised and spread all over Japan, due to the way in which it is skilfully created, it's refined shape, and it's usefulness.

Today, it is regarded as a lucky ornament which scoops up happiness, good fortune and victory, as well as being practically useful.

In the evening we dined at restaurant featuring a 'Sushi Train' that brought small servings of sushi past the diners. You select what you want and at the end of the

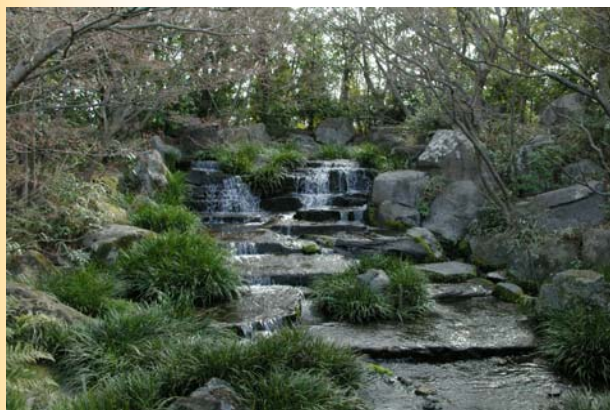
night the bill is totalled electronically by scanning the dishes you have emptied.



**Giant Rice Scoop**

**Tuesday 14 March – Hiroshima to Kyoto**

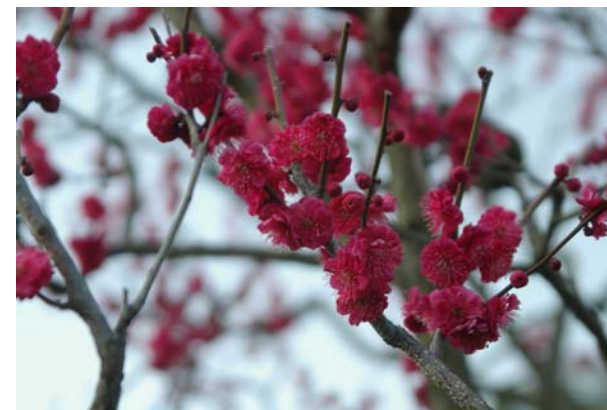
**Day 11**



**Himeji Koko-en garden**



**Himeji Koko-en garden**



**Blossoms - Himeji Koko-en garden**



**Corridor - West Bailey**

It is another cold morning with occasional light snow.

Before we leave for the train and Himeji and Kyoto we were to meet one of the survivors of the A-Bomb at the Peace Memorial Museum. Unfortunately the gentleman we were to meet was ill and unable to come to the Museum.

On our way to Kyoto we break our journey in Himeji to visit the castle. A castle has existed here since 1333

<http://www.columbia.edu/itc/ealac/V3613/himeji/tpage.htm>

<http://www.himeji-castle.gr.jp/index/English/>  
[http://en.wikipedia.org/wiki/Himeji\\_Castle](http://en.wikipedia.org/wiki/Himeji_Castle)



**Himeji Castle**



**Princess's Apartment**

In 1601, Terumasa Ikeda, son in law of the shogun, Ieyasu Tokugawa commenced work on the present castle.



**Fortified Entrance**



**Massive timbers support the castle**

Tadamasa Honda completed Himeji Castle (The White Heron Castle) as it is today in 1618.

The complex fortifications were designed to prevent an enemy penetrating the 5-story tower complex at the top of the hill. A series of 3 moats surround the castle and the



inner defensive fortification would make it difficult to attack the castle.



**Street Art - Himeji**

The tower is built of wood and the main supporting timber columns are 1m in diameter. In order to fireproof the castle, the external walls are rendered in plaster.

The present castle has never been attacked or damaged by war and in 1956-64 the main tower was taken apart and rebuilt and so the building is in excellent condition.

Nearby is the Himeji Koko-en garden constructed in 1992 to commemorate the centenary of the establishment of

the Himeji municipality. The garden is composed of nine separate gardens; each representing a different style of Japanese garden typical of the Edo Period.



**Carp - Himeji Koko-en garden**



**Himeji Koko-en garden**

<http://rubens.anu.edu.au/raid4/japan0902/himeji/gardens/kokoen/>  
<http://www.onmarkproductions.com/html/japanese-gardens.shtml>



**Heron - Himeji Koko-en garden**

Although the deciduous trees do not yet have their spring foliage, early spring flowers and plum blossoms are in bloom and each garden is a pleasure to wander through.

We are getting hungry and a quick stop at KFC sorts that out.

We all assemble at 16:40 to catch the Shinkansen on to Kyoto and our hotel, the Ryokan Heianbo .

For dinner we catch the bus to the Gion district for a local delicacy, Issen-Yoshoki, similar to the Okonomiyaki we had in Hiroshima, but without the noodles and cabbage. I think this one was tastier and so did Lachlan.



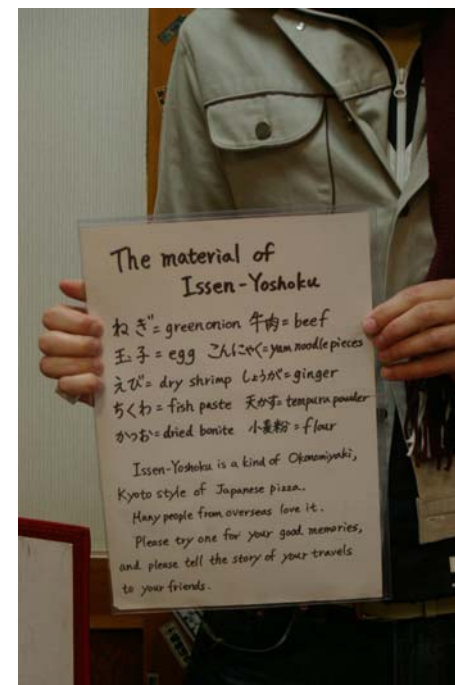


Minamiza Kabuki Theater - Kyoto



Issen-Yoshoki kitchen

By the time we finished dinner it was too late to be wandering around to see if we could spot a Geisha so we returned to the hotel do a little washing and some sleep.



Issen-Yoshoki ingredients

Wednesday 15 March – Kyoto

Day 12

## Kyoto

### History

[http://en.wikipedia.org/wiki/Kyoto,\\_Kyoto](http://en.wikipedia.org/wiki/Kyoto,_Kyoto)

**Kyōto** (京都市 *Kyōto-shi*?) is a [city](#) in [Japan](#), which has a population close to 1.5 million. Formerly the imperial capital of Japan, it is now the capital

of [Kyoto Prefecture](#), as well as a major part of the [Osaka-Kobe-Kyoto](#) metropolitan area.

Though [archaeological](#) evidence places the first human settlement on the islands of Japan to approximately [10,000 BC](#), relatively little is known about human activity in the area before the [6th century](#). During the [8th century](#), when the powerful [Buddhist](#) clergy became meddlesome in the affairs of the Imperial government, the Emperor chose to relocate the capital to a region far from the Buddhist influence.

The new city, **Heiankyō** (平安京 "Heian capital") became the seat of Japan's imperial court in [794](#). Later, the city

was renamed to Kyoto ("capital city"). Kyoto remained Japan's capital until the transfer of the government to [Edo](#) in [1868](#) at the time of the [Imperial Restoration](#). (Some believe that it is still the legal capital: see [Capital of Japan](#).) After [Edo](#) was renamed to [Tokyo](#) (meaning "Eastern Capital"), Kyoto was known for a short time as **Saikyo** (西京 *Saikyō*, meaning "Western Capital").

An obsolete spelling for the city's name is **Kioto**; it was formerly known to the West as **Meaco** ([Japanese](#): 都; miyako "capital").



**Ninomaru Garden**

Although there was some consideration by the [United States](#) of targeting Kyoto with the [atomic bomb](#) at the end of [World War II](#), in the end it was decided to remove the city from the list of targets. (See [Atomic bombings of Hiroshima and Nagasaki](#))

Kyoto is the only large Japanese city that still has an abundance of prewar buildings, such as [machiya](#) (traditional townhouses). However, modernization is continually breaking down the traditional Kyoto in favor of newer architecture, such as the controversial [Kyoto Station](#) complex.



**Entrance to Nijo Castle**



**Ninomaru Garden**

Kyoto became a [city designated by government ordinance](#) on [September 1, 1956](#). In [1997](#), Kyoto hosted the conference that resulted in the [protocol](#) on [greenhouse gas](#) emissions that bears the city's name.

<http://www.yamasa.org/japan/english/destinations/kyoto/index.html>

[http://en.wikipedia.org/wiki/Kyoto\\_Prefecture](http://en.wikipedia.org/wiki/Kyoto_Prefecture)



**Ninomaru Garden**



**Ninomaru Palace**

We all wondered why Jarrod wanted a 08:00 start this morning until we got to the first stop, the Nijo Castle.

When we arrive there were only a few school groups; by the time we left the tourist buses were disgorging their passengers. An early start had been wise.



The castle was originally built in 1603 to be the official Kyoto residence of the first Tokugawa Shogun Iyeyasu, and it was completed in 1626 by the third Shogun Iemitsu, who transferred some structures from Fushimi Castle, built in the Momoyama Period (1573-1614). Consequently, lavishly decorated Nijo Castle is representative of the height of Momoyama architecture. In its day, it served as a symbol of the power and authority of the Tokugawa shogunate.

When Yoshinobu, the fifteenth Tokugawa Shogun, returned sovereignty to the Emperor in 1867, the castle was given to the Imperial family. In 1884 it was renamed Nijo Detached Palace and in 1939 it was donated to the City of Kyoto, renamed Nijo Palace, and opened to the public.

Nijo Castle in its entirety has been designated a historic relic. The Ninomaru Palace itself is a National Treasure, and twenty-two other structures have been named Important Cultural Properties.

<http://www.japan-guide.com/e/e3918.html>  
[http://en.wikipedia.org/wiki/Nijo\\_Castle](http://en.wikipedia.org/wiki/Nijo_Castle)  
<http://www.yamasa.org/japan/english/destinations/kyoto/nijo.html>



**Lachlan and ?**



**Daitokuji Temple**

The Ninomaru Garden has been designated as a Special Scenic Spot.



**Kinkakuji Temple Garden**



**Students on a school visit to Kinkakuji Temple**

The Castle is not a fortified castle like Himeji, but is nevertheless protected by outer walls and 'nightingale floor boards' on the outer passage ways that squeak as you walk on them. This was to warn of anyone approaching who might be an enemy.





**Daisen-in**



**Kinkakuji Temple**



**Kinkakuji Temple Garden**



**Kiyomizu-dera Temple**

The Castle and the Ninomaru Palace are classic, simple Japanese wooden structures with beautiful traditional Japanese paintings decorating the walls. In the summer, and they were mainly used in the summer, they must have been very pleasant, but today it is cold inside and without heating they would have been very cold in the winter.



**Dragon Festival**



**Dragon Festival**



We continue on to the Rock Garden of the Daisen-In Temple. This Zen garden of raked stones was made about 490 years ago by Kogaku Zenji; when he founded the temple in 1509. The garden is as it was and the stones are raked twice a day to maintain the design.

<http://www.jgarden.org/gardens.asp?ID=4>



**Bhudda - Kiyomuzu-dera Temple**

Back on the local bus we head for Kinkakuji Temple.

Built in 1397 as a country villa for Ashikaga Yoshimitsu (1358-1408; 3<sup>rd</sup> Shogun of the Muromachi period). His

son had the villa converted into a temple. The three storied structure was destroyed by fire in 1950 and rebuilt in 1955. The upper floors are painted gold and the reflection of these in the ponds is spectacular.

The beautiful pond garden was laid out in 1397.

Kinkakuji - The Golden Pavilion (1398 AD, reconstructed 1955)

<http://www.orientalarchitecture.com/kyoto/kinkakujiindex.htm>

Kinkakuji means *the temple of the Golden Pavilion*. Constructed in Kyoto's northern hills in 1398 by Yoshimitsu, the third Ashikaga shogun, it was once part of a much larger villa complex. When he died it became a Zen temple in accordance with his will. Sadly, the original temple burned in 1950 when a deranged Buddhist monk set it ablaze. A good dramatization of the arson can be found in the book *The Temple of the Golden Pavilion* by Yukio Mishima



**Dragon Festival - Kiyomuzu-dera Temple**



**On the forecourt of the temple**



**Kiyomuzu-dera Temple**

Each floor of the Kinkakuji is a different style. The first floor—called The Chamber of Dharma Waters—is inspired by the Heian mansions of the 11th century and often described as the *Shinden* style. It is merely a large room surrounded by a verandah. The verandah sits beneath the more massive second story and is separated from the interior by reticulated shutters called Shitomido.

The Shitomido reach only halfway to the ceiling, allowing ample light and air in the interior.

The second story, called The Tower of Sound Waves, is the Samurai house style. Intended as a Buddha hall, it encloses an icon of the Bodhisattva Kannon.



#### At Kiyomizu-dera Temple

The third story is built in the Zen style, with cusped windows and ornamentation. Appropriately, it houses an Amida triad and twenty-five Bodhisattvas. A Chinese phoenix crowns the eaves.

Kinkakuji serves as an important model for later works, particularly the Silver Pavilion, or *Ginkakuji*,

constructed between 1384-1390 by another member of the Ashikaga family, Yoshimasa, who was the 8th shogun. Yoshimasa developed upon the styles employed at Kinkakuji and borrowed the names of its 2nd and 3rd floors for his own work.

Like Ginkakuji, Kinkakuji owes much to the Saihoji temple and moss garden complex of Muso Soseki (1275-1351) built in 1339. Soseki himself is said to have been influenced by the Song dynasty Zen text, *The Blue Cliff Record*. It is believed that Yoshimasa based his design of Ginkakuji on the Lapis Lazuli Pavilion (Ruriden) of Soseki's complex.



#### The Dragon Returns to the Temple

The morning has gone and the two of us with Bob and Toni head for some lunch in the Shijo – Kawaramachi area on our way to the Kiyomizu Temple.

This is the main temple of the Kintohosso sect of Buddhism. Founded in 778, the temple now includes 30 structures, most of which were rebuilt in 1633 by Tokugawa Iemitsu.

Today is the 1200 annual celebration of a dragon festival and we are fortunate to arrive in time to witness the procession of the priests and dragon through the temple and the nearby streets. The temple is crowded with visitors to watch the festival, some in traditional dress, both male and female, which adds colour to the event.

There is however a fun fair atmosphere in the temple grounds with many souvenir stalls and small shrines where prayers can be offered along with a donation.

Kiyomizudera Temple (founded 798?, rebuilt 1633)

<http://www.orientalarchitecture.com/kyoto/kinkakujiindex.htm>

Kiyomizu is an old temple of the Hosso sect of Buddhism, a relatively small sect that was established--according to legend--in 657 by the monk Dosho from China. It is said that Kiyomizu-dera (Clear Water Temple) was founded in 798 by the monk Enchin through the patronage of the warrior Tamuramaro. Legend states that Enchin dreamt of a golden stream flowing down from this mountain into the Yodogawa River. When he went to investigate, he found an old man sitting on a log who gave his name as Gyoei. The old man told Enchin that he had spent the last 200 years reciting invocations to Kannon (a god with eleven faces and 1,000 arms). He wished Enchin to take his place so that he could make a pilgrimage, promising the young man that the log he'd been sitting on would make good material for an image of Kannon. Enchin waited for a long time but the man did not return. Hoping to find the old man, Enchin ascended a nearby hill and discovered a pair of shoes lying on the summit. Enchin suddenly realized that the old man had been none other than Kannon himself--the shoes left behind signaled that the "old man" had returned to heaven. He hurried back to the log, determined to make it into an image of Kannon as the god himself had suggested.

Twenty years passed, but Enchin could still not figure out how to shape the log into a proper image. Finally one day



the warrior Saka-no-ue Tamuramaro came through the forest hunting a stag for his pregnant wife (it was believed that stag's blood eased childbirth). Tamuramaro came upon Enchin in the woods. Impressed with his devotion, he decided that he would dismantle his own house and reassemble it as a temple beside a nearby waterfall. With Tamuramaro's backing, Enchin finished the image and took residence in the new temple.

Legend also says that after Tamuramaro's gift, the warrior took part in expeditions against the indigeonous inhabitants of northern Japan. The Emperor rewarded him

with the title "Barbarian-subduing Generalissimo" for his deeds and gave him a fine building at the site of Nagaoka palace. Tamuramaro also donated this building to the temple.

There is no way to test the veracity of the early legends concerning Kiyomizudera, for the original temple burned a number of times over the centuries. In one notable conflict--the 15th century Onin War--it actually escaped damage because it remained neutral in the great sectarian feuds that ravaged the city (the Hosso sect was perhaps too small to get involved).

In the late 16th century Toyotomi Hideoshi, the unifier of Japan, spent much time at the temple and left behind a number of objects, many of which remain today. The temple grew in the early 17th century, only to be savagely

ruined by a massive fire that destroyed most of the original buildings. Damage from the fire was quickly repaired, with most of the reconstructed buildings completed by 1633. The present buildings generally date from that period, except for a few that escaped the fire on the western side of the temple.

During the Togukawa shogunate major restorations of the architecture and artwork were sponsored by the rulers, especially during the rule of the third Shogun, Tokugawa Iemitsu. Construction of the temple continues today, with several extensions having been built in the past twenty years. Because of its history and spectacular vantage point overlooking the city, Kiyomizu-dera retains a reputation as one of Kyoto's finest temples.

By now it was about 16:00 and we headed back to the hotel for a break before dinner.

**Thursday 16 March – Kyoto**

**Day 13**

Today our first visit is to the Shinto Shrine, Fushimi-Inari-Taisha, outside central Kyoto. Known as the 'Ten Thousand Torii Shrine' because businessmen who are seeking good luck for their business contribute to the erection of avenues of Torii that wind around the mountainside.

**Inari** ([Japanese](#): 稲荷) is the [Shinto](#) god of [fertility](#), [rice](#), and [foxes](#). Inari's foxes, or [kitsune](#), are pure white and act as his messengers. Inari is often identified with the [Buddhist deity Dakiniden](#).



**Fushimi-Inari Taisha Shrine**



**Fushimi-Inari Taisha Shrine**

The entrance to an [Inari shrine](#) is usually marked by one or more red [torii](#) and some statues of kitsune.



**Guardian Kitsune - Fushimi-Inari Taisha Shrine**

We walk through the shrine and along some of the avenues to a vantage point high above Kyoto, from which, on a clear day, there is a view of Kyoto. However today rain has started to fall and it is overcast and the view is partly obscured by the mist.

Like the other shrines and temples we have visited this shrine is beautifully maintained and obviously is well supported through its charges for

offering prayers and sales of souvenirs.

[http://en.wikipedia.org/wiki/Fushimi\\_Inari-taisha](http://en.wikipedia.org/wiki/Fushimi_Inari-taisha)



**Garden - Sanjusangendo Temple**



**Sanjusangendo Temple**

By the time we return to Kyoto the rain is steady and Lachlan and I return to the ryokan to plan our afternoon. We decide inside activities are best and head, first for a

bite of lunch, and then to get bus passes to take us to the Kyoto National Museum and the Sansuanguendo Temple

The Kyoto National Museum is not a large museum, but its collections include many articles of national cultural significance. Each display hall has theme associated with the history and culture of Kyoto, however the displays are rotated regularly to exhibit the full range of the permanent collections.



**Exhibition Hall - Kyoto National Museum**

When we visited the featured exhibit was of Japanese dolls, which play a very large part in the many Japanese festival. These dolls are beautifully dressed in traditional dress for people from all strata's of society, often arranged on stairs with the emperor, or shogun, at the top.

[http://www.kyohaku.go.jp/eng/index\\_top.html](http://www.kyohaku.go.jp/eng/index_top.html)

[http://en.wikipedia.org/wiki/Kyoto\\_National\\_Museum](http://en.wikipedia.org/wiki/Kyoto_National_Museum)

The Sanjusangendo Temple has four unique features, the first is that it is housed in the longest wooden building, 125m long, in Japan. The second is its collection of 28 Guardian Dieties of Kannon (all bar one are national treasures). The third is the 1001 statues of the Buddhist



diety, Juichimen-senju-sengen Kanzeon. These multi-armed statues are carved from Japanese cypress and were made in the 12<sup>th</sup> and 13<sup>th</sup> C. The central image of the Kannon has 11 faces and 1000 arms.

archery competition takes place. Every year 20 year old lady archers, who celebrate the Coming-of-Age Day in beautiful traditional dresses, participate in the competition.

<http://www.kcn.ne.jp/~blue/nara/kyoto/kyoto33.html>



**Endless Torii - Fushimi-Inari Taisha Shrine**

The powerful warrior-politician Taira-no-Kiyomori established this temple in 1164. The original temple was destroyed in a fire, but the current temple has been standing here untouched since 1266.

Finally there is the Yanagi-no-Okaji festival in January at which all day



**1000 Kannon - Sanjusangendo Temple**



**Archery - Sanjusangendo Temple**



**Tea Ceremony**



**Shabu-Shabu**

The day and the tour ends with a demonstration of a tea ceremony at the Westin Miyako Hotel, a drink and then a Shabu-Shabu, all you can eat, dinner of meat and fresh vegetables.



[http://en.wikipedia.org/wiki/Shabu\\_shabu](http://en.wikipedia.org/wiki/Shabu_shabu)

**Shabu-shabu** ([Japanese](#): しゃぶしゃぶ), also spelled **syabu-**

**syabu**, is a [Japanese](#) variant of [hot pot](#). While similar to most [dish](#) prepared [nabemono](#) style, it was cooked on table instead of cooked ahead. The dish is related to [sukiyaki](#) in style, where both uses thinly sliced meat and vegetables, and usually served with dipping sauces. However, it is starkly different in taste; shabu-shabu is

more [savory](#) and less [sweet](#) than sukiyaki. It is considered a winter dish but is eaten year-round.



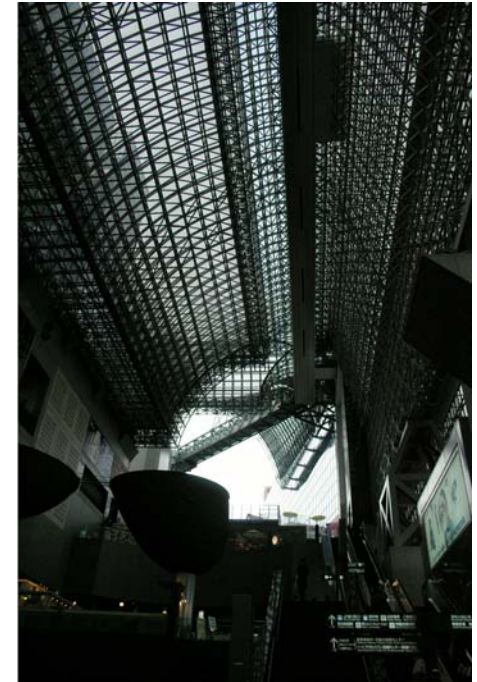
Principal Kannon - Sanjusangendo Temple



Thunder God - Sanjusangendo Temple



Kyoto Tower



Kyoto Railway Station

**Friday 17 March – Kyoto to Tokyo**

**Day 14**

This morning we will catch the Shinkansen back to Tokyo to prepare for our next two weeks of adventure in the rural parts of Japan.

Shinkansen

<http://en.wikipedia.org/wiki/Shinkansen>

The **Shinkansen** ([Japanese](#): 新幹線) is a network of [high-speed railway](#) lines in [Japan](#). The first line, the [Tōkaidō Shinkansen](#), the world's first and most heavily used, was opened in [1964](#). The network has since expanded to link most major cities on the islands of



[Honshu](#) and [Kyushu](#) with running speeds of up to 300 km/h (186 mph), in an earthquake and [typhoon](#) prone environment. Test run speeds have been in excess of 400km/h (249 mph) for conventional rail, and up to 580 km/h (360 mph) for [maglev](#) trainsets

The popular English name **bullet train** is a Western translation of the Japanese term *dangan ressha* (弾丸列車), which was the name given to the project while it was initially being developed in the 1940s. The modern name *Shinkansen* literally means "New Trunk Line" and hence strictly speaking refers only to the tracks, while the trains themselves are officially referred to as "Super Express" (超特急 *chō-tokkyū*). In practice, however, the distinction is rarely made even in Japan. When building the Shinkansen network, it was not often feasible to build the line to connect to an already existing station and therefore a new second station was built. Many Shinkansen stations (eg. [Shin-Yokohama Station](#) and [Shin-Osaka Station](#)) thus have the prefix *shin-* in

their name, but this simply means "new" in Japanese and is not a direct reference to the Shinkansen.

The morning is again cool and overcast, but as we travel east towards Tokyo the weather clears and it becomes sunny.



<http://www.japan-guide.com/e/e2018.html>

<http://www.railway-technology.com/projects/shinkansen/>

Mt Fuji comes into view, clear of cloud save for a few wisps around the summit. As we pass close by we can see the mountain in its full snow capped majesty.

We have no plans to rush around in Tokyo this afternoon. Both Lachlan and I need to catch up on diaries and sorting photos and a few hours rest wont do us any harm



**Mt Fuji**

# Lost Japan

**Saturday 18 March – Tokyo**

**Day 15**



**Tsukiji Central Fish Market**

Last night Kylie and Emma arrived from Kyoto for the night so we dined together and this morning we farewelled them at 08:00 and Lachlan and I headed for the Central Fish Market in Tsukiji. One of the largest fish markets in the world it handles almost 3000tonne of fish per day.

[http://www.tsukiji-market.or.jp/youkoso/welcom\\_e.htm](http://www.tsukiji-market.or.jp/youkoso/welcom_e.htm)

<http://www.japan-guide.com/e/e3021.html>  
[http://en.wikipedia.org/wiki/Tsukiji\\_fish\\_market](http://en.wikipedia.org/wiki/Tsukiji_fish_market)

We get there at about 08:30, by which time auctioning is over but the market is a madhouse with 3 wheeled trucks dashing here and there, up and down the aisles delivering fish to the stalls and loading docks.

The variety of fish, shellfish, prawns, crayfish, squid, octopus, and eels is unbelievable. One stall is selling whale meat.

Large fish, such as tuna, are frozen, but most of the smaller fish and other seafood are still alive in tanks or foam boxes filled with water. We wandered up and down the aisles wondering at the fish on sale and the frantic action.



**Tsukiji Central Fish Market**



**Tsukiji Central Fish Market**



**Tsukiji Central Fish Market**



In our wanderings we come across a stall selling a variety of fish balls and as we are sampling a Japanese man suggests we buy 500gm of a mixed selection. We do, and this becomes breakfast.



**Sui Shrine**

As we leave the fish market we pass by the Sui Shrine and stop for some pictures.

From the fish market we walk back along the Ginza to catch the train to the Edo-Tokyo Museum and the Tokyo Earthquake Museum at Ryogoku. We pay another visit to the Sony Tower on the way.



**Whale Meat - Tsukiji Central Fish Market**



**Tsukiji Central Fish Market**

The Edo-Tokyo Museum is housed in a modern building. The main exhibition areas on the 5<sup>th</sup> and 6<sup>th</sup> floors are suspended over a large open podium. Entry is from the podium and up a long escalator. Exit is by elevator that descends to street level and the museum shop.

<http://www.edo-tokyo-museum.or.jp/english/index.html>



**Tsukiji Central Fish Market - Cleaning filleting knives**



**Edo - Tokyo Museum**

The exhibition focuses on life in Edo-Tokyo (Edo was the name for Tokyo during the Tokugawa Shogunate) from the time of the shoguns to the end of the Second World War. The models of the important buildings of the Edo Period are very detailed. They have been reconstructed from historical records as they were all destroyed in fires that swept Tokyo.





**Float outside Kabuki Theatre Edo  
- Tokyo Museum**

Earthquakes in 1855 and in 1923 (Kanto Earthquake) and bombing by the Americans in 1942-45 have virtually destroyed the city and so it has been reborn a number of times.

[http://en.wikipedia.org/wiki/Great\\_Kanto\\_earthquake](http://en.wikipedia.org/wiki/Great_Kanto_earthquake)  
<http://www.channel4.com/history/microsites/H/history/c-d/cities05.html>

After a fire in 1872 destroyed the Tsukiji area the Meiji government decreed the Ginza area to be an area of modernisation and that brick fireproof buildings were to be built. A

British architect, Thomas James Waters prepared a design for the area and the following year 'Bricktown' was completed.



**Residence of Matsudaira Tadamasa - Mid 17C**



**Near Nihonbashi Bridge - Mid 17C**



**Kabuki Costumes - Edo - Tokyo Museum**



**'Bricktown'**

The museum has models depicting these reconstructions and one model shows the Ginza as brick two story buildings, a contrast with the multi-storeyed, brightly lit buildings of today's Ginza.





**Kabucki Costumes - Edo - Tokyo Museum**

The Tokyo Earthquake Museum is a forgotten museum with a small collection of memorabilia from the Kanto Earthquake, a volcanic eruption at Mt Unzen and the Kobe Earthquake in the 1995.

<http://www.tokyoessentials.com/kanto%20earthquake%20memorial%20museum.html>  
[http://en.wikipedia.org/wiki/Mount\\_Unzen](http://en.wikipedia.org/wiki/Mount_Unzen)  
<http://www.ce.berkeley.edu/geo/research/Kobe/Somerville/qnews.html>

The Great Kanto Earthquake struck at two minutes to midday on September 1, 1923. Tokyo, was flattened, devastated and destroyed. In the forty-two hours that followed, numerous fires broke out. Wooden buildings that survived the quake were now, wooden death traps. Seventy per cent of the city was lost, together with fifty eight thousand lives.

Nearby there is a simple memorial to the Japanese killed in air raids during WWII.

We pass Sumo Wrestling Stadium as we return to the Ryogoku station. A security guard looks like a trainee Sumo wrestler.



**Monument to the victims of air raids on Tokyo**

At 18:00 the group assembles in the hotel lobby and after introductions and a few formalities, our leader and the six of us head of to nearby noodle bar for dinner.

## **Sunday 19 March – Tokyo to Kamakura**

**Day 16**

At 08:15 check out and head to the Tokyo station to make train bookings for the trip and have breakfast.

After that was completed Lachlan and I headed off to Harajuku and the Meiji Memorial Shrine. Set in the wooded Yoyogi park the Memorial commemorates the Meiji Emperors who opened Japan to the world after the Meiji Restoration.

[http://en.wikipedia.org/wiki/Meiji\\_Shrine](http://en.wikipedia.org/wiki/Meiji_Shrine)

The park was once part of compounds of a daimyo yakashi (a feudal lord's mansion) owned by the Iis. It became an Imperial Estate in 1868. The Emperor Meiji and Empress Shoken, often visited the lake and its surrounds, the Gyoen, or Inner Garden. The garden is less formal than the most Japanese gardens and is quite extensive with a large lake, Iris garden and Azalea garden in a wooded setting. Pleasantly situated at various locations in the garden are teahouse, a fishing

spot, and a bower, all of which are connected by winding paths.

It is obviously a place for bird watchers as there were several photographers with very long focal length lens on their cameras searching the treetops.

## **Daimyo**

From Wikipedia, the free encyclopedia  
<http://en.wikipedia.org/wiki/Daimyo>



**Wedding couple - Meiji Jingu Shrine**

The **daimyo** (大名 *daimyō*?) (*daimyō* ([help](#)·[info](#))) were the most powerful feudal rulers from the [12th century](#) to the [19th century](#) in [Japan](#). The term daimyo literally means "great name." From the shugo daimyo of the [Kamakura period](#) through the [sengoku](#) daimyo to the daimyo of the [Edo period](#), the rank had a long and varied history. The term *daimyo* is also sometimes used to refer to the leading figures of such clans, also called "warlords". It was usually, though not exclusively, from these

warlords that a [shogun](#) arose or a [regent](#) was chosen.

<http://victorian.fortunecity.com/duchamp/410/daimyo.html#>



**O-Torii - Meiji Jingu**



**Teahouse - Meiji Jingu Garden**

Spanning the main drive way is the largest O-Torii of Myojin style in Japan. Built in 1975, it is a replica of one that stood at the same spot and was destroyed by

bombing in WWII. The timber was brought from Taiwan. The pillars are 1.2m diameter and 12m high and the distance between them is 9.1m. The cross piece is 17m and the under-beam is 15.5m long.



**Meiji Jingu Shrine**



**Drum - Meiji Jingu Shrine**

Several wedding parties were being photographed at the Shrine.



Lachlan was keen to visit the Senso-ji Temple and Five Storied Pagoda at Asakusa so we made our way back to Ueno and walked along Asakusa Dori to the temple.

This temple houses a golden Buddha reported to have been fished out of the river in the nets of fisherman in 628. It is one of the most important temples in Tokyo. The temple was completed in 645, making it Tokyo's oldest temple.

<http://www.japan-guide.com/e/e3001.html>  
<http://en.wikipedia.org/wiki/Sensoji>

The area was packed with people wandering through the shops and stalls that line the streets near the temple. There seemed to be a carnival atmosphere as the people enjoyed the spring sunshine.

After lunch at a stall we walked back to Ueno and the hotel through the back streets of Asakusa and Ueno.

A short pit stop and we are off again to the Tokyo National Museum in the nearby Ueno Park. The park is packed with people, but by now the wind has sprung up and it is not so pleasant walking in the park.

<http://www.japan-guide.com/e/e3019.html>  
<http://www.jref.com/practical/ueno.shtml>



**Approaching - Senso-ji Temple - Asakusa**



**Senso-ji Temple - Asakusa**

The museum's collections are focused on the Japanese cultural and artistic heritage. A highlight is a very large painting on silk, from the 11C in the Gallery of Horyuji Treasures, donated by the Imperial Household of Horyuji in 1878.



**Senso-ji Temple - Asakusa**

[http://www.tnm.jp/en/servlet/Con?pagelId=B01&processId=00&mansion\\_id=M4&dispdte=2006/04/08](http://www.tnm.jp/en/servlet/Con?pagelId=B01&processId=00&mansion_id=M4&dispdte=2006/04/08)

The Gallery of Horyuji was designed by Yoshio Taniguchi and has been furnished with the latest in conservation technology. The reference room on the 2nd floor mezzanine has the "digital archive" which allows visitors to view the entire collection of Horyuji Treasures on computer with explanations provided in Japanese, Chinese, Korean, English, and French. A restaurant is located on the ground floor. \* The Horyuji Treasures consist of over 300 valuable objects, mainly from the 7th - 8th century, which were donated to the Imperial Household by Horyuji Temple in 1878.

The collections of paintings on silk, lacquer ware, ceramics, calligraphy, metal ware, including very fine swords and samurai armour were all very interesting.

<http://www.tnm.go.jp/en/servlet/Con?pagelId=X00&processId=00>

The website provides online access to the much of the collection.





**Pagoda - Senso-ji Temple - Asakusa**

At around 15:30 we walk back to the hotel to join our other travellers for the trip to Kamakura by local train.

Kamakura is located about 100km south of Tokyo and the western side of Tokyo Bay. Between 1192 and 1333 the capital of Japan was located here. The Minamoto and Hojo clans had ruled from here but in 1333 the Emperor Go-Dian defeated the Hojo clan.



**Lunch - Senso-ji Temple - Asakusa**



**Tokyo National Museum - Ueno Park**

## Kamakura

### History

<http://www.japan-guide.com/e/e2133.html>

In 1185, the Minamoto family took over the control over Japan after defeating the Taira clan in the [Gempei war](#). **Minamoto Yoritomo** was appointed shogun in the year 1192 and established a new government, the **Kamakura Bakufu**. The new feudal government was organized in a simpler way than the one in Kyoto and worked much more efficient under Japanese conditions.



**Blossoms - Ueno Park**

After Yoritomo's death in 1199, quarrels for supremacy started between the Bakufu of [Kamakura](#) and the Imperial court in [Kyoto](#). Those quarrels for supremacy found an end in the **Jokyu disturbance** in 1221 when Kamakura defeated the Imperial army in Kyoto, and the **Hojo regents** in Kamakura achieved complete control over Japan. By redistributing the land gained during the Jokyu disturbance, they were able to achieve loyalty among all the powerful people throughout the country. The [emperor](#) and the remaining governmental offices in Kyoto lost practically all effective power.

Chinese influence continued to be relatively strong during the Kamakura period. New Buddhist sects were introduced: the [Zen](#) sect (introduced 1191) found large numbers of followers among the [samurai](#), which were now the leading social class. Another new [Buddhist sect](#),



the radical and intolerant Lotus Sutra sect was founded in 1253 by Nichiren.

In 1232 a [legal](#) code, the **Joei Shikimoku** was promulgated. It stressed [Confucian](#) values such as the importance of loyalty to the master, and generally attempted to suppress a decline of morals and discipline. Tight control was maintained by the Hojo clan, and any signs of rebellions were destroyed immediately.

The shogun stayed in Kamakura without much power while deputies of him were located in Kyoto and Western Japan. Stewards and constables controlled the provinces tightly and loyally. Indeed, the Hojo regents were able to bring several decades of peace and economic expansion to the country until an external power began to threaten Japan.

By 1259, the Mongols had conquered China and became also interested in Japan. Several threatening messages of the powerful Mongols were ignored by Kamakura. This resulted in the first **Mongol invasion** attempt in 1274 on the island of [Kyushu](#). After only a few hours of fighting, however, the large naval invasion fleet, was forced to pull back because of bad weather conditions. This was very fortunate for the Japanese since their odds against the large and modern Mongol force were not favourable at all.

Due to good preparations, the Japanese were able to maintain a strong defence for several weeks during a second invasion attempt which occurred in 1281. But again, the Mongols were finally forced to withdraw mainly because of bad weather. Kyushu remained in alert for a possible third invasion attempt, but the Mongols soon had too many problems on the mainland in order to care about Japan.

The consequences of the many years of war preparations against the Mongols were fatal to the Kamakura government since they resulted only in expenditures and no profits. Many of the loyal men who were fighting for Kamakura, were now waiting for rewards that the government could not pay. Hence, financial problems and decreasing loyalty among the powerful lords were

some of the reasons for the fall of the Kamakura government.

By 1333 the power of the Hojo regents had declined to such a degree that the [emperor](#) Go-Daigo was able to restore imperial power and overthrow the Kamakura Bakufu.

<http://www.asahi-net.or.jp/~qm9t-kndu/history.htm>

[http://www.kcn-net.org/e\\_kama\\_history/index.html](http://www.kcn-net.org/e_kama_history/index.html)



Gallery of Horyuji Treasures - Tokyo National

**Monday 20 March – Kamakura**

**Day 17**

This morning the sun is shining brightly. We might be able to leave our heavy jackets in the hotel!

My mistake, the sun is great after so many dull days, but the morning wind is cold.

We all catch the train to KitaKamaruka (North Kamaruka) to start our morning at the Engakuji Temple.

## Engakuji Temple

About seven hundred years ago, in the ages of Bun-ei and Koan, Japan was attacked twice by Mongolia. It was the most unprecedented national crisis Japan ever met. Executive Toki-mune Hugo, who had long embraced Zen, profoundly carried out his daily study of Zen even during

the dangerous period of Koan. Mugaki Sogen (Bukko Kokoushi) was the Zen master from China whom the executive looked up to.

The Japanese nation engaged the formidable enemy as a whole and beat back the Mongolians. After this, Tokimune wished not only to spread the way of Zen that remained his mental support all the while, but to hold a mass for the souls of both Japanese and Mongolian soldiers who laid down their life in those wars. He also wanted to express his gratitude to his master Bukko.

Thus the building of a temple was envisioned. The temple was given the name of Engaku after the Engaku-Kyo (The Sutra on Perfect Enlightenment), dug out of the selected site, in a stone chest.



**Engakuji Temple**

<http://www.japan-guide.com/e/e3103.html>  
<http://www.insecula.com/us/salle/MS03988.html>

The temple has been burnt several times.

The temple is situated in a valley with forest all around. It is a very tranquil place and at this time of year the gardens are awakening from winter and plum blossoms, white, pink and yellow are everywhere. The white magnolia buds are opening and camellias are starting to bloom.



**Engakuji Temple - Entrance Arch**



**Engakuji Temple - Entrance Arch**

The main gate is the oldest building having been rebuilt in 1783. The other buildings were rebuilt during the 20<sup>th</sup> C. After spending about an hour in Engakuji we walk to Jochiji Temple, another Zen Buddhist temple and the start of a walk through the forest and over the ridge to the Giant Bronze Buddha of Kamakura.



**Engakuji Temple**



**Stream - Engakuji Temple**





**Jochiji Temple**



**Gravestones - Cemetery - Jochiji Temple**



**Graet Buddha of Kamakura**



**Hase Temple**



<http://www.japan-guide.com/e/e3106.html>

<http://www.asahi-net.or.jp/~qm9t-kndu/jochiji.htm>

Jochiji Temple ranks fourth on the list of Five Great Zen Temples in Kamakura. When Munemasa Hojo (1254-1283), the third son of Fifth Hojo Regent Tokiyori, died young at the age of 29, his wife and their son Morotoki (1275-1311) (later he assumed the post of the Tenth Regent), jointly established the Temple to pray for the repose of the departed soul, nominating Priest Funei Gottan (1197-1276) to be the first chief priest. Usually, one priest was enough to be the founding priest. In this temple, however, three are listed. According to several literatures, the practical founding priest was Priest Kokai Nanshu (?-1303). He thought he was too young to be given the honorable position and, asked the founders that Priest Gottan as well as Priest Taikyu (1215-1289), both

Chinese invited to Japan by Fifth Regent Tokiyori Hojo, be nominated as the founding priests. Unfortunately, Priest Gottan passed away before the Temple construction was completed.

Along the way we visit several Temples and Shrines. Jochiji is number four of Kamakura's five great Zen temples. Established in 1238 the current buildings postdate the 1923 Great Kanto Earthquake. The three wooden statues on the central altar represent from left to right Nyaria 'past' (Amida), 'present' (Shaka) and 'future' (Miroku).

At Zeniarai Benten Shrine people wash their money.





Enoshima

<http://www.asahi-net.or.jp/~QM9T-KNDU/zeniarai.htm>

According to legend, the Shrine dates from the era of Yoritomo Minamoto {yoh-re-toh-moh me-nah-moh-toh} (1147-1199), the founder of the Kamakura Shogunate. One night after a series of battles, an old man appeared in his dream and said, "I am the god of *Ugajin* {woo-gah-gin}. There is a spring in the gorge located in the northwest direction of Kamakura. Go find it and worship *Ugajin* with the spring water. People may start to have faith in the god and peace will be restored." It was the day of the Serpent, the month of the

Serpent in 1185, the year of Serpent on lunar calendar based on twelve zodiac signs. (See [Kamakura Terminology](#) for details.)



Jochiji Temple - Nyaria 'past' (Amida), 'present' (Shaka) and 'future' (Miroku).



Zeniarai Benten Shrine

Yoritomo interpreted the dream as a divine revelation and immediately made his men find the spring and they located it at the site where the present-day Shrine stands.

He ordered to dig a cave and enshrine the god of *Ugajin*. 'Uga' denotes food and 'jin' is god, and therefore, *Ugajin* is the god of food, or the god of grain to be exact. Praying to the god of *Ugajin* for a bumper crop, farmers near here washed rice seeds with this spring water. Later, *Ugajin* began to be worshiped as the God of Wealth and was assimilated with *Benzaiten* {ben-zye-ten} (Sarasvati in Sanskrit), the Goddess of Fortune. Sarasvati is a divinized river in Brahmanism and revered as the God of Water. The Shrine, therefore, demonstrates a syncretism in Japanese religions combining a Shinto god with a Buddhism deity through the common element of water. The *torii* gates and the incense burner indicate a reconciliation of Shinto and Buddhist elements.



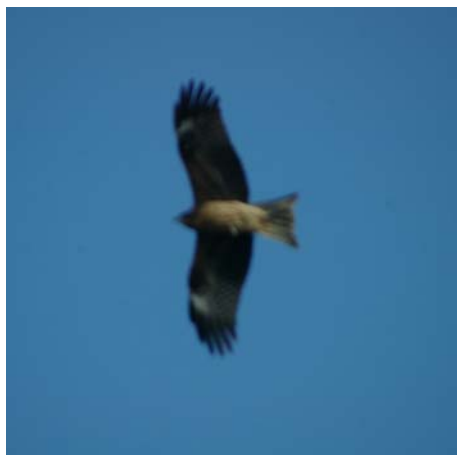
Hase Temple

The object of worship enshrined here is the statue of a serpent with a human head made of stone (andesite) brought from the Izu Peninsula. A serpent is supposed to be sacred to *Benzaiten*. However, it is not viewable to visitors as enshrined deep inside the cave. The snake statue reminds me of Zombie of voodoo cult, though the one here does not have the supernatural power to reanimate a dead body. It may hopefully make worshipers a little bit richer.



(For your reference, a statue of Ugajin is viewable at [Kaizoji](#). It has a human head on a coiled serpent and is enshrined in the cave near the main hall.)

Zeni-arai, or Coin-Washing



**Sea Eagles soar over Enoshima**

It was not until 1257, however, that the unique coin-washing practice started. Tokiyori Hojo {toh-kee-yoh-re hoh-joe} (1227-1263), then the Fifth Regent, visited the Shrine one day and washed his coins with spring water, saying that coins washed here might be doubled. Hearing this, people began to wash their coins, and coin-washing practice has since been honored by many people in the hope that they would get rich. Hence the Shrine is credited by the superstition with the power of enrichment. Today, people visit here almost uninterruptedly making it one of the most busy shrines in Kamakura.

Meanwhile, *Zeni* means coins and *arai* washing.

The Giant Bronze Buddha was cast in sections in 1252 from 120 tonnes of bronze and stands 13.35m high. It is the second largest Buddha in Japan; the largest is at Nara.

The Buddha originally stood in a large temple hall but a tsunami at the end of the 15thC destroyed the building and the Buddha has stood in the open ever since.

[http://en.wikipedia.org/wiki/Kamakura\\_Great\\_Buddha](http://en.wikipedia.org/wiki/Kamakura_Great_Buddha)  
<http://www.kamakuratoday.com/e/sightseeing/daibutsu.html>



**Enoshima Jinja**

Our walk ends at the Hase Temple. This temple is famous for its gilt 12-headed figure of Kannon, the goddess of mercy. The 9.18m high statue is considered to be the largest wooden statue in Japan. There are excellent views of Kamakura and Tokyo bay from the temple terraces. It is also clear why the tsunami reached so far inland so as to destroy the temple hall at the Great Buddha. The wave would have been channelled between the hills on each side of the valley and its height greatly amplified as it rushed inland.

<http://www.japan-guide.com/e/e3101.html>  
<http://www.asahi-net.or.jp/~qm9t-kndu/hasedera.htm>

Lachlan and I then head off to Enoshima Island on the Enoshima Electric Railway that winds its way through the houses and streets and along the shoreline to Enoshima.

<http://www.japaneserailwaysociety.com/hiroshi/enoshonan.htm>



**Enoshima Bridge**

The island is situated at the mouth of the Katase-gawa River and is very steep and rugged. Access is across the 600m long Enoshima Ohashi bridge. The Enoshima Jinja shrine is perched high on the hill side and is accessible by climbing endless stairs or an escalator. We chose the stairs. It is famous for its nude Benten statue.

<http://www.jnto.go.jp/eng/RTG/RI/kanto/kanagawa/enosima/enosima.html>  
<http://www.asahi-net.or.jp/~qm9t-kndu/enoshima.htm>

The island is very scenic and we walked to the western end and down to the rocks where there is an entrance to caves carved by the sea from the cliff face. Lachlan paid

the fee and went in. We had thought there was a sea level route back to the bridge; but no, we had to climb back to the top before we could descend again to the bridge.

We have again seen Mt Fuji, from a ridge through the trees during our morning walk and again from Enoshima Island. Although free of cloud the haze made it difficult to see clearly from the island.

By now it was too late to visit anything else so we had dinner and made our way back to the hotel.

## Tuesday 21 March – Kamakura – Iya Valley

Day 18

This is a long travel day; we leave the hotel at 06:30 to catch a series of local trains to Shin-Yokohama where we catch the Shinkansen for a four-hour trip to Okayama.



Iya Valley

On our way west to Okayama Mt Fuji is again visible and free of cloud, but the haze mars the view.

We are travelling to the island of Shikoku to the west of Tokyo. In contrast to the coastal plains of Honshu where most Japanese live there are about 4,000,000 people on this mountainous island.



The Kita Bisan-Seto and Minami Bisan-Seto Bridges

The local train takes us across the Seto-Ohashi bridge (the longest two tiered bridge system in the world) to Awa-Ikeda, where we catch a bus to the Iya Valley. Our connections are such that the scheduled departure time for the bus is 6 minutes before our train is scheduled to arrive. Jarrod, our leader phones the bus company and they agree to delay the bus until we arrive, otherwise we would have had a three hour wait for the next bus. There

were only three other passengers so it was worthwhile for the bus to wait for us.



Mountainside reinforcement

## Great Seto Bridge

From Wikipedia, the free encyclopedia  
[http://en.wikipedia.org/wiki/Great\\_Seto\\_Bridge](http://en.wikipedia.org/wiki/Great_Seto_Bridge)

Jump to: [navigation](#), [search](#)

The **Great Seto Bridge** (Japanese: 瀬戸大橋, also known as the **Seto-Ohashi Bridge** or the **Seto-Chuo Expressway**) is a series of double deck [bridges](#)



connecting [Okayama](#) and [Kagawa](#) prefectures in [Japan](#) across a series of five small islands in the [Seto inland sea](#). Built over the period [1978 - 1988](#), it is one of the three routes of the [Honshu-Shikoku Bridge Project](#) connecting [Honshu](#) and [Shikoku islands](#). At 13.1 km long, it ranks as the world's longest two-tiered bridge system.



**Kazurabashi vine bridge - Nishi Iya**

Crossing the bridge takes about 20 minutes by car or train. The ferry crossing before the bridge was built took about an hour. The toll for ordinary [motor vehicles](#) is 4,850 [Yen](#).



**Kazurabashi vine bridge - Nishi Iya**



**Rushing water - Nishi Iya**

The bridges carry two [lanes](#) of highway [traffic](#) in each direction on the upper deck and one [railway](#) track in each direction on the lower deck. The lower deck was designed to accommodate an additional [Shinkansen](#) rail line in each direction



**Dinner in the Ryokan**

Six of the eleven bridges are separately named, unlike some other long bridge complexes like the [San Francisco-Oakland Bay Bridge](#) (three bridges and one [tunnel](#)). The other five bridges are [viaducts](#). The six named bridges are:

- **Shimotsui-Seto Bridge** (下津井瀬戸大橋) — A [suspension bridge](#) with a center span of 940 meters which connects Honshu with the island of Hitsuishijima. The 22nd [largest suspension bridge in the world](#).
- **Hitsuishijima** (櫃石島橋) and **Iwakurojima Bridges** (岩黒島橋) — Two identical [cable-stayed bridges](#) with center spans of 420 meters.
- **Yoshima Bridge** (与島橋) — A continuous [truss](#) bridge with five spans and a total length of 877 meters.
- **Kita Bisan-Seto** (北備讃瀬戸大橋) and **Minami Bisan-Seto Bridges** (南備讃瀬戸大橋; Minami Bisan-Seto Ōhashi) — Two suspension bridges



with a common anchorage between them. With center spans of 990 and 1,118 meters respectively they rank as the 19th and 11th largest suspension bridges.

The bus winds its way up a spectacular river valley for about an

hour until we reach our destination at Nishi Iya and the Kazuraya Ryoken. Fortunately the proprietor is waiting for us at the bus stop, as there is a steep walk down into the valley and up the other side to the ryoken.

Nishi Iya is the site of the Kazurabashi vine bridge. Once a common form of river crossing they were built so that defenders could easily cut the vines and prevent an enemy from crossing.

After we have settled into the ryokan we take a walk to the bridge and the town. Near the bridge is the Biwa-no-taki, 50m waterfall which is quite impressive.

A traditional Japanese meal is provided for dinner. Meat, fish, vegetables tempura, rice, tofu and noodles presented in beautifully prepared small portions.

### **Wednesday 22 March – Iya Valley**

**Day 19**



**Waterfall - Nishi Iya**

Rain is forecast for this morning; nevertheless we set out to visit Chiiori House further up the valley in Higashi Iya. The road to the house was very narrow and winding and could only be taken slowly in case there was another vehicle coming down the mountain.

<http://www.theforeigner-japan.com/archives/200306/chiiiori.htm>  
<http://www1.ourtokushima.net/kankyou/seikatsubunka/awalife/january02/oldhouse.htm>

The house, a 270 year old farm house was bought by author, Alex Kerr, in the early 1970's and features in his book 'Lost Japan'. He set about restoring it in an attempt to breath life back into this part of the valley.



**Bamboo Forest**



**'Peeing Boy' - Iya Valley**





**Sculptured tree - Kazuraya Ryoken**

The work continues with the aid of volunteers who undertake repairs and tend the gardens. During this past winter the steep thatch roof has started to leak. These roofs used to last about 60 years when the smoky wood fires burned continuously in the building. The smoke kills insects and other pests that can infest the timber and thatch. However if you are not used to it the smoke can be quite irritating and during the past 30 years the fires have been allowed to go out, possibly leading to early degradation of the thatch.

The current caretakers treated us to green tea and cake.

Whatever the reason it is going to be expensive to repair and difficult to get sufficient thatch.

After poking about the building for a while we struck off down the mountainside towards the river. We didn't get far before the trail disappeared and the rain set in so we head back to the house for more tea.

The owner of the ryokan had driven us to the house in his minibus and was waiting to bring us back to the ryokan.

On the way back we detoured to the statue of the 'Peeing Boy'. This statue of a little boy perches beside the road above an almost vertical drop to the river way below. It is said the pee will all evaporate before it reaches the bottom. We take a few photos and try to land some coins on the boy's head and then head back to the township for some lunch. The bus returns to the hotel and after lunch we walk back.



**Small Tea Plantation**



**Grinding Wheel - Chiiori House**



**Inside the Chiiori House**

The rain seems to be clearing but by the time we are in the ryokan the clouds are settling in the valleys and the rain is persistent.

I decide it is a good opportunity to do some washing and the others engage in a basic Japanese and origami lesson with Jarrod.

As I sit here by the window writing this the mist in the valley is thickening all the time.



Chiiori House



Rolling Mists

### Thursday 20 March – Iya Valley - Matsuyama

Day 20

We are all up early this morning for a 06:30 breakfast and an 07:15 departure for the trip back down the mountain to Awa-Ikeda to catch the train to Tadotsu and Matsuyama.

On our way up the mountain the bus had been almost empty; not so on the way down, it was packed and we had to squeeze on with our bags. Fortunately the regular passengers were helpful and we all got settled for the hour-long journey down the valley.

We had a wait of about an hour for the train so it was an opportunity to buy some food for the journey. So far everything is going to plan and we catch the right train to Todatsu where

our train for Matsuyama is due to depart at 11:12.



Morning Dewdrops

This is when our trip changes from 'Lost Japan' to 'Lost in Japan'. We catch the wrong train, the right time, wrong direction; our train was from another platform at the same time. We don't travel far before the mistake is noticed and we hop off and Jarrod rebooks on a train going the right way. In all we lost about 45 minutes while we waited for our new train that got us into Matsuyama at 14:05. Then our taxi driver couldn't find the ryokan.

We finally arrive and dump our bags and head off to Matsuyama Castle.

Matsuyama Castle

<http://www.jcastle.info/castle/matsuyama.html>

History



The original castle was built here in 1603 by Kato Yoshiakira. It had a large 5 storey tenshu that was actually moved to Aizu when Kato was transferred there in 1627. Tadachika Gamoh became the new lord of Matsuyama castle and completed construction of the Ninomaru before he died in 1635, leaving no heirs.



**Tonashi-mon (a designated Japanese cultural treasure) - Matsuyama Castle**

In 1635, Matsudaira Sadayuki moved into Matsuyama Castle and the Matsudaira family ruled over the area the end of feudalism. Sadayuki rebuilt the donjon with three stories in 1642. This donjon was struck by lightning

and burned down on New Year's day in 1784. The construction of the current donjon was not begun until 1820 and not completed until 1854. From 1926 on, many of the yagura, gates and other structures were destroyed by arson and bombings in WWII.



**Steam Train at Dogo Onsen Tram Station.**



**Matsuyama Castle**

As a relative of the Tokugawa shogun, Matsudaira Sadaaki naturally fought for the Tokugawa in several battles at the Meiji Restoration. Once the emperor

regained political power, Sadaaki was a wanted man and considered an enemy of the emperor. In order to avoid attack, he decided to submit and allow Tosa soldiers into the castle while he sought penance and refuge in Joshinji temple in Matsuyama. His sincerity was accepted and thus Sadaaki and Matsuyama Castle were saved from attack.



**Samuria - Matsuyama Castle**



**Painting on Silk - Matsuyama Castle**



The Matsudaira family eventually gave the castle to the city of Matsuyama in 1923. The city has been working since 1966 to repair the original structures and rebuild those that were destroyed.

<http://www.city.matsuyama.ehime.jp/la ng/en/sightseeing/castle.html>



**Samurai - Matsuyama Castle**

The castle was completed in 1627 and is situated on the top of Matsuyama Hill (132m) and has a commanding view of the surrounding plain.

The original castle was 5 stories, however it was rebuilt with 3 stories in 1642. The castle has been extensively damaged by fire and war and although it was between 1820 and 1854 subsequent damage has meant that reconstruction is still in progress.



**Dolls - Matsuyama Castle**



**Matsuyama Castle**

At first sight the castle is less impressive than Himeji despite its greater elevation. However the better views of

the city and the collection of paintings on silk and samurai armour compensate for the lesser grandeur.

The castle is one of three big multiple wing castles in Japan that are built on a hill in the middle of a plain. The others are Wakayama Castle and Himeji Castle.

The ryokan is comfortable and the Japanese dinner is very good, but communal showers are going to make it very difficult in the morning as we will leave at 05:30.



**Dogo Onsen**

Dogo Onsen is possibly Japan's oldest onsen and Lachlan has gone with Jarrod and Marcus to enjoy the hot springs. He has become quite a fan of the onsen.

[http://www.japaneselifestyle.com.au/travel/dogo\\_onsen.html](http://www.japaneselifestyle.com.au/travel/dogo_onsen.html)



Awake and up at 05:00 for our 05:30 departure for the ferry terminal and the ferry to Beppu there is no time for the usual morning preparations.

Beppu is a resort town on the island of Kyushu famed for its hot springs and onsens and amusement park like 'hells' at some of the hot springs.



Warning – Golden Dragon Hell

<http://www.japan-guide.com/e/e4702.html>

'Jigoku Meguri'

The word 'jigoku' takes its meaning, 'burning hell' from the ancient Buddhist sutras of the East. Yet a visit to the 9 phenomenal, natural hot spring sites will also conjure up images of the hellish depths of the 'Inferno' as portrayed in the great medieval poem by Dante. In an atmosphere charged with magnificence, awe and a hint of terror,

one can marvel at and appreciate the power and beauty of nature.



Matsuyama Harbour



Umi Jigoku (Sea Hell)



The Golden Dragon

The brochure description may be a little over the top, nevertheless the hot springs were interesting.



Temple – The Golden Dragon Hell



**Landscaping - Blood Pond Hell**

Umijigoku, 'Blue Ocean' (Sea), hell where the water is deep blue and the pool is 30m deep with its carefully manicured gardens is a pleasant

place to walk around as long as you can avoid the sulphurous vapours.

The Dragon Hell has a statue of a dragon belching steam and a pool at 97C and notices warning that if you fall in you will be boiled.



**Blood Pond Hell**

The pool at the Red Mud Hell (blood pond hell) has a red mud floor from the iron oxides in the mud. It is quite colourful and there is a nice garden and footbath, where the foot weary can soak their feet in the warm water.

After 4 hours at Beppu we continued on our way by train to Nagasaki, arriving at 19:30. It has been an very long day and the ryokan host has arranged to pick up our bags at the station. Just as well as the tram is packed and we would have had trouble with our bags.



**Soothing weary feet - Blood Pond Hell**

A pleasant meal in Chinatown and a drink to end the first week of 'Lost Japan' and our third week on the road.

**Saturday 25 March – Nagasaki**

**Day 22**

## Nagasaki History

[http://www.japaneselifestyle.com.au/travel/nagasaki\\_history.htm](http://www.japaneselifestyle.com.au/travel/nagasaki_history.htm)

Nagasaki (長崎市; -shi, literally "long peninsula") is the capital and the

largest city of Nagasaki Prefecture located at the south-western coast of [Kyushu](#), [Japan](#). Geographical location 32°44' N 129°52' E It was a centre of European influence in medieval Japan, and the second city on which an atomic bomb was dropped by the US during World War II.

[Nagasaki](#) lies at the head of a long bay which forms the best natural harbour on the southern Japanese home island of Kyushu. The main commercial and residential area of the city lies on a small plain near the end of the bay. Two rivers divided by a mountain spur form the two main valleys in which the city lies. The heavily built-up area of the city is confined by the terrain to less than 4 square miles. As of 2004 the population of the city is



447,419 and its size in square kilometres is 338.72 or about 130 sq.mi making it a fairly large city by Japanese standards in relation to its population level.



**Remnant of Urakami Cathedral Wall**

## Nagasaki History - Medieval era

Founded before 1500, Nagasaki was originally a secluded harbour village. It enjoyed little historical significance until contact with European explorers in 1542, when a Portuguese ship accidentally landed nearby,

somewhere in Kagoshima prefecture. The zealous Jesuit missionary Francis Xavier arrived in another part of the territory in 1549, but left for China in 1551 and died soon afterwards. His followers who remained behind converted a number of daimyo (feudal lords).



**Memorial to the Victims**



**A-Bomb Hypocentre**

The most notable among them was Omura Sumitada, who derived great profit from his conversion through an

accompanying deal to receive a portion of the trade from Portuguese ships at a port they established in Nagasaki in 1571 with his assistance.



**Outline of Municipal Prison**



**Ruins from Urakami Cathedral**

Under the national isolation policy of the Tokugawa shogunate, Nagasaki harbour was the only harbour to which entry of foreign ships was permitted. Even today,



Nagasaki shows the influence of many cultures such as Dutch, Portuguese, and Chinese.

The little harbour village quickly grew into a diverse port city, and Portuguese products imported through Nagasaki (such as tobacco, bread, tempura, textiles, and a Portuguese sponge-cake called castellas) were assimilated into popular Japanese culture. The Portuguese also brought with them many goods from China.



**Peace Statue**

In 1587, Nagasaki's prosperity was threatened when Toyotomi Hideyoshi came to power. Concerned with the

large Christian influence in southern Japan, he ordered the expulsion of all missionaries. Omura had given the Jesuits partial administrative control of Nagasaki, and the city now returned to Imperial control. Japanese and foreign Christians were persecuted, with Hideyoshi crucifying 26 Christians in Nagasaki in 1596 to deter any attempt to usurp his power. Portuguese traders were not ostracized, however, and so the city continued to thrive.



**Grave of Dr Nyokodo Nagai**



**Kofokuji Temple**

When Tokugawa Ieyasu took power almost twenty years later, conditions did not improve much. Christianity was banned outright in 1614 and all missionaries were deported, as well as daimyo who would not renounce the religion. A brutal campaign of persecution followed, with thousands across Kyushu and other parts of Japan killed or tortured. The Christians did put up some initial resistance, with the Nagasaki Shimabara enclave of destitute Christians and local peasants rising in rebellion in 1637. Ultimately numbering 40,000, they captured Shimabara Castle and humiliated the local daimyo. The shogun dispatched 120,000 soldiers to quash the uprising, thus ending Japan's brief 'Christian Century.' Christians still remained, of course, but all went into hiding, still the victims of occasional inquisitions.



**Kofokuji Temple**

The Dutch had been quietly making inroads into Japan during this time, despite the shogunate's official policy of ending foreign influence within the country. The Dutch demonstrated that they were interested in trading alone, and demonstrated their commitment during the Shimabara Rebellion by firing on those Christians in support of the shogun. In 1641 they were granted Dejima, an artificial island in Nagasaki Bay, as a base of operations. From this date until 1855, Japan's contact



with the outside world was limited to Nagasaki. In 1720 the ban on Dutch books was lifted, causing hundreds of scholars to flood into Nagasaki to study European science and art.

During the Edo period, the Tokugawa shogunate governed the city, appointing a hatamoto, the Nagasaki bugyō, as its chief administrator.

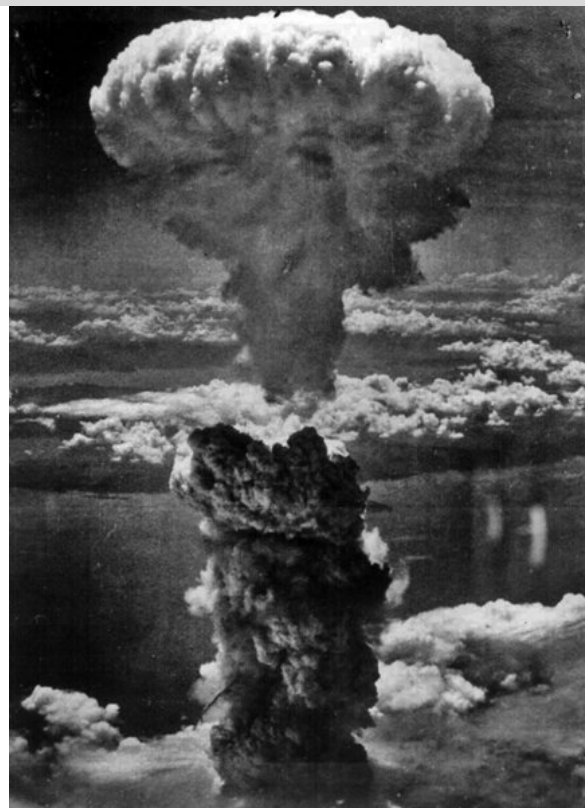


**Modern Urakami Cathedral**

## Nagasaki History - Modern era

US Commodore Matthew Perry landed in 1853. The Shogunate

crumbled shortly afterward, and Japan opened its doors once again to foreign trade and diplomatic relations. Nagasaki became a free port in 1859 and modernization began in earnest in 1868. With the Meiji Restoration, Nagasaki quickly began to assume some economic dominance. Its main industry was ship-building. This very industry would eventually make it a target in World War II, since many warships used by the Japanese Navy during the war were built in its factories and docks.



**Atomic bombing of Nagasaki on August 9, 1945.**  
The [picture](#) was taken from one of the B-29 Superfortresses used in the attack.

On 9 August 1945, the primary target for the second atomic bomb attack was the nearby city of Kokura, but the bomber pilot found it to be covered in cloud. The industrial areas outside Nagasaki were the secondary target and so, despite a far more powerful bomb, the devastation visited upon Nagasaki was less severe than that experienced by [Hiroshima](#). The bomb exploded directly above the suburb of Urakami, the site of Urakami Cathedral, then the largest cathedral in East Asia.



**Statue near Spectacle Bridge**

The city was rebuilt after the war, albeit dramatically changed. New temples were built, and new churches as well, since the Christian presence never died out and even increased dramatically after the war. Some of the rubble was left as a memorial, such as a one-legged torii gate and a stone arch near ground zero. New structures were also raised as memorials, such as the Atomic Bomb Museum. Nagasaki remains first and foremost a port city, supporting a rich shipping industry and setting a strong example of perseverance and peace.

<http://www.nagasaki-gaigo.ac.jp/nagasaki/index.html>  
[http://en.wikipedia.org/wiki/Atomic\\_bombings\\_of\\_Hiroshima\\_and\\_Nagasaki](http://en.wikipedia.org/wiki/Atomic_bombings_of_Hiroshima_and_Nagasaki)

There is plenty to see in Nagasaki.

<http://www.at-nagasaki.jp/foreign/english/>



**Paper Cranes**

The cities history as the gateway through which Europeans and Chinese made contact with Japan and the destruction of much of the city by the Atomic Bomb on August 9<sup>th</sup> 1945 means that there are many reminders of that heritage.

A stone obelisk marks Atomic Bomb Hypocentre where the bomb, Fat Boy, exploded 500m above the ground. Nearby is a small fragment of the

walls of the Urakami Cathedral that was destroyed in the blast.

Unlike Hiroshima, where memorials and museum are in one park, Nagasaki's are separated by suburban areas.

The large bronze Peace Statue completed in 1955, with one arm pointed to the sky and the danger of nuclear war and the other outstretched as a symbol of peace is located in the Peace Park, with other memorials to the north of the hypocentre. The municipal prison was located on the same hill and it and all its occupants were destroyed in the blast. Traces of the prison walls are visible in the lawns.

After thirty years in construction the Urakami Cathedral, the largest in the Orient at the time, was completed in 1925. It was rebuilt in 1959. The interior is modern and light.

[http://en.wikipedia.org/wiki/Urakami\\_Cathedral](http://en.wikipedia.org/wiki/Urakami_Cathedral)  
<http://www.mander-organs.com/portfolio/urakami-c.html>



**Kofokuji Temple**



**Garden - Kofokuji Temple**

Near the hypocentre of the explosion, recent excavations have revealed remains of the fused debris from the explosion.



**Spectacle Bridge**

The Atomic Bomb Museum is a grim reminder of the enormous, instantaneous damage an atomic or nuclear bomb can do. The theme of the museum is a plea to all nations to forsake the possible use of such weapons.





**Second Torii Arch at Sanno Shinto Shrine**

However, like the museum at Hiroshima, the logical extension of the plea to seek peaceful settlements of disputes within and between nations, is not made. Recent history has shown that equally barbaric things can be done to people using 'conventional' weapons.

<http://www1.city.nagasaki.nagasaki.jp/na-bomb/museum/museum01.html>

Second Torii Arch at Sanno Shinto Shrine. The blast knocked down one half of the arch. One column and part of the top beam and the cross beam

remain standing. The other pieces lie nearby.



**Gate - Sofokuji Temple**

[http://www.uwosh.edu/faculty\\_staff/earns/torii.html](http://www.uwosh.edu/faculty_staff/earns/torii.html)



**Fish Drum - Kofokuji Temple**

Sakamoto International Cemetery is a very interesting place. Graves dating back to the beginning of the 19<sup>th</sup> C are easily found.

<http://www.nfs.nias.ac.jp/page002.html>  
[http://www.uwosh.edu/faculty\\_staff/earns/tales.html](http://www.uwosh.edu/faculty_staff/earns/tales.html)



**Inner Gate - Sofokuji Temple**

One interesting group are stokers and engine room crew from several British warships who died in the early 20<sup>th</sup> C and were buried in the cemetery. A group of French soldiers who fought in the Boxer Rebellion is also interred there.

Dr Nyokodo Nagai was a Christian doctor who worked tirelessly for the treatment of the victims of the A-Bomb. A victim himself of the bombing, he already had contracted leukaemia from occupational radiation. During his illness continued his research into the treatment of the victims until he died on May 1<sup>st</sup> 1951. He is a local hero and is buried in this cemetery in a very simple grave.

<http://www1.city.nagasaki.nagasaki.jp/na-bomb/nagai/nagai001e.html>  
<http://www.nashim.org/e/award/index.html>

Thomas Glover, a prominent British Merchant is also buried there. He was a supporter of those seeking to restore the Meiji Emperor and the introduction of modern science and technology to Japan

<http://www.rampantscotland.com/famous/blfamglover.htm>  
[http://en.wikipedia.org/wiki/Thomas\\_Blake\\_Glover](http://en.wikipedia.org/wiki/Thomas_Blake_Glover)  
<http://www.nagasaki-gaigo.ac.jp/nagasaki/9.html>



**Headstone of Albert Robinson -  
Stoker - Died 1891**

Kuraba Tomisaburo (T.A. Glover 1870-1945) was also a significant player in the history of Nagasaki and Japan.

<http://www.nfs.nias.ac.jp/page013.html>  
 !

[http://www.uwosh.edu/faculty\\_staff/earns/tommy.html](http://www.uwosh.edu/faculty_staff/earns/tommy.html)

Brick Hall is a modern theatre and entertainment complex near Urakami Station. For us the internet facility was the main attraction and I am now a registered user of the service.

In 1623 a Chinese priest established the Kofukuji Temple. This is the oldest temple of the Obaku sect. The Chinese style Buddha Hall and other structures are preserved.

<http://www.at-nagasaki.jp/foreign/english/spot/006.html>

Kofukuji Temple is Japan's first Chinese temple of the Obaku sect. It can be traced to the time when the merchants of China's Ming Dynasty, who frequented the route to Nagasaki, constructed a small monastery here in 1620 as a place to pray for a safe voyage. At that time, the Japanese government's prohibition on Christianity was especially virulent, and even the Chinese residents of Nagasaki, who were also at risk of being suspected as Christians, felt it necessary to prove they were Buddhists by building a series of Chinese Buddhist temples, Kofukuji Temple being the first. Spectacles Bridge, Japan's oldest stone bridge, was built by Mokusunyoujo, a Zen master of the second generation of Kofukuji Temple. Also, it is famous as the temple from which the Buddhist Zen master Ingen, high priest of China, entered a monastery. The temple precincts house many cultural assets such as the Daiyu Treasure House, a nationally designated important cultural property, while Kofukuji Temple and surroundings are also considered a prefecturally designated historical landmark.

The Spectacle Bridge, so called because the arches and reflections of the two arches look like a pair of spectacles. Built in 1634 it is the oldest Ming Style stone bridge in Japan.

Sofokuji Temple; founded in 1629 by Chinese residents, remains as a rare example of Ming architecture.



**Sofokuji Temple**



**Great Cauldron of Sofokuji**

The inner gate was made in Ningpo, China, and carried to Nagasaki on Chinese ships and erected on the site in 1696. The complex jointing under the eaves, which is a southern Chinese architectural style, is the only example in Japan.



The Great Cauldron of Sofokuji was built by the Chinese priest Qiandai to boil porridge for the hungry masses of Nagasaki. A failed rice crop in 1680 led to wide spread starvation the following year. Qiandai hoined with another Chinese pries in dathering donations and during the famine boiled porridge here for 3000 to 5000 people a day.

<http://www.at-nagasaki.jp/foreign/english/spot/018.html>

In 1629, the Chinese residents of Nagasaki who hailed from Fujian Province constructed this Chinese Temple. It houses 21 cultural assets, including two national treasures - Daiohoden (Buddha Hall) & Daippo-mon (First Peak Gate). It is a temple with a unique pedigree; apart from the temples of Kyoto and Nara, it is unique for housing so many cultural assets in one temple in Western Japan. The "Daio" of the national treasure Daiohoden signifies the Sakyamuni Buddha. Since the sedentary statue of the Sakyamuni Buddha is enshrined

as a principal image of Buddha, it is called Daiohoden. When the Buddhist statue was renovated around 1935, an internal organ of silver and cloth was discovered within it. Also, although the gate of the temple - a two-storied tower gate - is ordinarily known as "Temple Gate," Sofokuji Temple has three gated entrances known as "the three gates." The raised lettering "Seijuyama" appearing on the framed picture of the three gates was from the brush of the Zen Master Ingen, a high priest of China who had entered Kofukuji temple.

**Sunday 26 March – Nagasaki**

**Day 23**



**Catching up on the diary.**

Yesterday was fine and warm; this morning it is raining.



**No.12, Higashiyamate**

Today we are going to explore the southern part of Nagasaki, the area in which many of the European traders and entrepreneurs lived from the time when the Tokugawa Shogunate opened Japan to foreigners early in the 19<sup>th</sup> C until the WWII.



**The Western Style Houses at Higashiyamate**

<http://www.nfs.nias.ac.jp/index.html> (this site is a comprehensive record of foreigners in Nagasaki)

First some breakfast at the Café Veloce and then we make our way to Hollander Slope, so named because of the Europeans who lived there in Western Style houses. The locals considered them all to be Dutch because of the role the Dutch had played during the 250 years that

Japan was closed to all other foreigners. During that period the Dutch were confined to Dejima Island to prevent them mixing with the local people.



**Oura Catholic Church**

The Portuguese were the first to trade with the Japanese but their propensity to try to convert the Japanese to Christianity worried the Shogun and they were banned. The Protestant Dutch on the other hand seemed more interested in trade than converting the locals to Christianity and were allowed to continue trading.



**House from Mitsubishi No.2 Dock**



**Walker House - Glover Gardens**

Our first stop is at the Western-style House at No.12, Higashiyamate. This fine house is believed to have been built in 1868. It originally served as the Prussian Consulate, later as the US consulate and then became the residence of missionaries from the American Methodist Church. It is now the Historical Museum of Private Schools at the Former Foreign Settlement.

Photos and pictures of the missionaries and schools are on display.

<http://www.nfs.nias.ac.jp/page019.html>

[http://www.uwosh.edu/faculty\\_staff/earns/amermed.html](http://www.uwosh.edu/faculty_staff/earns/amermed.html)



**Model of the Endeavor - House from Mitsubishi No.2 Dock**



**Mitsubishi Dockyards**





**Oura Catholic Church**

Further along Hollander Slopes we come to a group of Western Style houses that are now being preserved as a reminder of an important part of the history of Nagasaki. The first house we enter is a base for international student and in return for buying a cup of coffee I was able to use the internet to send the week three diary notes.

Higashiyamate "Chikyukan"

[http://www.h3.dion.ne.jp/~chikyu/e\\_frame.htm](http://www.h3.dion.ne.jp/~chikyu/e_frame.htm)

Chikyukan is a place for international or cultural exchange between

Japanese citizens and foreign residents in Nagasaki. Its building is the one of "Western-style Houses in Higashiyamate," that are cultural assets of Nagasaki City. In Chikyukan started in June 1997, you can enjoy tastes of the foods from foreign countries everyday as well as the other programs for cultural exchange.



**Old Alt House - Glover Gardens**



**Ringer House - Glover Gardens**



**Glover House**



**Glover House**

We are now near the Glover Sky Road the leads to the No.2 entrance of Glover Gardens. The Sky Road is an elevator to the top of the hill.

Glover Garden is the former estate of Thomas Glover and his family and is now a historical site where several houses of historical interested have been brought together and restored.



<http://www.at-nagasaki.jp/foreign/english/spot/001.html>  
<http://www.infocreate.co.jp/hometown/nagasaki/midoko-e.html>



**Small shipyard - Nagasaki harbour.**

Thomas Glover was born in Scotland and came to Japan in 1859, arriving in Nagasaki at the age of 21 as the port was opened, establishing Glover & Co shortly thereafter. He engaged in several business enterprises and played an important role in bringing modern science and technology to Japan.

<http://www.rampantscotland.com/famous/blfamglover.htm>  
[http://en.wikipedia.org/wiki/Thomas\\_Blake\\_Glover](http://en.wikipedia.org/wiki/Thomas_Blake_Glover)  
<http://www.nagasaki-gaigo.ac.jp/nagasaki/9.html>  
[http://www.uwosh.edu/faculty\\_staff/earns/meiji.html](http://www.uwosh.edu/faculty_staff/earns/meiji.html)



**Model of Dutch Factory at Dijema**



**'Jelly Fish' cruise boat**



**Mitsubishi Shipyard**



**Megami Bridge**

Near the entrance is the former house from the Mitsubishi No.2 Dock where crew from ships under repair stayed until their ship was ready for sea. The building has a display of ships, old and modern, but particularly those built by Mitsubishi. Models of British sailing ships that visited Nagasaki are also included in the display.

<http://www.pbase.com/xerius/image/49908720>



<http://www.mhi.co.jp/nsmw/html/brief/historys.htm>

The houses of Robert Walker, William Alt and Fredrick Ringer are all preserved here with Thomas Glover's home.

[http://www.uwosh.edu/faculty\\_staff/eas/home.html](http://www.uwosh.edu/faculty_staff/eas/home.html)  
[http://www.uwosh.edu/faculty\\_staff/eas/walker.html](http://www.uwosh.edu/faculty_staff/eas/walker.html)  
[http://www.uwosh.edu/faculty\\_staff/eas/althouse.html](http://www.uwosh.edu/faculty_staff/eas/althouse.html)  
<http://www.nfs.nias.ac.jp/page010.html#FR>

The main building of the Tozan Gakuin, opened at No.9 Higashiyamate with the support of an American named Steele, in 1887. The two story building is preserved in the Gardens. On display is a collection of prints by Ken Tagawa (1906-1967). Tagawa lived near the Western Style houses around 1935 and believed they should be preserved for their historical value. Unable to persuade the authorities of their value he set out to capture them in prints so that they would not be totally lost.

Fortunately some are now being preserved by the Nagasaki City.

<http://www.artelino.com/forum/artists.asp?sea=&art=980&alp=k&cp=2>

Ken Tagawa was a student of Koshiro Onchi. Before, he had studied at the Kawabata Painting School in Tokyo.

The artist was active in the sosaku hanga movement. Subjects of many of his prints are scenes from Nagasaki, his hometown and place of birth. Ken Tagawa had received the prefectural cultural award of Nagasaki in 1956.

[http://www.artelino.com/articles/sosaku\\_hanga.asp](http://www.artelino.com/articles/sosaku_hanga.asp)



**Kaminoshima Church (Holy Mother)**



**Nagasaki from Mt. Inasa**



**Setting Sun - Mt Inasa**

We concluded our visit to the area at the Oura Catholic Church. Designed by a French missionary, Father Furet and built by Mr Hide Koyama, the church was completed in 1864. It is the oldest church in Japan.

[http://www.nfs.nias.ac.jp/page001.html#\(4\)](http://www.nfs.nias.ac.jp/page001.html#(4))

The first Catholic Church to appear in the Nagasaki Foreign Settlement was Oura Cathedral at No.1a Minamiyamate, a quasi-gothic structure built by Japanese carpenters under orders from French priests of the Paris Foreign Mission Society and completed in February 1865. It was at the door of this church - only weeks later on March 17 - that a group of peasants from Urakami village approached Fr. Bernard Petitjean and informed him that they shared his belief in "Santa Maria." This event marked the discovery of the "underground Christians," whose ancestors had sought refuge from persecution in remote islands and villages in the early seventeenth century and who had kept their religion alive for two centuries despite complete isolation from the Church. Petitjean and the other French priests defied the law and made surreptitious visits to Urakami and other villages where Japanese Christians were hiding. But the authorities learned of the existence of the underground

groups and in the latter part of the decade took the drastic measure of exiling the entire population of Urakami to other parts of Japan.

Our next stop is the Site of the Former Dutch Factory on Dijema. After a short tram ride we arrive to find that most of the site is a building site as extensive restoration is underway and we can visit only a small portion of the Factory and inspect a model.

<http://journalism.berkeley.edu/projects/nagasaki/stories/d ejima.html>

It is now after 14:00 and Lachlan needs refuelling so we head to the port area with a view to a little lunch and a harbour cruise. Timing is good; Lachlan gets some food and we are able to catch the 15:00 cruise.

The cruise travels down river past the Mitsubishi shipyards where there are large ships under construction or being repaired and under the Megami Bridge that

opened to traffic December 11, 2005. This is a very elegant bridge that soars high above the river. The design is similar to the Westgate Bridge in Melbourne. A cable stayed box girder bridge with the cables on each side of the bridge deck instead of in the centre as in Melbourne.

After the cruise we finish the day by taking the Ropeway to the top of Mt Inasa for a spectacular view of Nagasaki, the port and the surrounding islands.

## **Monday 27 March – Nagasaki to Ojika**

**Day 24**

Today we travel to the island of Ojika in the Sea of Sumo. About two and a half hours in the train to Sasebo on the west coast of Kyushu and then 3½ hours by ferry to Ojika.

Sasebo is a port town and the location of a major Naval Base. It is, apparently, a US base, all the ships in port appear to be Japanese Defence Force ships and I saw about 12 naval ships in and near the port.

<http://www.cfas.navy.mil/History/history.htm>

The important bilateral relationship between Japan and the United States that exists today is very much in evidence at U.S. Fleet Activities Sasebo, where ships of the Japan Maritime Self Defense Force and the United States Seventh Fleet share this excellent port.



**Japan Defence Force ships in Sasebo Harbour**

Sasebo has been an important naval base since 1889, when the Sasebo Naval Station began operations on July 1st as headquarters for the Imperial Japanese Navy's Third Naval District. In 1905, ships of the Combined Fleet, under the command of Fleet Admiral Heihachiro Togo, sailed from Sasebo to engage Russia's Baltic Fleet. Admiral Togo's victory during the Battle of Tsushima is a classic in naval history.

The day was very still and misty and the sea was like glass and as we sailed along ships and fishing boats appeared out of the mist and the mountains of the nearby islands were ghostly outlines in the mist.



**Ships in the mist on a glassy sea**

Apart from an attempt to disembark at the wrong island we arrived on time at Ojika. Waiting on the dock was a



party of school children to farewell two teachers from the local schools who were moving on to new postings. Complete with streamers and beating drums the children gave the teachers a rousing sendoff.



**Monument - on the mountain top -  
Ojika**

All the harbours are protected by massive breakwaters to shield them from the waves during cyclones.

As the school year has just ended it is expected there will be more such farewells over the next few days.

Ojika (and Sasebo) are so far off the tourist track that they are not even mentioned in the Lonely Planet Guide for Japan.



**Farewelling teachers at the end of school year -  
Ojika**



**Some of the fishing fleet - Ojika**

Ojika is in the Goto Reto, a string of deer roaming islands with a traditional farming and fishing way of life.

Very few non-Japanese make it so far west, but tomorrow there is a music festival and there are a number of visiting non-Japanese musicians staying in the ryokan.



**House - Ojika**



**Temple - Ojika**

The island is small, about four kilometres in diameter, with many small bays and inlets. The harbour is protected, as are all others in the area, by massive

concrete sea walls designed to withstand waves whipped up by typhoons. Some are reinforced by interlocking concrete 'boulders' to provide additional protection.

Once we are settled in our room, Lachlan and I overlook the harbour; we head off for a walk through the town to the top of the hill overlooking the town.

The route takes us through the village streets past traditional Japanese houses with manicured gardens, through a temple and out into the fields.



**View from the mountain top**

Rice paddies are being prepared for spring planting and some other vegetable crops are well advanced.

From the top of the hill there are marvellous views across the island to other islands in all directions, despite the misty weather.

From the hilltop we can hear students practicing on brass instruments. The sound is coming from the high school below and the music rings out across the valleys as they are playing on the balconies of the buildings.

It is time to make our way back, buy some provisions for a trip to a nearby island tomorrow, and have dinner.

At last I have a place where I can test the satellite phone; it works perfectly.

**Tuesday 28 March – Ojika**

**Day 25**

<http://www.ojika.net/index2.html> (if you can read Japanese)

An early start to catch the ferry to the nearby island is the order of the day. We are all up and breakfasted in time, but as the time for the ferry to leave the weather becomes stormy and the ferry captain suggests it will be very rough when the time to return in the afternoon comes.

We decide to abandon the trip and spend the day on Ojika. This proved a smart decision.



**Large flat fish - Ojika**



**Fish Market - Ojika**





**Stairs to the lookout - Ojika**

This gave us a chance to visit the local fish market where fishers bring live fish to sell. By midday most of the catch is sold, packed and despatched.

During the morning rain squalls and high winds made it rather unpleasant to go out and explore. Some of the group went to a panchinko parlour to try their skill. I sallied forth for a short walk, watching the weather all the time.

By lunch time the rain had stopped and after lunch we were able to go out despite the strong and cold wind.

Ojika was once two islands. Eons ago the land between became dry and it is in this valley that most of the farming takes place.

Legend has it that when the two islands became one all the cows died.



**Weather beaten house - Ojika**



**These trikes are everywhere**



**Ferry entering Ojika Harbour**



**Shrine - Ojika**

A small museum has artefacts dating back to 10000BC and there is evidence the island was inhabited as long as 40000 years ago.

During the morning Jarrod met an elderly man who offered to take us on a tour of the island in his car.

At 15:00 five of us assembled at the coffee shop he and his wife run and set out to visit the principal sites on a whirlwind tour.

The wind is blowing strongly from the west and seas are crashing on the western shores, making it impossible to view the blowhole and the large round stone at the bottom.

If the weather doesn't abate it will be a rough trip back to Sasebo in the morning.



### **Wild seas crash over the rocks near the blowhole**

A music festival is being held in the town and in the evening, after dinner we all go to the piano and soprano recital in the local hall.

The program is quite short and there is some participation by the audience under the direction of the singer.

Of course excerpts from Puccini's Madame Butterfly formed part of the program.

A very talented young girl from the island also gave a piano recital.

## **Wednesday 29 March – Ojika to Kyoto**

**Day 26**

Today is another travel day. Back to Sasebo on the ferry, fortunately the seas have abated and the trip is not too bad, although the wind is very cold.



**Another farewell**



**Some of the boys jump into the water.**

There is another farewell for a teacher at the dockside and as the ferry pulls away some of the boys strip off and dive in to the water. It had to be near freezing.

From Sasebo we continue by train to Kyoto where we arrive at 18:00



**Threatening skies**

Dinner in the Gion District and a little, unsuccessful, Geisha hunting ends a long travel day.



Today is effectively the last day and we will do some shopping and sightseeing, time and weather permitting.



**Rock Garden - Ginkakuji Temple**

This morning it is cold with showers. After buying our bus passes Lachlan and I head off to the Ginkakuji (silver) Temple.

Ginkakuji Temple, a Zen temple, was established in 1482 by Ashikaga Yoshimas, the eighth Muromachi Shogunate. Yoshima, following Kinkakuji Temple Kitayama built by his grandfather Ashikaga Yoshimitsu, built villa Higashiyama den to spend his retired life. Ginkakji is the common name, and formally it was called Higashiyama Jishoji, taking after Yoshimasa's title after death. Higashimayama den is the place where Higashimaya culture formed by Yoshimasa started, and is the start of modern life style in Japan.



**Garden - Ginkakuji Temple**



**Ginkakuji Temple**

Today a combination of Higashiyama culture and Zen culture can be seen here.

The Zen stone gardens are interspersed with the beautiful pools and manicured trees.

<http://www.yamasa.org/japan/english/destinations/kyoto/ginkakuji.html>



**Philosopher's Walk**



**Entrance to Eikando Temple**





**Pagoda - Eikando Temple**

Gingakuji is the start of the Philosophers Path that follows the path of a stream through groves of cherry trees to Eikando Zenrinji Temple. Unfortunately there are very few cherries in bloom, nevertheless it is a pleasant 1.8km walk beside the stream. The name was derived from the philosopher Nishido Kitaro, who used to walk here.

[http://www.kyoto-u.ac.jp/english/euni\\_int/e01\\_camp/promenade\\_05.htm](http://www.kyoto-u.ac.jp/english/euni_int/e01_camp/promenade_05.htm)

Along the way we pass Ootoy Shrine where Sukunahikona no Mikoto, Emperor Ojin and Sugawara no

Michizane are enshrined. Legend tells that this shrine was built in 887 as a prayer for the recovery of Emperor Uda from illness. Damaged by war and fires the main buildings have been reconstructed.

Eikando Temple is the headquarters of the Buddhist, Jodo sect Siesan Zenrinji Branch.



**Garden - Eikando Temple**



**Rock Garden - Eikando Temple**



**Eikando Temple**



**Entrance to Heian-Jingu**

In the early Heian Period (853AD) the priest Shinjo, a disciple of Kobo Daishi Kokai, built a training hall for the practice of Shingon Buddhism on the site of the present Zenrin-ji. Ten years later, Shinjo received permission to establish a temple there from Emperor Seiwa and the temple got the name Zenrin-ji.



The temple is large with beautifully persevered wooden buildings and paintings on silk screens.



**O-Torii - Heian-Jingu**

Sometime in the latter part of the Heian Period the temple became known as Eikando after a highly regarded priest named, Eikan.

[http://www.eikando.or.jp/English/index\\_eng.htm](http://www.eikando.or.jp/English/index_eng.htm)

Heian-Jingu was built in 1895 to celebrate 1100<sup>th</sup> anniversary of the founding of HeianKyo, the old name for Kyoto. The buildings are colourful replicas, reduced to 2/3 size of the

Kyoto Goshon of the Heian period. The spacious garden is meant to represent the kind of garden that was popular in the Heian period. Infront of the Heian-jingu is a massive steel torii that is considered the front gate of the shrine.



**Garden - Heian-Jingu**



**Garden - Heian-Jingu**

[http://www.heianjingu.or.jp/index\\_e.html](http://www.heianjingu.or.jp/index_e.html)

[http://yamasa.org/japan/english/destinations/kyoto/heian\\_jingu.html](http://yamasa.org/japan/english/destinations/kyoto/heian_jingu.html)



**Garden - Heian-Jingu**

The weather improved during the day and it was pleasant during the afternoon.

We finished at the Kyoto Handicrafts Centre where Lachlan bought presents for the family, including a very nice lacquer tray for his parents and I bought a small kyo-satsuma vase.

As this is our last day we head out to dinner together and by 18:00 it has become cold again and light snow began to fall.

## **A Brief History of "Satsuma Ware"**

No one knows the exact time when pottery making began in Japan. However we can trace it back as far as the 8th Century when, it is said, the Saint Gyoki Bosatsu made some coarse clay vessels. These pieces were designed primarily for function rather than for any artistic value.

Modern Japanese ceramics date roughly from the year 1600 when the teachers were Koreans. The art reached its zenith approximately between the years of 1750 and 1830.

The "Old Satsuma" crackled ware, of which European collections contain such numerous specimens, are not noted so much for its age as compared to antiques of other cultures, but rather for its unique beauty and unusual technique. The half-century from 1800 to 1850 is considered the Golden Age of Satsuma.

The typical Japanese potter of old was no hired workman nor was he a manufacturer. He was an artist; faithful to his feudal lord who provided food and clothes in order that he could concentrate on his craft. Pieces were made for special occasions, such as when his feudal lord wished to present an offering to the Shogun at Yedo (now called Tokyo) or for the trousseau of the lord's daughter. Time was not a factor nor was quantity. Each piece was painstakingly crafted; a

declaration of the potter's love for the art and his lord. Hence the art was essentially aristocratic, as noted by the distinctive delicate painting and subdued harmony of its colouring.

The feudal lord of Satsuma (now Kaoshima Prefecture) loved the works of a very famous artist, Ninsei, and brought some of his disciples from Awata in Kyoto to Satsuma so that they could produce works of art there. These disciples incorporated the techniques they learned from Ninsei. while in Awata, Kyoto. After the death of Ninsei, these ceramic pieces made in Satsuma came to be called "Satsuma-wares". As time passed, the so called "Satsuma-wares" gradually declined whereas the techniques of Ninsei were still firmly preserved in Kyoto. Such' works produced in Kyoto were named after Satsuma and are now called "Kyo- Satsuma" (a simplified wording of Kyoto-Satsuma).

Today Kyoto continues to be one of the principal ceramic centers of Japan. It is the home of "Awata" faience (term used for a fine grade of painted and glazed pottery or porcelain), which originated with the celebrated artist Ninsei around 1650 A.D. as well as other varieties such as Kiyomizu-yaki and Iwakura-yaki. Although the name of Awata-ware has almost been forgotten, the exquisite coloring techniques originated by Ninsei live on in Kyo- Satsuma, and Kyoto remains the central site of the manufacture of Satsuma-wares.

## The Speciality of "Kyo-Satsuma"

Kyo-Satsuma, a high grade of pottery made in Japan, is distinguished by its creamy color, of which the surface is glazed with a network of fine cracks. Gorgeous combinations of color and dulled gold decorate and enhance these works of art.

## The Process of producing Kyo-Satsuma Ware

1. The shape is hand-molded from soft clay.
2. The molded body fs dried.
3. It is baked in a kiln at 700 C-800 C after smoothed over.
4. It is glazed.
5. 5.. it is baked at about 1,200 C.
6. The design is drawn on it in black on the glazed surface.
7. It is baked.
8. The design is painted in colors.
9. It is baked at about 1,000 C.
10. The picture is drawn in gold with a fine brush on the baked color paintings-for the design to be more attractive.
11. It is baked at about 600 C to harden the gold.
12. It is polished with a fine glass brush to make the gold brighter.

**Friday 31 March – Kyoto – Narita - Melbourne**

**Day 28**

Although we are not catching the train to Tokyo until 13:30, it cold and miserable and so we delay our checkout to the last moment and relax in a coffee shop before catching the

Shinkansen to Tokyo and Narita Airport.

We arrive at the airport in good time. The plane is not crowded and we are able to move to seats where we can

have two seat and as a result get some good sleep during the overnight flight.





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Urakami Cathedral - Nagasaki

[http://en.wikipedia.org/wiki/Urakami\\_Cathedral](http://en.wikipedia.org/wiki/Urakami_Cathedral)

<http://www.mander-organs.com/portfolio/urakami-c.html>

Ueno Park - Tokyo

<http://www.japan-guide.com/e/e3019.html>

<http://www.jref.com/practical/ueno.shtml>

Imperial Palace - Tokyo

<http://www.japan-guide.com/e/e3017.html>

<http://www.japan-guide.com/e/e3018.html>

Zeniarai Benten Shrine - Kamakura

<http://www.japan-guide.com/e/e3106.html>



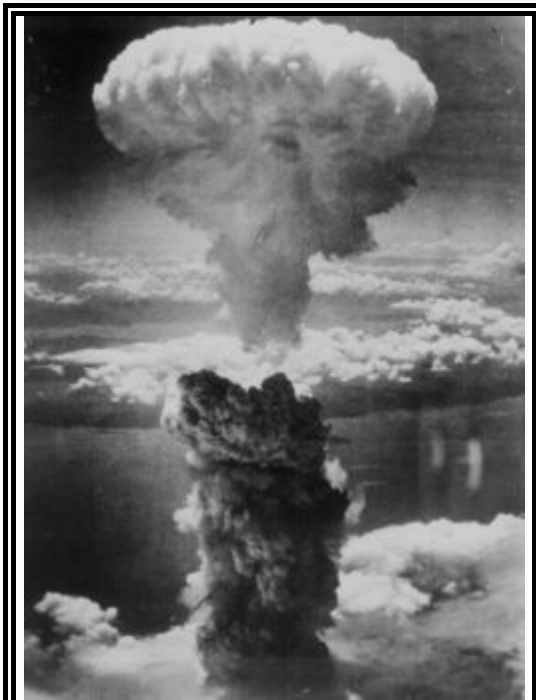
## APPENDIX

### Atomic bombings of Hiroshima and Nagasaki

[http://en.wikipedia.org/wiki/Atomic\\_bombings\\_of\\_Hiroshima\\_and\\_Nagasaki](http://en.wikipedia.org/wiki/Atomic_bombings_of_Hiroshima_and_Nagasaki)

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The [Fat Man mushroom cloud](#) resulting from the [nuclear explosion](#) over [Nagasaki](#) rises 18 km (60,000 ft) into the air from the [hypocenter](#).

On the morning of [August 6, 1945](#), the [United States Army Air Forces](#) dropped the [nuclear weapon](#) "[Little Boy](#)" on the [city of Hiroshima](#), followed three days later by the detonation of the "[Fat Man](#)" bomb over [Nagasaki, Japan](#). In his 1999 book *Downfall*, historian Richard Frank analyzed the many widely varying estimates of casualties caused by the bombings. He concluded "The best approximation is that the number is huge and falls between 100,000 and 200,000."<sup>[1]</sup> Most of the casualties were [civilians](#).

The role of the bombings in [Japan's surrender](#), as well as the effects and justification of them, have been subject to much debate. In the U.S., the prevailing view is that the bombings ended the war months sooner than would otherwise have been the case, saving many lives that would

have been lost on both sides if the [planned invasion of Japan](#) had taken place<sup>[2]</sup>. In [Japan](#), the general public tends to think that the bombings were needless as the preparation for the surrender was in progress in Tokyo<sup>[3]</sup>.

#### Prelude to the bombings

The United States, with assistance from the [United Kingdom](#) and [Canada](#), designed and built the bombs under the codename [Manhattan Project](#); initially for use against [Nazi Germany](#) and inspired by the correct assumption that Germany would also conduct an atomic bomb project, and incorrect assumption that the Nazis held a lead in atomic weapons research. [The first nuclear device](#), called "Gadget," was tested near [Alamogordo, New Mexico](#) on [July 16, 1945](#). The Hiroshima and Nagasaki bombs were the second and third to be detonated and the only ones ever employed as [weapons](#).

Hiroshima and Nagasaki weren't the first times that the [Allies](#) had bombed [Axis](#) cities with specifically targeting military installations, nor the first time that [such bombings](#) had caused huge numbers of civilian casualties, nor the first time that such bombings were (or came to be) controversial. In Germany, the Allied [firebombing of Dresden](#) resulted in roughly 30,000 deaths. The [March 1945 firebombing of Tokyo](#) may have killed as many as 100,000 people. By August, about 60 Japanese cities had been destroyed through a massive aerial campaign, including large firebombing raids on the cities of Tokyo and [Kobe](#).

Over 3½ years of direct U.S. involvement in World War II, approximately 400,000 American lives had been lost, roughly half of them incurred in the war against Japan. In the months prior to the bombings, the [Battle of Okinawa](#) resulted in an estimated 50–150,000 civilian deaths, 100–125,000 Japanese or Okinawan military or conscript deaths and over 72,000 American casualties. An invasion of Japan was expected to result in casualties many times greater than in Okinawa.

[U.S. President Harry S. Truman](#), who was unaware of the Manhattan Project until [Franklin Roosevelt](#)'s death, made the decision to drop the bombs on Japan. His stated intention in ordering the bombings was to bring about a

quick resolution of the war by inflicting destruction, and instilling fear of further destruction, that was sufficient to cause Japan to surrender. On [July 26](#) Truman and other allied leaders issued The [Potsdam Declaration](#) outlining terms of surrender for Japan:

"...The might that now converges on Japan is immeasurably greater than that which, when applied to the resisting Nazis, necessarily laid waste to the lands, the industry and the method of life of the whole German people. The full application of our military power, backed by our resolve, will mean the inevitable and complete destruction of the Japanese armed forces and just as inevitably the utter devastation of the Japanese homeland..."

"...We call upon the government of Japan to proclaim now the unconditional surrender of all Japanese armed forces, and to provide proper and adequate assurances of their good faith in such action. The alternative for Japan is prompt and utter destruction."

The next day, Japanese papers reported that the declaration, the text of which had been broadcast and dropped on leaflets into Japan, had been rejected. The atomic bomb was still a highly guarded secret and not mentioned in the declaration.

## Choice of targets

The Target Committee at Los Alamos on May 10–11, 1945, recommended [Kyoto](#), [Hiroshima](#), [Yokohama](#) and the arsenal at [Kokura](#) as possible targets. The committee rejected the use of the weapon against a strictly military objective due to the chance of missing a small target not surrounded by a larger urban area. The psychological effects on Japan were of great importance to the committee members. They also agreed that the initial use of the weapon should be sufficiently spectacular for its importance to be internationally recognized. The committee felt Kyoto, as an intellectual center of Japan, had a population "better able to appreciate the significance of the weapon." Hiroshima was chosen due to its large size, its being "an important army depot" and the potential that the bomb would cause greater destruction due to its being surrounded by hills which would have a "focussing effect".<sup>[4]</sup>

Secretary of War [Henry L. Stimson](#) struck Kyoto from the list because of its cultural significance, over the objections of Gen. [Leslie Groves](#), head of the Manhattan Project. According to Professor [Edwin O. Reischauer](#), Stimson "had known and admired Kyoto ever since his honeymoon there several decades earlier." On July 25 General [Carl Spaatz](#) was ordered to bomb one

of the targets: [Hiroshima](#), [Kokura](#), [Niigata](#) or [Nagasaki](#) as soon after August 3 as weather permitted, and the remaining cities as additional weapons became available<sup>[5]</sup>.

## Hiroshima

### Hiroshima during World War II

At the time of its bombing, [Hiroshima](#) was a city of considerable industrial and military significance. Even some military camps were located nearby, such as the headquarters of the Fifth Division and Field Marshal [Shunroku Hata](#)'s 2nd General Army Headquarters, which commanded the defense of all of southern Japan. Hiroshima was a minor supply and logistics base for the Japanese military. The city was a communications center, a storage point, and an assembly area for troops. It was one of several Japanese cities left deliberately untouched by American bombing, allowing an ideal environment to measure the damage caused by the atomic bomb. Another account stresses that after General Spaatz reported that Hiroshima was the only targeted city without [POW](#)-camps, Washington decided to assign it highest priority.

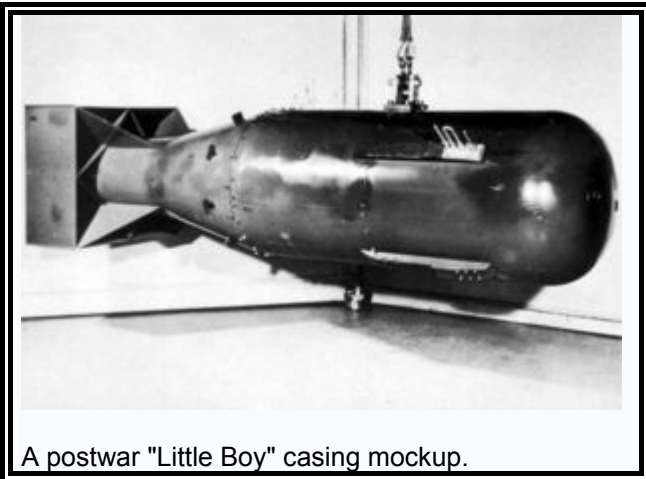
The center of the city contained a number of reinforced concrete buildings and lighter structures. Outside the center, the area was congested by a dense collection of small wooden workshops set among Japanese houses. A few larger industrial plants lay near the outskirts of the city. The houses were of wooden construction with tile roofs, and many of the industrial buildings also were of wood frame construction. The city as a whole was highly susceptible to fire damage.

The population of Hiroshima had reached a peak of over 381,000 earlier in the war, but prior to the atomic bombing the population had steadily decreased because of a systematic evacuation ordered by the Japanese government. At the time of the attack the population was approximately 255,000. This figure is based on the registered population used by the Japanese in computing ration quantities, and the estimates of additional workers and troops who were brought into the city may be inaccurate.

## The bombing



Hiroshima was the primary target of the first U.S. nuclear attack mission, on [August 6](#), 1945. The [B-29 Enola Gay](#), piloted and commanded by Colonel [Paul Tibbets](#), was launched from [Tinian](#) airbase in the West Pacific, approximately 6 hours' flight time away from Japan. The drop date of the 6th was chosen because there had previously been a cloud formation over the target. At the time of launch, the weather was good, and the crew and equipment functioned properly. Navy Captain [William Parsons](#) armed the bomb during the flight, since it had been left unarmed to minimize the risks during takeoff. In every detail, the attack was carried out exactly as planned, and the [gravity bomb](#), a [gun-type fission weapon](#), with 60 kg (130 pounds) of [uranium-235](#), performed precisely as expected.



A postwar "Little Boy" casing mockup.



Hiroshima, in the aftermath of the bombing.

operator in Hiroshima determined that the number of planes coming in was very small—probably not

more than three—and the air raid alert was lifted. (To save gasoline, the Japanese had decided not to intercept small formations, which were assumed to be weather planes.) The three planes present were the [Enola Gay](#) (named after Colonel Tibbets' mother), [The Great Artist](#) (a recording and surveying craft), and a then-nameless plane later called [Necessary Evil](#) (the photographing plane). The normal radio broadcast warning was given to the people that it might be advisable to go to air-raid shelters if B-29s were actually sighted, but no raid was expected beyond some sort of reconnaissance. At 08:15, the [Enola Gay](#) dropped the nuclear bomb called "[Little Boy](#)" over the center of Hiroshima. It exploded about 600 meters (2,000 feet) above the city with a blast equivalent to 13 [kilotons](#) of [TNT](#), killing an estimated 70–80,000 people. At least 11 [U.S. POWs](#) also died.<sup>[6]</sup> Infrastructure damage was estimated at 90% of Hiroshima's buildings being either damaged or completely destroyed.

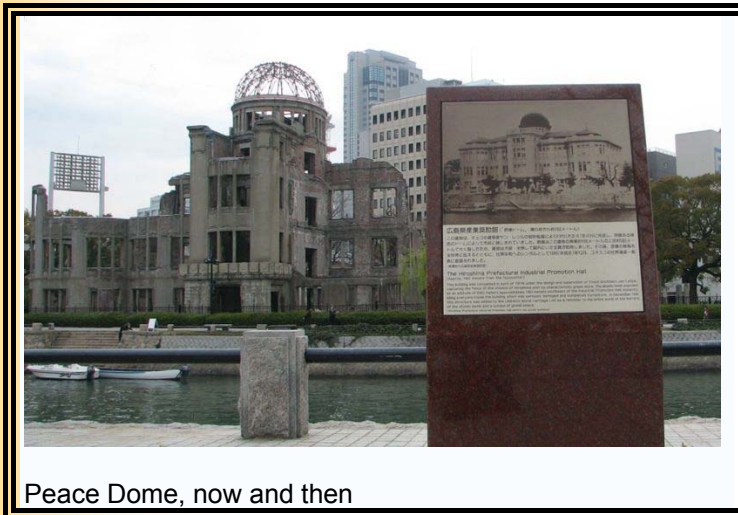


The burns on this victim look like the kimono patterns; the lighter areas of the cloth reflected the intense light from the bomb, causing less damage.

## Japanese realization of the bombing

The [Tokyo](#) control operator of the [Japanese Broadcasting Corporation](#) noticed that the Hiroshima station had gone off the air. He tried to re-establish his program by using another telephone line, but it too had failed. About twenty minutes later the Tokyo railroad telegraph center realized that the main line telegraph had stopped working just north of Hiroshima. From some small railway stops within ten miles (16 km) of the city came unofficial and confused reports of a terrible explosion in Hiroshima. All these reports were transmitted to the Headquarters of the Japanese General Staff.

Military bases repeatedly tried to call the Army Control Station in Hiroshima.



Peace Dome, now and then

The complete silence from that city puzzled the men at Headquarters; they knew that no large enemy raid had occurred and that no sizeable store of explosives was in Hiroshima at that time. A young officer

of the Japanese General Staff was instructed to fly immediately to Hiroshima, to land, survey the damage, and return to Tokyo with reliable information for the staff. It was generally felt at Headquarters that nothing serious had taken place, that it was all a terrible rumor starting from a few sparks of truth.

The staff officer went to the airport and took off for the southwest. After flying for about three hours, while still nearly 100 miles (160 km) from Hiroshima, he and his pilot saw a great cloud of smoke from the bomb. In the bright afternoon, the remains of Hiroshima were burning. Their plane soon reached the city, around which they circled in disbelief. A great scar on the land still burning, and covered by a heavy cloud of smoke, was all that was left. They landed south of the city, and the staff officer, after reporting to Tokyo, immediately began to organize relief measures.

Tokyo's first knowledge of what had really caused the disaster came from the White House public announcement in Washington, sixteen hours after the nuclear attack on Hiroshima.<sup>[7]</sup>

[Radiation poisoning](#) and/or [necrosis](#) caused illness and death after the bombing in about 1% of those who survived the initial explosion. By the end of 1945, thousands more people died due to radiation poisoning, bringing the total killed in Hiroshima in 1945 to about 90,000. Since then about a thousand more people have died of radiation-related causes.<sup>[8]</sup> (According to the city of Hiroshima, as of August 6, 2005, the cumulative death toll among Hiroshima's

atomic-bomb victims was 242,437.<sup>[9]</sup> That figure includes everyone who was in the city when the bomb exploded, or was later exposed to [fallout](#), who has since died.)<sup>[10]</sup>

## Survival of some structures

Some of the reinforced concrete buildings in Hiroshima were very strongly constructed because of the [earthquake](#) danger in Japan, and their framework did not collapse even though they were fairly close to the center of damage in the city. As the bomb detonated in the air, the blast was more downward than sideways, which was largely responsible for the survival of the *Prefectural Industrial Promotional Hall*, now commonly known as the *Genbaku*, or *A-bomb Dome* designed and built by the [Czech](#) architect [Jan Letzel](#), which was only a few meters from [ground zero](#). (The ruin was named [Hiroshima Peace Memorial](#) and made a [UNESCO World Heritage site](#) in 1996 over the objections of the [U.S.](#) and [China](#).)<sup>[11]</sup>

## Events of August 7-9

After the Hiroshima bombing, President Truman announced, "If they do not now accept our terms, they may expect a rain of ruin from the air the likes of which has never been seen on this earth." On [August 8](#), 1945, leaflets were dropped and warnings were given to Japan by Radio Saipan. (The area of Nagasaki did not receive warning leaflets until August 10, though the leaflet campaign covering the whole country was over a month into its operations.)<sup>[12]</sup> An English translation of that leaflet is available at PBS.<sup>[13]</sup>

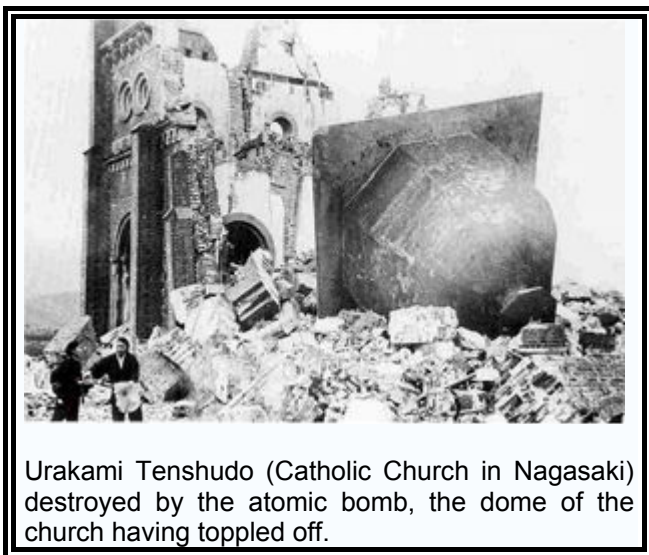
At one minute past midnight on [August 9](#), Tokyo time, Russian infantry, armor, and air forces [launched an invasion of Manchuria](#). Four hours later, word reached Tokyo that the Soviet Union had broken the [neutrality pact](#) and declared war on Japan. The senior leadership of the [Japanese Army](#) took the news in stride, grossly underestimating the scale of the attack. They did start preparations to impose [martial law](#) on the nation, with the support of Minister of War [Anami](#), in order to stop anyone attempting to make peace.

Responsibility for the timing of the second bombing was delegated to Colonel Tibbets as commander of the [509th Composite Group](#) on Tinian. Scheduled



for August 11 against Kokura, the raid was moved forward to avoid a five day period of bad weather forecast to begin on the 10th.<sup>[14]</sup>

## Nagasaki



### Nagasaki during World War II

The city of [Nagasaki](#) had been one of the largest [sea ports](#) in southern Japan and was of great wartime importance because of its wide-ranging industrial activity, including the production of [ordnance](#), ships, military equipment, and other war materials.

In contrast to many modern aspects of Nagasaki, the bulk of the residences were of old-fashioned Japanese construction, consisting of wood or wood-frame buildings, with wood walls (with or without plaster), and tile roofs. Many of the smaller industries and business establishments were also housed in buildings of wood or other materials not designed to withstand explosions. Nagasaki had been permitted to grow for many years without conforming to any definite city zoning plan; residences were erected adjacent to factory buildings and to each other almost as closely as possible throughout the entire industrial valley.

Nagasaki had never been subjected to large-scale bombing prior to the explosion of a nuclear weapon there. On [August 1](#), 1945, however, a number of conventional high-explosive bombs were dropped on the city. A few hit in the shipyards and dock areas in the southwest portion of the city, several hit the [Mitsubishi Steel and Arms Works](#) and six bombs landed at the *Nagasaki*

*Medical School and Hospital*, with three direct hits on buildings there. While the damage from these bombs was relatively small, it created considerable concern in Nagasaki and a number of people—principally school children—were evacuated to rural areas for safety, thus reducing the population in the city at the time of the nuclear attack.

### The bombing

On the morning of [August 9](#), 1945, the crew of the American [B-29 Superfortress Bock's Car](#), flown by Major [Charles W. Sweeney](#) and carrying the nuclear bomb code-named "[Fat Man](#)," found their primary target, [Kokura](#), to be obscured by clouds. After three runs over the city and having fuel running low due to a fuel-transfer problem, they headed for their secondary target, Nagasaki. At about 07:50 Japanese time, an air raid alert was sounded in Nagasaki, but the "all clear" signal was given at 08:30. When only two B-29 Superfortresses were sighted at 10:53 the Japanese apparently assumed that the planes were only on reconnaissance and no further alarm was given.

A few minutes later, at 11:00, the observation B-29 ([The Great Artiste](#) flown by Captain [Frederick C. Bock](#)) dropped instruments attached to three parachutes. These instruments also contained messages to Prof. Ryokichi Sagane, a [nuclear physicist](#) at the [University of Tokyo](#) who studied with three of the scientists responsible for the atomic bomb at the [University of California, Berkeley](#), urging him to tell the public about the danger involved with these [weapons of mass destruction](#). The messages were found by military authorities, but not turned over to Sagane.<sup>[15]</sup>

At 11:02, a last minute break in the clouds over Nagasaki allowed *Bock's Car's* bombardier, Captain [Kermit Beahan](#), to visually sight the target as ordered. The "[Fat](#)



A post-war "Fat Man" model.

"[Man](#)" weapon, containing a core of ~6.4 kg of [plutonium-239](#), was dropped over the city's industrial valley. It exploded 469 meters (1,540 feet) above the ground exactly halfway between the Mitsubishi Steel and Arms Works in the south and the Mitsubishi-Urakami Ordnance Works (Torpedo Works) in the north. This was nearly two miles northwest of the planned hypocenter; the blast was confined to the [Urakami Valley](#) and a major portion of the city was protected by the intervening hills<sup>[16]</sup>.

According to most estimates, about 40,000 of Nagasaki's 240,000 residents were killed instantly, and over 25–60,000 were injured. <sup>[citation needed]</sup> The total number of residents killed is believed to be perhaps as many as 80,000, including those who died from [radiation poisoning](#) in the following months.

## The hibakusha

The survivors of the bombings are called [hibakusha](#) (被爆者), a Japanese word that literally translates to "people exposed to the bomb". The suffering of the bombing is the root of Japan's postwar [pacifism](#), and the nation has sought the abolition of nuclear weapons from the world ever since. [As of 2006](#), there are about 266,000 *hibakusha* still living in Japan.<sup>[17]</sup>

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A Japanese report on the bombing characterized Nagasaki as "like a graveyard with not a tombstone standing."

## Debate over the bombings

## Support for use of atomic bombs

Although supporters of the bombing concede that the civilian leadership in Japan was cautiously and discreetly sending out diplomatic communiques as far back as January 1945, following the Allied [invasion of Luzon](#) in the [Philippines](#), they point out that Japanese military officials were unanimously opposed to any negotiations before the use of the atomic bomb.

While some members of the civilian leadership did use covert diplomatic channels to begin negotiation for peace, on their own they could not negotiate surrender or even a cease-fire. Japan, as a [Constitutional Monarchy](#), could only enter into a peace agreement with the unanimous support of the Japanese cabinet, and this cabinet was dominated by militarists from the Japanese Imperial Army and the Japanese Imperial Navy, all of whom were initially opposed to any peace deal. A political stalemate developed between the military and civilian leaders of Japan with the military increasingly determined to fight despite the costs and odds. Many continued to believe that Japan could negotiate more favorable terms of surrender by continuing to inflict high levels of casualties on opposing forces, and end the war without an occupation of Japan or a change of government.

Historian [Victor Davis Hanson](#) points to the increased Japanese resistance, futile as it was in retrospect, as the war came to its inevitable conclusion. The [Battle of Okinawa](#) showed this determination to fight on at all costs. More than 120,000 Japanese and 18,000 American troops were killed in the bloodiest battle of the Pacific theater, just 8 weeks before Japan's final surrender. In fact, more civilians died in the [Battle of Okinawa](#) than did in the initial blast of the atomic bombings. When the Soviet Union declared war on Japan on [August 8](#), 1945, and carried out [Operation August Storm](#), the Japanese Imperial Army ordered its ill-supplied and weakened forces in [Manchuria](#) to fight to the last man. Major General Masakazu Amanu, chief of the operations section at Japanese Imperial Headquarters, stated that he was absolutely convinced his defensive preparations, begun in early 1944, could repel any Allied invasion of the home islands with minimal losses. The Japanese would not give up easily because of their strong tradition of pride and honor—many followed the [Samurai code](#) and would fight until the very last man was dead.

After the realization that the destruction of Hiroshima was from a nuclear weapon, the civilian leadership gained more and more traction in its argument that Japan had to concede defeat and accept the terms of the [Potsdam](#)



[Declaration](#). Even after the destruction of Nagasaki, the Emperor himself needed to intervene to end a deadlock in the cabinet.

According to some Japanese historians, Japanese civilian leaders who favored surrender saw their salvation in the atomic bombing. The Japanese military was steadfastly refusing to give up, as were the military men in the war cabinet. (Because the cabinet functioned by consensus, even one holdout could prevent it from accepting the Declaration.) Thus the peace faction seized on the bombing as a new argument to force surrender. [Koichi Kido](#), one of Emperor Hirohito's closest advisors, stated: "*We of the peace party were assisted by the atomic bomb in our endeavor to end the war.*" [Hisatsune Sakomizu](#), the chief Cabinet secretary in 1945, called the bombing "*a golden opportunity given by heaven for Japan to end the war.*" According to these historians and others, the pro-peace civilian leadership was able to use the destruction of Hiroshima and Nagasaki to convince the military that no amount of courage, skill and fearless combat could help Japan against the power of atomic weapons. [Akio Morita](#), founder of [Sony](#) and a Japanese Naval officer during the war, also concludes that it was the atomic bomb and not conventional bombings from B-29s that convinced the Japanese military to agree to peace.

Supporters of the bombing also point out that waiting for the Japanese to surrender was not a cost-free option—as a result of the war, noncombatants were dying throughout Asia at a rate of about 200,000 per month. The [firebombing](#) had killed well over 100,000 people in Japan, since February of 1945, directly and indirectly. That intensive conventional bombing would have continued prior to an invasion. The submarine blockade and the [United States Army Air Forces's mining](#) operation, [Operation Starvation](#), had effectively cut off Japan's imports. A complementary operation against Japan's railways was about to begin, isolating the cities of southern Honshu from the food grown elsewhere in the Home Islands. This, combined with the delay in relief supplies from the Allies, could have resulted in a far greater death toll in Japan, due to famine and malnutrition, than actually occurred in the attacks. "Immediately after the defeat, some estimated that 10 million people were likely to starve to death," noted historian Daikichi Irokawa. Meanwhile, in addition to the Soviet attacks, offensives were scheduled for September in southern China, and Malaysia.

The Americans anticipated losing many soldiers in the [planned invasion of Japan](#), although the actual number of [expected fatalities and wounded](#) is subject to some debate and depends on the persistence and reliability of Japanese resistance and whether the Americans would have invaded only

Kyushu in November 1945 or if a follow up landing near Tokyo, projected for March of 1946 would have been needed. Years after the war, Secretary of State [James Byrnes](#) claimed that 500,000 American lives would have been lost—and that number has since been repeated authoritatively, but in the summer of 1945, U.S. military planners projected 20,000–110,000 combat deaths from the initial November 1945 invasion, with about three to four times that number wounded. (Total U.S. combat deaths on all fronts in World War II in nearly four years of war were 292,000.) However, these estimates were done using intelligence that grossly underestimated Japanese strength being gathered for the battle of Kyushu in numbers of soldiers and kamikazes, by factors of at least three. Many military advisors held that a worst-case scenario could involve up to 1,000,000 American casualties.

In addition to that, the atomic bomb hastened the end of the Second World War in Asia liberating hundreds of thousands of Western citizens, including about 200,000 Dutch and 400,000 Indonesians ("Romushas") from Japanese concentration camps. Moreover, Japanese troops had committed atrocities against millions of civilians (such as the infamous [Nanking Massacre](#)), and the early end to the war prevented further bloodshed.

Supporters also point to an order given by the Japanese War Ministry on [August 1, 1944](#). The order dealt with the disposal and execution of all Allied POWs, numbering over 100,000, if an invasion of the Japanese mainland took place. (It is also likely that, considering Japan's previous treatment of POWs, were the Allies to wait out Japan and starve it, the Japanese would have killed all Allied POWs and Chinese prisoners.)

In response to the argument that the large-scale killing of civilians was immoral and a war crime, supporters of the bombings have argued that the Japanese government waged [total war](#), ordering many civilians (including women and children) to work in factories and military offices and to fight against any invading force. Father John A. Siemes, professor of modern philosophy at Tokyo's Catholic University, and an eyewitness to the atomic bomb attack on Hiroshima wrote:

"We have discussed among ourselves the ethics of the use of the bomb. Some consider it in the same category as poison gas and were against its use on a civil population. Others were of the view that in total war, as carried on in Japan, there was no difference between civilians and soldiers, and that the bomb itself was an effective force tending to end the bloodshed, warning Japan to surrender and thus to avoid total destruction. It seems logical to me

that he who supports total war in principle cannot complain of war against civilians."<sup>[18]</sup>

As an additional argument against the charge of war crimes, some supporters of the bombings have emphasized the strategic significance of Hiroshima, as the Japanese 2nd army's headquarters, and of Nagasaki, as a major munitions manufacturing center.

Some historians have claimed that U.S. planners also wanted to end the war quickly to minimize potential Soviet acquisition of Japanese-held territory.

Finally, supporters also point to Japanese plans, devised by their [Unit 731](#) to launch Kamikaze planes laden with [plague](#)-infested fleas to infect the populace of San Diego, California. The target date was to be [September 22](#), 1945, although it is unlikely that the Japanese government would have allowed so many resources to be diverted from defensive purposes.<sup>[19]</sup>

## Opposition to use of atomic bombs

The [Manhattan Project](#) had originally been conceived as a counter to [Nazi Germany's atomic bomb program](#), and with the defeat of Germany, several scientists working on the project felt that the United States should not be the first to use such weapons. Two of the prominent critics of the bombings were [Albert Einstein](#) and [Leo Szilard](#), who had together spurred the first bomb research in 1939 with a [jointly written letter](#) to President [Franklin D. Roosevelt](#). Szilard, who had gone on afterwards to play a major role in the Manhattan Project, argued: "If the Germans had dropped atomic bombs on cities instead of us, we would have defined the dropping of atomic bombs on cities as a [war crime](#), and we would have sentenced the Germans who were guilty of this crime to death at [Nuremberg](#) and hanged them." In the days just before their use, many scientists (including American nuclear physicist [Edward Teller](#)) argued that the destructive power of the bomb could have been demonstrated without the taking of lives.

The bombings, along with other attacks on civilians, were arguably in violation of the [Hague Conventions of 1899 and 1907](#) which were ratified by the U.S. Senate in 1902 and 1908. The 1907 Hague Convention, Article 25, states: "The attack or bombardment, by whatever means, of towns, villages, dwellings, or buildings which are undefended is prohibited." <sup>[1]</sup>

The existence of historical accounts which indicate that the decision to use the atomic bombs was made in order to provoke an early surrender of Japan by use of an awe-inspiring power, coupled with the observation that the

bombs were purposefully used upon targets which included civilians, has caused some commentators to observe that the incident was an act of [state terrorism](#). Historian Robert Newman, who is in favor of the decision to drop the bombs, took the claim of state terrorism seriously enough to argue that the practice of terrorism is justified in some cases.<sup>[20]</sup>

Some have claimed that the Japanese were already essentially defeated, and therefore use of the bombs was unnecessary. General [Dwight D. Eisenhower](#) so advised the [Secretary of War](#), [Henry L. Stimson](#), in July of 1945.<sup>[21]</sup> The highest-ranking officer in the Pacific Theater, General [Douglas MacArthur](#), was not consulted beforehand, but said afterward that he felt that there was no military justification for the bombings. The same opinion was expressed by [Fleet Admiral William D. Leahy](#) (the Chief of Staff to the President), General [Carl Spaatz](#) (commander of the U.S. Strategic Air Forces in the Pacific), and Brigadier General Carter Clarke (the military intelligence officer who prepared intercepted Japanese cables for U.S. officials);<sup>[21]</sup> Major General [Curtis LeMay](#);<sup>[22]</sup> and Admiral [Ernest King](#), U.S. [Chief of Naval Operations](#), and Fleet Admiral [Chester W. Nimitz](#), Commander in Chief of the Pacific Fleet.<sup>[23]</sup>

Eisenhower wrote in his memoir *The White House Years*:

"In 1945 Secretary of War Stimson, visiting my headquarters in Germany, informed me that our government was preparing to drop an atomic bomb on Japan. I was one of those who felt that there were a number of cogent reasons to question the wisdom of such an act. During his recitation of the relevant facts, I had been conscious of a feeling of depression and so I voiced to him my grave misgivings, first on the basis of my belief that Japan was already defeated and that



The [cenotaph](#) at the Hiroshima Peace Park is inscribed with an ambiguous sentence: "*Rest in peace, for this mistake will not be repeated.*" This construction, natural in the [Japanese language](#), was intended to memorialize the victims of Hiroshima without politicizing the issue.



dropping the bomb was completely unnecessary, and secondly because I thought that our country should avoid shocking world opinion by the use of a weapon whose employment was, I thought, no longer mandatory as a measure to save American lives."<sup>[24]</sup>

The United States Strategic Bombing Survey, after interviewing hundreds of Japanese civilian and military leaders after Japan surrendered, reported:

"Based on a detailed investigation of all the facts, and supported by the testimony of the surviving Japanese leaders involved, it is the Survey's opinion that certainly prior to 31 December 1945, and in all probability prior to 1 November 1945, Japan would have surrendered even if the atomic bombs had not been dropped, even if Russia had not entered the war, and even if no invasion had been planned or contemplated."<sup>[25]</sup>



What was originally the Hiroshima Prefectural Industrial Promotion Hall has now been turned into the [Hiroshima Peace Memorial](#). The atomic bomb exploded almost directly overhead.

but the U.S. refused by insisting on an unconditional surrender. In fact, while several diplomats favored surrender, the leaders of the Japanese military were committed to fighting a "[decisive battle](#)" on [Kyushu](#), hoping that they could negotiate better terms for an armistice afterward—all of which the

However, it should be noted that the survey assumed that continued conventional attacks on Japan—with additional direct and indirect casualties—would be needed to force surrender by the November or December dates mentioned.

Others contend that Japan had been trying to surrender for at least two months,

Americans knew from reading

[decrypted Japanese communications](#).

The Japanese government never did decide what terms, beyond preservation of an imperial system, they would have accepted to end the war; as late as [August 9](#), the Supreme Council was still split, with the hardliners insisting Japan should demobilize

its own forces, no war crimes trials, and no occupation. Only the direct intervention of the Emperor ended the dispute, and even after that a military coup was attempted to prevent the surrender.



The black marker indicates "ground zero" of the Nagasaki atomic bomb explosion.

Another criticism is that the U.S. should have waited a short time to gauge the effect of the Soviet Union's entry into the war. The U.S. knew, as Japan did not, that the Soviet Union had agreed to declare war on Japan three months after [V-E Day](#); such an attack was indeed launched on [August 8](#), 1945. The loss of any possibility that the Soviet Union would serve as a neutral mediator for a negotiated peace, coupled with the entry into combat of the [Red Army](#) (the largest active army in the world), might have been enough to convince the Japanese military of the need to accept the terms of the [Potsdam Declaration](#) (plus some provision for the emperor). Because no U.S. invasion was imminent, it is argued that the U.S. had nothing to lose by waiting several days to see whether the war could be ended without use of the atom bomb. As it happened, Japan's decision to surrender was made before the scale of the [Soviet attack](#) on [Manchuria](#), [Sakhalin](#) Island, and the [Kuril Islands](#) was known, but had the war continued, the Soviets would have been able to invade [Hokkaido](#) well before the Allied invasion of Kyushu. Other Japanese sources have stated that the atomic bombings themselves were not the principal reason for capitulation. Instead, they contend, it was the swift and

devastating Soviet victories on the mainland in the week following Stalin's [August 8](#) declaration of war that forced the Japanese message of surrender on [August 15](#), 1945.

A number of organizations have criticized the bombings of Hiroshima and Nagasaki on moral grounds. To give one example, a 1946 report by the [Federal Council of Churches](#) entitled *Atomic Warfare and the Christian Faith*, includes the following passage:

"As American Christians, we are deeply penitent for the irresponsible use already made of the atomic bomb. We are agreed that, whatever be one's judgement of the war in principle, the surprise bombings of Hiroshima and Nagasaki are morally indefensible."

## Cultural notes

Citizens of [Hiroshima](#) walk by the [Hiroshima Peace Memorial](#), the closest building to have survived the city's atomic bombing.

- The book [Hiroshima Mon Amour](#), by [Marguerite Duras](#), and the related film, were partly inspired by the bombing. The film version, directed by [Alain Resnais](#), has some documentary footage of the aftereffects, burn victims, devastation.
- The Japanese [manga](#) "Hadashi no Gen" ("[Barefoot Gen](#)"), also known as "Gen of Hiroshima" <sup>[2]</sup>; [Studio Ghibli's](#) anime film [Grave of the Fireflies](#) which depicts American fire bombings in Japan; and [Akira Kurosawa's Rhapsody in August](#) are just a few examples from manga and film which deal with the bombings and/or the wartime context of the bombings.
- [Zipang](#) is a currently running anime series in which a modern-day Japanese [SDF](#) ship travels back in time to WWII. The series provides a look into the mindset of that time and how the Japanese currently feel about it.
- The musical piece "[Threnody to the Victims of Hiroshima](#)" by [Krzysztof Penderecki](#) (sometimes also called *Threnody to the Victims of Hiroshima for 52 Strings*, and originally 8'37" as a nod to [John Cage](#)) was written in 1960 as a reaction to what the composer believed to be a senseless act. On the 12th of October, 1964,

Penderecki wrote: "Let the Threnody express my firm belief that the sacrifice of Hiroshima will never be forgotten and lost."

- [Composer Robert Steadman](#) has written a musical work for [voice](#) and [chamber ensemble](#) entitled [Hibakusha Songs](#). Commissioned by the [Imperial War Museum North](#), [Manchester](#), it was premiered in [2005](#).
- Artists Stephen Moore and Ann Rosenthal examine 60 years of living in the shadow of the bomb in their decade-long art project "Infinity City." Their web site <http://infcty.net> documents their travels to historical sites on three continents and explores their art installations and web works reflecting on America's nuclear legacy.
- The [Canadian progressive rock](#) band [Rush](#) performed a song called "The Manhattan Project" depicting the events of and leading up to the bombing of Hiroshima.

## Notes and references

1. [↑](#) For detailed discussion of casualty estimates for the bombings see:
  - Frank, Richard B. [1999] (2001). *Downfall: The End of the Imperial Japanese Empire*, pp. 285-287, New York: Penguin Books.
  - [1979] (1981) *Hiroshima and Nagasaki: The Physical, Medical, and Social Effects of the Atomic Bombings*, pp. 105-114, New York: Basic Books.
2. [↑](#) Tsuyoshi Hasegawa (2005). *Racing the Enemy: Stalin, Truman, and the Surrender of Japan*, 298-299, The Belknap Press of Harvard University Press.
3. [↑](#) Sadao Asada (1997). "The Mushroom Cloud and National Psyches Japanese and American Perceptions of the Atomic-Bomb Decision, 1945-1995", Laura Hein, and Mark Selden, eds. *Living with the Bomb: American and Japanese Cultural Conflicts in the Nuclear Age*, 186, M.E. Sharpe.
4. [↑](#) [Atomic Bomb: Decision — Target Committee, May 10–11, 1945](#). URL accessed on [August 6, 2005](#).



5. ↑ [Thomas Handy: Memorandum, July 25, 1945](#). URL accessed on [April 6, 2006](#).
6. ↑ [http://www.pacificwrecks.com/provinces/japan\\_hiroshima.html](http://www.pacificwrecks.com/provinces/japan_hiroshima.html)
7. ↑ [White House Press Release on Hiroshima](#). URL accessed on [August 6, 2005](#).
8. ↑ [RERF Frequently Asked Questions](#). URL accessed on [August 6, 2005](#).
9. ↑ Justin McCurry. "Sixty years and 242,437 lives later, Hiroshima remembers" (August 7, 2005). *The Guardian*. URL accessed on [March 9, 2006](#).
10. ↑ <http://www.hiro-tsuitokenkan.go.jp/english/notice/photographs.html>
11. ↑ [unesco.org](#). URL accessed on [August 6, 2005](#).
12. ↑ [Studies in Intelligence](#). URL accessed on [August 6, 2005](#).
13. ↑ [American Experience](#). URL accessed on [August 6, 2005](#).
14. ↑ Martin J. Sherwin (2003). *A World Destroyed: Hiroshima and its Legacies*, 2nd edition, 233-234, Stanford University Press.
15. ↑ Lillian Hoddeson, et al, *Critical Assembly: A Technical History of Los Alamos During the Oppenheimer Years, 1943-1945* (New York: Cambridge University Press, 1993), on 295.
16. ↑ Dennis D. Wainstock (1996). *The Decision to Drop the Atomic Bomb*, 92, Praeger.
17. ↑ [Asahi Shimbun, quoted by San Francisco Chronicle](#). URL accessed on [March 9, 2006](#).
18. ↑ [The Avalon Project: The Atomic Bombings of Hiroshima and Nagasaki](#). URL accessed on [August 6, 2005](#).
19. ↑ <http://www.centurychina.com/wiihist/germwar/germwar.htm#germus>
20. ↑ Newman, Robert. *Enola Gay and the Court of History* (New York: Peter Lang Publishing, 2004)

21. ↑ <sup>a b</sup> [Hiroshima: Quotes](#). URL accessed on [August 6, 2005](#).
22. ↑ [A Bio. of America: The Fifties - Feature](#). URL accessed on [August 6, 2005](#).
23. ↑ [Decision: Part I](#). URL accessed on [August 6, 2005](#).
24. ↑ Eisenhower, Dwight D. *The White House Years: Mandate for Change, 1953-56*. Garden City: Doubleday. (pg. 312-313)"
25. ↑ [United States Strategic Bombing Survey](#). *Japan's Struggle to End the War*. Washington: Government Printing Office.

## Further reading

There is an extensive body of literature concerning the bombings, the decision to use the bombs, and the surrender of Japan. The following volumes provide a sampling of prominent works on this subject matter. Because the debate over justification for the bombings is particularly intense, some of the literature may contain claims that are disputed.

## Descriptions of the bombings

### [Hiroshima Memories by Americans who were there](#)

[Michihiko Hachiya](#), *Hiroshima Diary* (Chapel Hill: University of North Carolina, 1955), [ISBN 0807845477](#). A daily diary covering the months after the bombing, written by a doctor who was in the city when the bomb was dropped.

[John Hersey](#), *Hiroshima* (New York: Vintage, 1946, 1985 new chapter), [ISBN 0679721037](#). An account of the bombing by an American journalist who visited the city shortly after the Occupation began, and interviewed survivors.

[Ibuse Masuji](#), *Black Rain* (Japan: Kodansha International Ltd., 1969), [ISBN 087011364X](#).

Toyofumi Ogura, *Letters from the End of the World: A Firsthand Account of the Bombing of Hiroshima* (Japan: Kodansha International Ltd., 1948), [ISBN 4770027761](#).

Gaynor Sekimori, *Hibakusha: Survivors of Hiroshima and Nagasaki* (Japan: Kosei Publishing Company, 1986), [ISBN 433301204X](#).

Charles Sweeney, et al, *War's End: An Eyewitness Account of America's Last Atomic Mission* [ISBN 0380973499](#).

Kyoko Selden, et al, *The Atomic Bomb: Voices from Hiroshima and Nagasaki (Japan in the Modern World)* [ISBN 087332773X](#).

[Nagai Takashi](#), *The Bells of Nagasaki* (Japan: Kodansha International Ltd., 1949), [ISBN 4770018452](#).

## Histories of the events

Gar Alperovitz, *The Decision to Use the Atomic Bomb* (New York: Vintage Books, 1995) Alperovitz argues that the sole issue hindering Japanese surrender was U.S. demand for unconditional surrender. When Japan asked that it be allowed to keep its emperor, the U.S. refused and proceeded with the atomic bombing. After its unconditional surrender, Japan was permitted to keep its emperor.

Robert Lifton and Greg Mitchell. *Hiroshima in America: A Half Century of Denial*. (Putnam Pub Group: 1995) [ISBN 0615007090](#). (Avon: 1996) [ISBN 0380727641](#)

The Committee for the Compilation of Materials on Damage Caused by the Atomic Bombs in Hiroshima and Nagasaki, *Hiroshima and Nagasaki: The Physical, Medical, and Social Effects of the Atomic Bombings* (Basic Books: 1981) [ISBN 046502985X](#). Detailed accounts of the immediate and subsequent casualties over three decades. Includes analysis of U.S., Chinese, Korean prisoner casualties, and international visitors and students. In 706 pages, 34 subject expert scientists commissioned by the two cities report their findings.

William Craig, *The Fall of Japan* (New York: Dial, 1967) A history of the governmental decision making on both sides, the bombings, and the opening of the Occupation.

[Richard B. Frank](#), *Downfall: The End of the Imperial Japanese Empire* (Penguin, 2001 [ISBN 0141001461](#)). A history of the final months of the war, with emphasis on the preparations and prospects for the invasion of Japan. The author shows that the Japanese military leaders were preparing to continue the fight, and that they hoped that a bloody defense

of their main islands would lead to something less than unconditional surrender and a continuation of their existing government.

Michael J. Hogan, *Hiroshima in History and Memory*

Fletcher Knebel, Charles W. Bailey, *No High Ground* (New York: Harper and Row, 1960) A history of the bombings, and the decision-making to use them.

[Robert Jungk](#), *Brighter Than a Thousand Suns: A Personal History of the Atomic Scientists* (New York: Harcourt, Brace, 1956, 1958)

Pacific War Research Society, *Japan's Longest Day* (Kodansha, 2002, [ISBN 4770028873](#)), the internal Japanese account of the surrender and how it was almost thwarted by fanatic soldiers who attempted a coup against the Emperor.

[Richard Rhodes](#), *The Making of the Atomic Bomb* (New York: Simon & Schuster, 1986.)

Gordon Thomas, Max Morgan Witts, *Enola Gay* (New York: Stein and Day, 1977) A history of the preparations to drop the bombs, and of the missions.

J. Samuel Walker, *Prompt and Utter Destruction: President Truman and the Use of Atomic Bombs Against Japan*

Stephen Walker, *Shockwave: Countdown to Hiroshima* (New York: HarperCollins, 2005) [ISBN 0060742844](#). Narrative events in the lives of those involved in or touched by the bombings.

Stanley Weintraub, *The Last, Great Victory: The End of World War II, July/August 1945*, (New York, Truman Talley Books/Dutton, 1995) Recounts the events day by day.

[U.S. Strategic Bombing Survey](#), *The Effects of the Atomic Bombings of Hiroshima and Nagasaki*, Chairman's Office, 19 June 1946. [Available online](#)

## Debates over the bombings, and their portrayal

- Thomas B. Allen and Norman Polmar, *Code-Name Downfall: The Secret Plan to Invade Japan- And Why Truman Dropped the Bomb*



(New York: Simon & Schuster, 1995), [ISBN 0684804069](#). Concludes the bombings were justified.

- Barton J. Bernstein, ed. *The Atomic Bomb: The Critical Issues* (Boston: Little, Brown, 1976). Weighs whether the bombings were justified or necessary.
- Kai Bird and Martin J. Sherwin, *American Prometheus: The Triumph and Tragedy of J. Robert Oppenheimer* (New York: Knopf, 2005). [ISBN 0375412026](#), "The thing had to be done," but "Circumstances are heavy with misgiving."
- Herbert Feis, *Japan Subdued: The Atomic Bomb and the End of the War in the Pacific* (Princeton, N.J.: Princeton University Press, 1961).
- [Richard B. Frank, "Why Truman dropped the bomb: sixty years after Hiroshima, we now have the secret intercepts that shaped his decision", \*The Weekly Standard\*, \(August 8, 2005\): p. 20.](#)
- Paul Fussell, *Thank God for the Atom Bomb* (Ballantine, Reprint 1990), [ISBN 0345361350](#).
- Tsuyoshi Hasegawa, *Racing the Enemy: Stalin, Truman, and the Surrender of Japan*, Belknap Press. [ISBN 0674016939](#). Argues the bombs were not needed, that Japan was already defeated.
- Robert James Maddox, *Weapons for Victory: The Hiroshima Decision* (University of Missouri Press, 2004). Author is diplomatic historian who favors Truman's decision to drop atomic bombs on two cities.
- Robert P. Newman, *Truman and the Hiroshima Cult* (Michigan State University Press, 1995). An analysis critical of postwar opposition to the atom bombings.
- Philip Nobile, ed. *Judgement at the Smithsonian* (New York: Marlowe and Company, 1995). [ISBN 1569248419](#). Covers the controversy over the content of the 1995 [Smithsonian Institution](#) exhibition associated with the display of the [Enola Gay](#); includes complete text of the planned (and canceled) exhibition.
- Ronald Takaki, *Hiroshima: Why America Dropped the Atomic Bomb* (Little, Brown, 1995). [ISBN 0-316-83124-7](#)

- Truman, The Bomb, And What Was Necessary [\[3\]](#)

## Films about the events

- [Hiroshima](#) ([Canada/Japan](#), [1995](#)), a detailed semi-documentary dramatisation of the political decisions involved, directed by [Koreyoshi Kurahara](#) and [Roger Spottiswoode](#)
- [Rhapsody in August](#) (Japan, [1991](#)), directed by [Akira Kurosawa](#)
- [Black Rain](#) (Japan, [1989](#)), directed by [Shohei Imamura](#)

[\[edit\]](#)

## See also



[Wikimedia Commons](#) has media related to:

[\*\*\*Atomic bombings of Hiroshima and Nagasaki\*\*\*](#)

- [Aerial bombing of cities](#)
- [Strategic bombing](#)
- [The United States and nuclear weapons](#)
- [The United States and weapons of mass destruction](#)
- [Bombing of Tokyo in World War II](#)
- [Japanese atomic program](#)
- [Victor's justice](#)
- [Surrender of Japan](#)
- [Operation Downfall](#), the Allied plan for the invasion of Japan
- [World War II casualties](#)
- [Little Boy](#)
- [Fat Man](#)

- [Allied war crimes](#)

## External links

- [Audio - U.S. President Harry S Truman announces the first atomic bomb attack on Japan](#)
- [Waiting for the invasion](#), *Ketsu-go*, the Japanese mobilization to defend the home islands
- [Hiroshima Peace Memorial Museum](#), official homepage.
- [Nagasaki Atomic Bomb Museum](#), official homepage.
- [Hiroshima National Peace Memorial Hall for the Atomic Bomb Victims](#)
- [How many died at Hiroshima?](#), analysis of the conflicting estimates
- [Better World Links on Hiroshima](#), link collection.
- [Journalist George Weller's account of the aftermath at Nagasaki](#)
- Greg Mitchell, *Editor & Publisher*, [1 August](#) 2005, ["SPECIAL REPORT: Hiroshima Cover-up Exposed"](#) (suppression of film footage)
- [Nuclear Files.org - Hiroshima and Nagasaki](#)
- [Draft of a White House press release, "Statement by the President of the United States," circa August 6, 1945](#)
- [The Fire Still Burns: An interview with historian Gar Alperovitz](#)
- [Statements of Witnesses](#)
- [The Atomic Bombings of Hiroshima And Nagasaki](#) by The Manhattan Engineer District, [June 29, 1946](#) (effects of the bombings). [html](#) [2](#)
























- [Nagasaki 1945: While Independents Were Scorned, Embed Won Pulitzer](#) by YaleGlobal Online
- [Annotated bibliography for references on the use of the atomic bombs on Japan from the Alsos Digital Library](#)
- [The Atomic Bomb and the End of World War II: A Collection of Primary Sources](#)

## Decision to use the bomb

- [Truman's Motivations: Using the Atomic Bomb in the Second World War](#)
- [Documents relating to the decision to use the atomic bomb](#)
- [Nuclear Files.org - Decision to Drop the Bomb Correspondence](#)
- [Documents on The Bombing of Hiroshima and Nagasaki](#)
- ["If the Atomic Bomb Had Not Been Used"](#), published in the *Atlantic Monthly*, December [1946](#) (subscription required).
- [The Decision To Use the Atomic Bomb: H-NET Debate](#)
- [The Decision To Use the Atomic Bomb](#)
- [Hiroshima & Nagasaki - a Debate on the Use of Terrorism?](#)
- ["Pro and Con on Dropping the Bomb"](#), an article by Bill Dietrich in the [August 21, 1995](#) edition of *The Seattle Times*
- [Annotated bibliography on the decision to use the bomb on Japan from the Alsos Digital Library](#)



## World War II - Navigate Through History:

Theaters	Key events (1939-1942)	Key events (1943-1945)	Specific articles	Participants	See also
<p><i>Prelude:</i></p> <ul style="list-style-type: none"> <li><a href="#">Causes</a></li> <li><a href="#">in Europe</a></li> <li><a href="#">in Asia</a></li> </ul> <p><i>Main Theaters:</i></p> <ul style="list-style-type: none"> <li><a href="#">Europe</a></li> <li><a href="#">Eastern Europe</a></li> <li><a href="#">Africa</a></li> <li><a href="#">Middle East</a></li> <li><a href="#">Mediterranean</a></li> <li><a href="#">Asia &amp; Pacific</a></li> <li><a href="#">China</a></li> <li><a href="#">Atlantic</a></li> </ul>	<p>1939:</p> <ul style="list-style-type: none"> <li><a href="#">Polish September Campaign</a></li> </ul> <p>1940:</p> <ul style="list-style-type: none"> <li><a href="#">Norwegian Campaign</a> <ul style="list-style-type: none"> <li><a href="#">Battle of France</a></li> <li><a href="#">Battle of Britain</a></li> </ul> </li> </ul> <p>1941:</p> <ul style="list-style-type: none"> <li><a href="#">Operation Barbarossa</a></li> <li><a href="#">Attack on Pearl Harbor</a> <ul style="list-style-type: none"> <li><a href="#">Battle of Moscow</a></li> <li><a href="#">Siege of Leningrad</a></li> <li><a href="#">Battle of Sevastopol</a></li> </ul> </li> </ul> <p>1942:</p> <ul style="list-style-type: none"> <li><a href="#">Battle of Stalingrad</a></li> <li><a href="#">Operation Torch</a></li> <li><a href="#">Battle of Midway</a></li> </ul>	<p>1943:</p> <ul style="list-style-type: none"> <li><a href="#">Battle of Kursk</a></li> <li><a href="#">Italian Campaign</a></li> </ul> <p>1944:</p> <ul style="list-style-type: none"> <li><a href="#">Battle of Normandy</a></li> <li><a href="#">Operation Bagration</a></li> <li><a href="#">Battle of the Bulge</a></li> <li><a href="#">Battle of Leyte Gulf</a></li> </ul> <p>1945:</p> <ul style="list-style-type: none"> <li><a href="#">Battle of Berlin</a></li> <li><a href="#">Victory in Europe</a></li> </ul> <p>Hiroshima &amp; Nagasaki</p> <ul style="list-style-type: none"> <li><a href="#">Operation August Storm</a></li> <li><a href="#">Victory over Japan</a></li> </ul>	<ul style="list-style-type: none"> <li><a href="#">Resistance</a></li> <li><a href="#">Home Front</a></li> <li><a href="#">Technology</a></li> <li><a href="#">Production</a></li> <li><a href="#">Equipment</a></li> <li><a href="#">Cryptography</a></li> <li><a href="#">Blitzkrieg</a></li> <li><a href="#">Phony War</a></li> </ul> <p><i>Civilian impact &amp; atrocities:</i></p> <ul style="list-style-type: none"> <li><a href="#">Holocaust</a></li> <li><a href="#">Japanese war crimes</a></li> <li><a href="#">Strategic bombings</a></li> </ul> <p><i>Aftermath:</i></p> <ul style="list-style-type: none"> <li><a href="#">Effects</a></li> <li><a href="#">Casualties</a></li> <li><a href="#">Cold War</a></li> </ul>	<p><b>Participants</b></p> <p><b>The Allies</b></p> <ul style="list-style-type: none"> <li> <a href="#">Soviet Union</a></li> <li> <a href="#">United States</a></li> <li> <a href="#">United Kingdom</a></li> <li> <a href="#">China</a></li> <li> <a href="#">France</a></li> <li> <a href="#">Poland</a></li> <li> <a href="#">Greece</a></li> <li> <a href="#">Yugoslavia</a></li> <li> <a href="#">Czechoslovakia</a></li> <li> <a href="#">Canada</a></li> <li> <a href="#">Egypt</a></li> <li> <a href="#">Australia</a></li> <li> <a href="#">New Zealand</a></li> <li> <a href="#">India</a></li> <li><a href="#">more...</a></li> </ul> <p><b>The Axis</b></p> <ul style="list-style-type: none"> <li> <a href="#">Germany</a></li> <li> <a href="#">Japan</a></li> <li> <a href="#">Italy</a></li> <li><a href="#">more...</a></li> </ul>	<ul style="list-style-type: none"> <li><a href="#">Category: World War II</a></li> <li><a href="#">Timeline</a></li> <li><a href="#">Topics</a></li> <li><a href="#">Military engagements</a></li> <li><a href="#">Conferences</a></li> <li><a href="#">Total war</a></li> <li><a href="#">WWII in contemporary culture</a></li> <li><a href="#">Military awards of World War II</a></li> <li><a href="#">Attacks in North America</a></li> </ul> <p>More information on <b>World War II</b>:</p> <ul style="list-style-type: none"> <li> <a href="#">World War II</a> from Wiktionary</li> <li> <a href="#">WWII Textbooks</a> from Wikibooks</li> <li> <a href="#">WWII Quotations</a> from Wikiquote</li> <li> <a href="#">WWII Source texts</a> from Wikisource</li> <li> <a href="#">WWII Images and media</a> from Commons</li> <li> <a href="#">WWII News stories</a> from Wikinews</li> </ul>

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# Buddhism in Japan

<http://www.japan-guide.com/e/e2055.html>

Buddhism originated in India in the 6th century BC. It consists of the teachings of the Buddha, Gautama Siddhartha. Of the main branches of Buddhism, it is the Mahayana or "Greater Vehicle" Buddhism which found its way to Japan.

Buddhism was imported to Japan via China and Korea in form of a present from the friendly Korean kingdom of Kudara (Paikche) in the [6th century](#). While Buddhism was welcomed by the ruling nobles as Japan's new state religion, it did not initially spread among the common people due to its complex theories.

There were also a few initial conflicts with [Shinto](#), Japan's native religion, but the two religions were soon able to co-exist harmonically and even complemented each other.

During the [Nara period](#), the great Buddhist monasteries in the capital [Nara](#), such as the [Todaiji](#), gained strong political influence and were one of the reasons for the government to move the capital to Nagaoka in 784 and then to [Kyoto](#) in 794. Nevertheless, the problem of politically ambitious and militant monasteries remained a main issue for the governments over many centuries of [Japanese history](#).



Nara's Todaiji

During the early [Heian period](#), two new Buddhist sects were introduced from China: the **Tendai sect** in 805 by Saicho and the **Shingon sect** in 806 by

Kukai. More sects later branched off the Tendai sect. Among these, the most important ones are mentioned below:

In 1175, the **Jodo sect** (Pure Land sect) was founded by Honen. It found followers among all different social classes since its theories were simple and based on the principle that everybody can achieve salvation by strongly believing in the Buddha Amida. In 1224, the **Jodo-Shinshu** (True Pure Land sect) was founded by Honen's successor Shinran. The Jodo sects continue to have millions of followers today.

In 1191, the **Zen sect** was introduced from China.

Its complicated theories were popular particularly among the members of the [military class](#). According to Zen teachings, one can achieve self enlightenment through meditation and discipline. At present, Zen seems to enjoy a greater popularity overseas than within Japan.

The **Lotus Hokke or Nichiren sect**, was founded by Nichiren in 1253. The sect was exceptional due to its intolerant stance towards other Buddhist sects. Nichiren Buddhism still has many millions of followers today, and several "new religions" are based on Nichiren's teachings.

[Oda Nobunaga and Toyotomi Hideyoshi](#) fought the militant Buddhist monasteries (especially the Jodo sects) thoroughly in the [end of the 16th century](#) and practically extinguished Buddhist activities on the political sector.



Kamakura's Great Buddha

Buddhist institutions were once more attacked in the early years of the [Meiji period](#), when the new Meiji government favored [Shinto](#) as the new state religion and tried to separate and emancipate it from Buddhism.

Nowadays about 90 million people consider themselves Buddhists in Japan. However, the [religion](#) does not directly affect the everyday life of the average Japanese very strongly. [Funerals](#) are usually carried out in a Buddhist way, and many households keep a small house altar in order to pay respect to their ancestors.

## Temples

<http://www.japan-guide.com/e/e2058.html>

Temples are the places of worship in Japanese [Buddhism](#). Virtually every Japanese municipality has at least one temple, while large cultural centers like [Kyoto](#) have several thousands of them.

Temples store and display sacred Buddhist objects, and some of them used to or still function as monasteries. Structures typically found at Japanese temples are:



### Main hall

The sacred objects of worship, such as statues, are displayed in the main hall. In Japanese, main halls are usually called kondo, hondo, butsuden, amidado or hatto.

Example: Main hall of [Todaiji](#) in [Nara](#).



### Lecture hall

Lecture halls are for meetings and lectures and often also display objects of worship. Lecture halls are called kodo.

Example: Lecture hall of [Toji](#) in [Kyoto](#).



### Pagoda

The pagoda, a structure that has evolved from the Indian stupa, usually comes with three (sanju no to) or five (goju no to) stories. Pagodas store remains of the Buddha such as a tooth, usually in form of a representation.

Example: Three storied pagoda of [Kofukuji](#) in [Nara](#).



### Gates

Gates mark the entrance to the temple grounds. There is usually one main gate, and possibly several additional gates, for example, along the temple's main approach.

Example: Sanmon Gate of [Kenchoji](#) in [Kamakura](#).



### Bell

On [New Year's](#) eve, temple bells are rang 108 times, corresponding to the Buddhist concept of 108 worldly desires.

Example: Great Bell of [Kenchoji](#) in [Kamakura](#).



### Cemetery

Most cemeteries in Japan are Buddhist and are located at a temple. The Japanese visit their ancestors' graves on many occasions during the year, especially during the [obon](#) week, the equinoctial weeks and the anniversaries.

The best cities to [visit temples](#) are [Kyoto](#), [Nara](#) and [Kamakura](#). One of the best places to overnight at temples is [Mount Koya](#).



# Dejima Island

<http://journalism.berkeley.edu/projects/nagasaki/stories/dejima.html>

Historic Port a Link to West

An Island Enclave of Dutch Traders Returns to Life as Tourist Attraction

*By Austin Ramzy*

*Special to the Mercury News*

*(This story originally appeared in the San Jose Mercury News on August 8, 2002. Click [here](#) to view it on the Mercury News web site)*

NAGASAKI, Japan – The piece of downtown called Dejima is just a city block easily obscured by nondescript office buildings. For more than 200 years, however, it was a special place in Japan – an island built off the city's shoreline to both welcome the outside world and keep it at bay.

Now, atop the stone foundations of a place once used to exclude foreigners, Nagasaki plans to spend \$130 million to recreate the island gateway to entice the world to its door.

Created in the early 17th century, Dejima was a fan-shaped patch of land close to the Nagasaki shore, but it disappeared after Japan was forced open following the 1853 arrival of American Commodore Matthew Perry. Dutch traders, who had been confined to the island since 1641, were free to move elsewhere. Other trading ports opened, and by 1904 harbor reclamation projects in Nagasaki had swallowed Dejima.

None of the isolation-period buildings survives, but a half-dozen replicas have been built in the style of the early 1800s. Junior high school students on educational trips pile out of taxis to visit them. Drivers in captain's hats and red vests give quick tours to the children in blue-and-white uniforms. They remove their shoes while inspecting a restored captain's quarters, a



Akinori Furusato, left, and Haruo Furusato repaint the one-fifteenth-scale model of Dejima island, the 17th century Dutch trading post off Nagasaki. The island has been surrounded by landfill.

Japanese formality the Dutch probably never followed, said curator Miyuki Takada.

On a hot weekday afternoon, Miyuki Fujimoto, a 36-year-old teacher from Shikoku Island, sat in the shade tapping e-mail messages on her cellular phone while her eighth-grade students tromped around Dejima. The focus of their class visit to Nagasaki was to see the sites commemorating the atomic bomb dropped here by the Americans at the end of World War II.

Dejima is just a checkpoint on the Nagasaki tourist trail, Fujimoto said. "It is a famous place," she said. "But I think some of the students feel bored."

Yoshimitu Tanemura, a Dejima restoration official, said he sees some irony in trying to bring people to a place that was once designed to keep them out.

But Isabel van Daalen, a researcher with the Japan-Netherlands Institute in Tokyo, said the island was always a tourist attraction. "It was the only place you could see foreigners," she said. "In the diaries of the Dutch, it said that the Japanese would come to look and when the Dutch went out there were crowds gathered to look at them, the children peeking out."

On spring weekdays, scores of young students now visit. They stand next to a one-fifteenth-scale model of the island and are quick to include in their photographs any foreigner who might be standing nearby. The Dutch are no longer around, but the young visitors are still curious to see people from abroad. "If there are foreigners here, we want to speak with them," said 15-year-old Mari Toyoto.

Nagasaki is known around the world as the target of the second atomic bomb. But this city of 430,000 sees itself as an international gateway, closer to the South Korean city of Pusan and China's Shanghai than to Tokyo. A museum is dedicated to the bombing with frank descriptions of the aftermath, but official tourist brochures awkwardly sandwich the topic between descriptions of a cosmopolitan city, Japan's sole window to the outside during the period of national isolation.

From 1639 to 1854, Japan maintained ties with just Holland, China and Korea, a period known as sakoku, or "closed country." Nagasaki, on Japan's

southern island of Kyushu, was the center of the country's limited contact with the outside world.



"During the isolated period, Nagasaki was given special rights to trade with the Dutch," said Miyuki Takada, a Dejima curator. "From that aspect Dejima has significance, not just because of trade, but because it's the only place where Western culture, Western technology and Western thinking entered Japan. The restoration is important because Nagasaki wants to retain its connection with the outside world, its significance as a cosmopolitan city."

Tokugawa Iemitsu, the military ruler of Japan, ordered the island's construction in 1634 to intern Portuguese traders. They were expelled from the country five years later because of fears of Christian influence. The Dutch were isolated at Dejima after the Portuguese left.

The Dutch East India Company mainly imported Chinese silk through the island, but their ships also carried European fabrics, spices, drugs and jewelry to Japan. They left with gold, silver and copper. The goods were carried across a short bridge to the mainland; Japanese guards closely watched the gate. At first several ships came each year, but the trade decreased as Japanese regulations made it less profitable for the Dutch.

Along with goods came knowledge. Upon arriving, a new Dutch director was required to tell his Japanese interpreters about world developments. This information increased the shogun's limited news from outside Japan. The

Dutch made annual visits to the capital of Edo, which increased Western knowledge of Japanese history, culture and geography.

The Dutch also brought Western medicine, technology and science. The study of this outside knowledge was known as rangaku, or Dutch learning.

"Dejima served as a place to import many things from abroad. If not for this place, Japan would have been very far behind at the end of the 19th century," said Narimasa Imanaga, a 55-year-old tourist, as he sat with his wife under a trellis of five-leaf akebi. The vine was shipped to Europe in the 19th century by Philip Franz von Siebold, a German doctor on Dejima who expanded opportunities to study Western medical techniques in Japan.

After Japan opened other ports to the West in 1859, Dejima became part of Nagasaki's foreign enclave. An international club and an Anglican seminary were built. Both buildings still stand; the blue clapboard seminary houses a Dejima museum while the green-and-yellow international club holds other exhibits.

The restoration efforts began shortly after World War II at the urging of the Dutch, said Tanemura, the restoration official. The first land was purchased in 1951, but work on new buildings didn't get under way for almost half a century.

Reconstruction of Dejima has been slowed by a stagnant economy, the detailed process of documenting the appearance of structures that disappeared a century ago and difficulties in buying land on the site, restoration officials said.

The discovery of old stone walls helped pinpoint the island's borders. Half the restoration budget was used to buy the land where the island once stood.



# History of Japan

From Wikipedia, the free encyclopedia  
[http://en.wikipedia.org/wiki/History\\_of\\_Japan](http://en.wikipedia.org/wiki/History_of_Japan)

Jump to: [navigation](#), [search](#)

The written [history](#) of [Japan](#) began with brief appearances in [Chinese](#) history texts from the first century A.D., but abundant archaeological evidence demonstrates that people were living on the islands, which were actually



The earliest known polished stone tools in the world. Stone axes, Hinatabayashi, B site, Shinanomachi, [Nagano](#). Pre-Jomon (Paleolithic) period, 30,000 BCE. [Tokyo National Museum](#)

adjoined to the mainland until about 13,000 years ago, as early as the [upper paleolithic](#) period. Following the last [ice-age](#), around 12,000 BCE, the rich [ecosystem](#) of the [archipelago](#) apparently fostered human development rather earlier than in other geographical areas, yielding the earliest known [pottery](#) containers. The history of Japan is punctuated by alternate periods of long isolation and radical, often revolutionary, influences from the rest of the world.

## Japanese Pre-History Paleolithic

Main article: [Japanese Paleolithic](#)

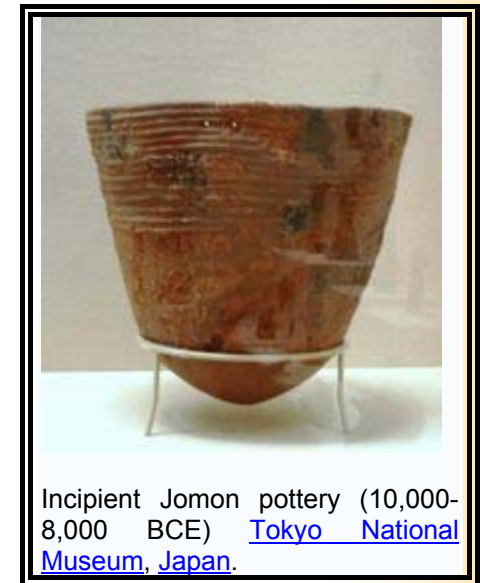
The Japanese Paleolithic covers a period from around 100,000 BCE <sup>[[citation needed](#)]</sup>, the date of the earliest [stone tool](#) implements that have been found <sup>[[citation needed](#)]</sup>, to around 12,000 BCE, at the end of the last [ice age](#), which corresponds to the beginning of the Mesolithic [Jomon](#) Period. The Japanese paleolithic is characterized by the appearance of the earliest polished stone tools in the world, around 30,000 BCE.

## Jomon Period

Main article: [Jomon](#)

The [Jomon](#) period ([Japanese](#): 縄文時代 Jōmon-jidai) lasted from about [10,000 BCE](#) to [300 BCE](#). Stable living patterns gave rise by around [10,000 BCE](#) to a [Mesolithic](#) or, as some scholars argue, [Neolithic](#) culture. Probable ethnical ancestors of the [Ainu](#) aboriginal people of modern Japan, members of the heterogeneous Jomon culture (c. 10,000-300 BCE) left the clearest archaeological record. Jomon people probably was mostly of [Polynesian](#) ancestry.

According to disputed archeological evidence, the Jomon people created the first known [pottery](#) type in the world, dated to the [11th millennium BC](#) <sup>[1]</sup>. The Jomon people were making clay figures and vessels decorated with patterns made by impressing the wet clay with braided or unbraided cord and sticks with a growing sophistication.



Incipient Jomon pottery (10,000-8,000 BCE) [Tokyo National Museum, Japan](#).

## Yayoi Period

Main article: [Yayoi](#)

**Yayoi** ( Yayoi) is an era in that is believed to have lasted from about [900 BCE](#) to [250 CE](#). It is named after the section of [Tokyo](#) where archaeological investigations uncovered its first recognized traces. The Yayoi period is marked either by the start of the practice of growing rice in a paddy field or a new Yayoi style earthenware. The dominant people of the Yayoi period was apparently mostly of continental origin, ethnically kin to tribes and peoples living e.g in the today Korea.

## Ancient and Classical Japan

[Kofun era](#), Also known as the Yamato Period

Main article: [Yamato period](#)

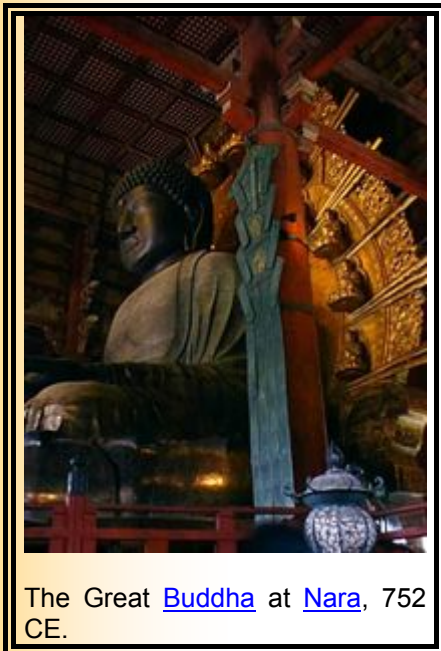
- *First Part:* [Kofun era](#)

Apparently the biggest final upheavals in formation of Japanese ethnicity, culture and polity took place in the Kofun era. Obviously, several proto-state formations rivalled in that period, possibly representing different ethnic backgrounds. There are hypotheses of a couple of bigger migrations waves of continental population to central areas of Japanese islands during this period, each bringing something vitally new or becoming a basis of a polity formation. Very possibly the (hidden) changes of ruling families of Yamato area reflect competition between these:

vanquished priestess-led federation (of the style of [Himiko](#)) giving way to male soldierly dominated polity (see [Sujin](#)), rivalry between central Yamato and more western clans (e.g Kibi), ascension of family of [Keitai](#) to place of a more original Yamato family, and a couple of other possible discontinuation stages of the so-called Yamato dynasty.

- *Second Part:* [Asuka](#)

This is the era when proto-Japanese polity gradually became a clearly centralized state that controlled central area of Japanese islands.



The Great [Buddha](#) at [Nara](#), 752 CE.

At about [405](#) CE, the Japanese court officially adopted the Chinese (Hanzi) writing system introduced via Korea. During the sixth century, Buddhism was introduced to Japan through Korea. Interactions with China during the [Tang Dynasty](#) increased dramatically. These events revolutionized Japanese culture and marked the beginning of a long period of Chinese cultural influence. By the Nara period, from the establishment of the first fixed capital at [Nara](#) (later moved to Kyoto) in [710](#) until [1867](#), the emperors of the Yamato dynasty were the nominal rulers, but actual power was usually held at times by powerful court nobles, at times by regents, at times by powerful retired seniors of the dynasty itself, and at times by [shoguns](#) (military governors).

## Nara Period

Main article: [Nara Period](#)

In 710 [Empress Gemmei](#) moved the capital to Nara. The city was modeled on the capital of the Chinese [Tang Dynasty](#), [Chang'an](#) (now [Xi'an](#)). During the Nara Period, political developments were quite low, since members of the imperial family struggled for power with the Buddhist clergy as well as the regents, the [Fujiwara](#) clan. Japan did enjoy friendly relations with the Korean peninsula as well as formal relationships with Tang China. In 784, the capital was moved to [Nagaoka](#) (to escape the Buddhist priests) and later to [Kyoto](#) in 794.

## Heian Period

Main article: [Heian Period](#)

The Heian period (平安時代) is the last division of the classical Japanese history that runs from [794](#) to [1185](#). The Heian period is considered the peak of the Japanese [imperial court](#) and noted for its [art](#) and especially in [poetry](#) and [literature](#). The name heian is a word that means "peace" in Japanese.

## Feudal Japan



Iron helmet and armour with gilt bronze decoration, Kofun period, 5th century. [Tokyo National Museum](#)



The "[feudal](#)" period of Japanese history, dominated by the powerful regional families ([daimyo](#)) and the military rule of warlords ([shogun](#)), stretched from the [twelfth](#) through the [nineteenth centuries](#). This time is usually divided into periods following the reigning family of the shogun:

## Kamakura Period

Main article: [Kamakura Period](#)

The Kamakura period [1185](#) to [1333](#) is a period that marks the governance of the [Kamakura Shogunate](#); officially established in [1192](#) by the first [Kamakura shogun](#) [Minamoto no Yoritomo](#).

The most traumatic event of the period was the [Mongol invasions of Japan](#) between [1272](#) and [1281](#), in which massive Mongol forces with superior naval technology and weaponry attempted a full-scale invasion of the Japanese islands. A famous typhoon referred to as [kamikaze](#), translating as divine wind in Japanese, is attributed to devastating the second Mongol invasion forces who invaded in the spring of [1281](#), although some scholars assert that the defensive measures the Japanese built on the island of [Kyushu](#) may have been adequate to repel the invaders. Although the Japanese were successful in stopping the Mongols, the invasion attempt had devastating domestic repercussions, leading to the extinction of the Kamakura shogunate.



A group of Portuguese [Nanban](#) foreigners, [17th century, Japan](#).

The Kamakura period is also said to be the beginning of the "Japanese Middle Ages", which also includes the [Muromachi period](#) and lasted until the [Meiji Restoration](#).

## Muromachi Period

Main article: [Muromachi Period](#)

The Muromachi period (Japanese: [室町時代](#), [Muromachi-jidai](#)) is a division of Japanese history running from approximately 1336 to



Japanese [samurai](#) boarding Mongol ships in [1281](#).

1573. The period marks the governance of the Muromachi shogunate, also known as the [Ashikaga shogunate](#), which was officially established in 1336 by the first Muromachi shogun Ashikaga Takauji. The period ended in 1573 when the 15th and last shogun [Ashikaga Yoshiaki](#) was driven out of the capital in Kyōto by [Oda Nobunaga](#).

The early years of 1336 to 1392 of the Muromachi period is also known as the [Nanboku-chō](#) or Northern and Southern Court period.

The later years of 1467 to the end of the Muromachi period is also known as the [Sengoku period](#), the "Warring States period", a time of intense internal warfare. The first contacts with the West started at the end of the period, with the arrival of Portuguese "[Nanban](#)" traders.

## Contact with the West

Main article: [Nanban trade period](#)

The first contact with the West occurred about [1542](#), when a [Portuguese](#) ship, blown off its course to [China](#), landed in Japan. Firearms introduced by Portuguese would bring the major innovation to [Sengoku period](#) culminating in the [Battle of Nagashino](#) where reportedly 3,000 [arquebuses](#) (the actual number is believed to be around 2,000) cut down charging ranks of samurai. During the next century, traders from [Portugal](#), the [Netherlands](#), [England](#), and [Spain](#) arrived, as did [Jesuit](#), [Dominican](#), and [Franciscan](#) missionaries.

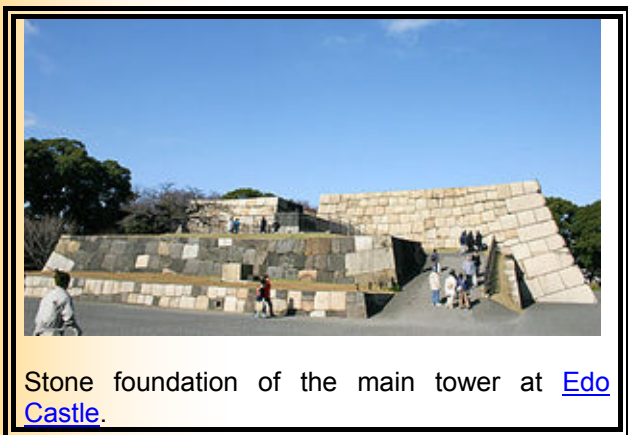
During the early part of the [17th century](#), Japan's [Tokugawa Shogunate](#) suspected that the traders and missionaries were actually forerunners of a military conquest by European powers. This caused the shogunate to place foreigners under progressively tighter restrictions. An English mariner named

[William Adams](#) had journeyed with a Dutch fleet and been shipwrecked in Japan in [1600](#). He had managed to impress Shogun [Tokugawa Ieyasu](#) with his seafaring knowledge and was made an honorary Samurai and granted a large estate. When English traders from the [East India Company](#) made landfall in [1613](#) they were able to obtain Adams' assistance, as a favourite of the Shogun, in establishing a [factory](#) - a house or place for mercantile [factors](#) or agents.

In 1615, Japan also sent embassies to the Americas and Europe, headed by the samurai [Hasekura Tsunenaga](#), although these efforts were defeated by the deteriorating relationship between Japan and Catholic countries. See also: [Christianity in Japan](#)

## Azuchi-Momoyama Period

Main article: [Azuchi-Momoyama Period](#)



Stone foundation of the main tower at [Edo Castle](#).

[Azuchi castle](#) and [Momoyama castle](#).

See Also: [Sengoku Period](#)

## Edo Period

Main article: [Edo Period](#).

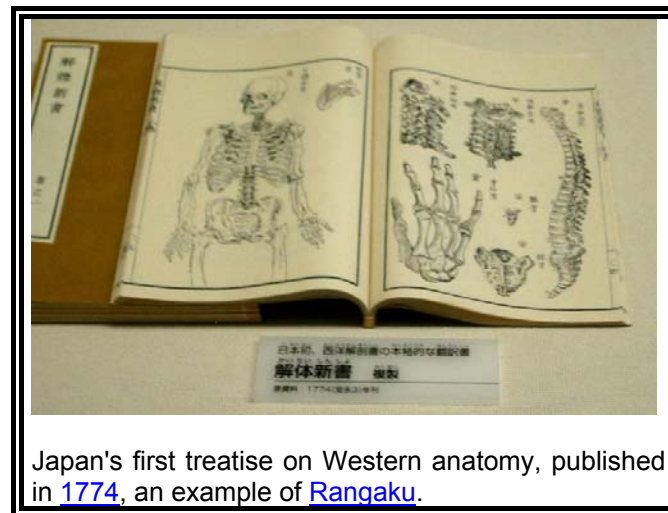
During the Edo Period, the administration of the country was shared by over two hundred [daimyo](#). The [Tokugawa](#) clan, leader of the victorious eastern army in the [Battle of Sekigahara](#), was the most powerful of them, and for fifteen generations monopolized the title of Sei-i Taishōgun (often shortened

to shōgun). With their headquarters at [Edo](#) (present-day [Tokyo](#)), the Tokugawa commanded the allegiance of the other daimyo, who in turn ruled their [domains](#) with a rather high degree of autonomy.

The shogunate carried out a number of significant policies. They monopolized foreign policy, and expelled traders, missionaries, and foreigners, with the exception of [the Dutch](#) and [the Chinese](#). They placed the [samurai](#) class above the commoners: the agriculturists, artisans, and merchants. They enacted sumptuary laws limiting hair style, dress, and accessories. They organized commoners into groups of five, and held all responsible for the acts of each individual. To prevent daimyo from rebelling, the shoguns required them to maintain lavish residences in Edo and live at these residences on a rotating schedule; carry out expensive processions to and from their domains; contribute to the upkeep of shrines, temples, and roads; and seek permission before repairing their castles.

Many artistic developments took place during the Edo Period. Most significant among them were the [ukiyo-e](#) form of wood-block print, and the [kabuki](#) and [bunraku](#) theaters. Also, many of the most famous works for the [koto](#) and [shakuhachi](#) date from this time period.

Throughout the Edo Period, the development of commerce, the rise of the cities, and the pressure from foreign countries changed the environment in which the shoguns and daimyo ruled. In 1868, following the [Boshin War](#), the shogunate collapsed, and a new government coalesced around the Emperor.

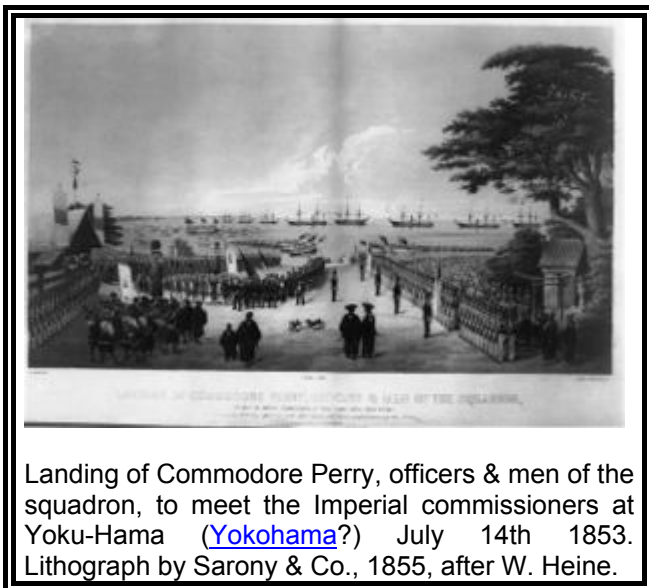


Japan's first treatise on Western anatomy, published in [1774](#), an example of [Rangaku](#).

## Seclusion

Main article: [Sakoku](#)





Landing of Commodore Perry, officers & men of the squadron, to meet the Imperial commissioners at Yoku-Hama (Yokohama?) July 14th 1853. Lithograph by Sarony & Co., 1855, after W. Heine.

To avoid potential interventions from foreign powers, particularly from Europeans, who had been precisely doing so in Asia, Japan forced all foreigners to leave and barred all relations with the outside world except for commercial contacts with Dutch and Chinese merchants restricted to the manmade island of [Dejima](#) in [Nagasaki](#) Bay and several small trading outposts outside the

country. However, during this period of isolation ([sakoku](#), 鎖国), that began in 1641, Japan was much less cut off from the rest of the world than is commonly assumed, and some acquisition of western knowledge occurred under the [Rangaku](#) system.

Russian encroachments from the north led the shogunate to extend direct rule to Hokkaido, Sakhalin and the Kuriles in [1807](#) but the policy of exclusion continued.

## End of seclusion

Main article: [Late Tokugawa shogunate](#)

This policy of isolation lasted for more than 200 years, until, on [July 8, 1853](#), Commodore [Matthew Perry](#) of the [U.S. Navy](#) with four [warships](#): the [Mississippi](#), [Plymouth](#), [Saratoga](#), and [Susquehanna](#), steamed into the bay at [Edo](#), old [Tokyo](#), and displayed the threatening power of his ships' [cannon](#). He demanded that Japan open to trade with the West. These ships became known as the kurofune, [the Black Ships](#).

The following year, at the [Convention of Kanagawa](#) on [March 31, 1854](#), Perry returned with seven ships and forced the Shogun to sign the "Treaty of Peace and Amity," establishing formal diplomatic relations between Japan and the United States. Within five years Japan had signed similar treaties with other western countries. The [Harris Treaty](#) was signed with the United States on [July 29, 1858](#). These treaties were widely regarded by Japanese intellectuals as unequal, having been forced on Japan through [gunboat diplomacy](#), and as a sign of the West's desire to incorporate Japan into the [imperialism](#) that had been taking hold of the rest of the Asian continent. Among other measures, they gave the Western nations unequivocal control of tariffs on imports and the right of [extraterritoriality](#) to all their visiting nationals. They would remain a sticking point in Japan's relations with the West up to the turn of the century.

## Meiji Restoration

Renewed contact with the West precipitated profound alteration of Japanese society. The [shogun](#) resigned and soon after the [Boshin War](#) of [1868](#), the emperor was restored to power. The subsequent "[Meiji Restoration](#)" initiated many reforms. The [feudal system](#) was abolished, and numerous Western institutions were adopted, including a Western legal system and a quasi-parliamentary constitutional government outlined in the [Meiji Constitution](#). While many aspects of the Meiji Restoration were adopted directly from Western institutions, others, such as the dissolution of the feudal system and removal of the shogunate, were processes that had begun long before the arrival of Perry.

Russian pressure from the north appeared again after [Muraviev](#) had gained [Outer Manchuria](#) at [Aigun](#) ([1858](#)) and [Peking](#) ([1860](#)). This led to heavy Russian pressure on [Sakhalin](#) which the Japanese eventually yielded in exchange for the [Kuril islands](#) ([1875](#)). The [Ryukyu Islands](#) were similarly secured in [1879](#), establishing the borders within which Japan would "enter the World". In [1898](#), the last of the "unequal treaties" with Western powers was removed, signalling Japan's new status among the nations of the world. In a few decades, by reforming and modernizing social, educational, economic, military, political and industrial systems, the [Emperor Meiji](#)'s "controlled revolution" had transformed a feudal and isolated state into a world power.

## Wars with China and Russia

Main article: [Foreign relations of Meiji Japan](#)



Samurai of the Satsuma clan, during the [Boshin War](#) period. Photograph by [Felice Beato](#)  
Main article: [Meiji Restoration](#)

Japanese intellectuals of the late-[Meiji period](#) espoused the concept of a "line of advantage," an idea that would help to justify Japanese foreign policy at the turn of the century. According to this principle, embodied in the slogan [fukoku kyōhei](#) (富国強兵), Japan would be vulnerable to aggressive Western imperialism unless it extended a line of advantage beyond its borders which would

help to repel foreign incursions and strengthen the Japanese economy. Emphasis was especially placed on Japan's "preeminent interests" in the Korean Peninsula, once famously described as a "dagger pointed at the heart of Japan." It was tensions over [Korea](#) and [Manchuria](#), respectively, that led Japan to become involved in the first [Sino-Japanese War](#) with China in [1894-1895](#) and the [Russo-Japanese War](#) with Russia in [1904-1905](#).

The war with China made Japan the world's first non-Western modern imperial power, and the war with Russia proved that a Western power could be defeated by a non-Western State. The aftermath of these two wars left Japan the dominant power in the Far East, with a sphere of influence extending over southern Manchuria and [Korea](#), which was formally annexed as part of the Japanese Empire in 1910 (see below).

For Japan and for the moment, it established the country's dominant interest in Korea, while giving it the [Pescadores Islands](#), Formosa (now [Taiwan](#)), and the [Liaodong Peninsula](#) in Manchuria, which was eventually retroceded in the "humiliating" [Triple Intervention](#). Over the next decade, Japan would flaunt its growing prowess, including a very significant contribution to the [Eight-Nation Alliance](#), formed to quell China's [Boxer Rebellion](#). Many Japanese, however, believed their new empire was still regarded as inferior by the Western powers, and they sought a means of cementing their international standing.

This set the climate for growing tensions with Russia, who would continually intrude into Japan's "line of advantage" during this time.

## Anglo-Japanese Alliance

Main article: [Anglo-Japanese Alliance](#)

To counter the powerful Russian influence in China, Japan sought an alliance with a western power. The British Empire, worried that Russia might endanger the interest it held in China and still burdened with the cost of the [Second Boer War](#), shared common interest with Japan. The negotiations started in [1901](#). On [January 30, 1902](#), the alliance was formally signed



Admiral [Togo](#) on the bridge of the [battleship Mikasa](#), at the beginning of the [Battle of Tsushima](#), in [1905](#).

between Japan and the UK. Of the six major agreements, none is more important than the third article. This declared that in the event either of the nations was at war with two or more countries, the other must declare war on those countries. Surprised, Russia tried to counter this by allying with France and Germany. Germany backed down, however, and on [March 16](#), a mutual pact was signed between France and Russia.

In [1905](#), after several months of bloody fighting and many Japanese victories over Tsarist Russia, the Russo-Japanese War had settled into a stalemate and U.S. President [Teddy Roosevelt](#) was called in to mediate a settlement. The resulting [Treaty of Portsmouth](#) gave generous economic and diplomatic concessions to Japan, especially in Manchuria, and was considered by observers to indicate Japanese victory in the war and official recognition of Japan as a world power. Japan was denied an indemnity, which led to riots due to the massive amounts of public investiture and fervor in the war. Much anger was also felt at the denial of the whole of Sakhalin (Karafuto) which the



Japanese felt Russia had extorted in [1875](#) in exchange for the [Kurile Islands](#). Both wars gave Japan a free hand to occupy Korea ([Period of Japanese Rule](#)), which it formally annexed in [1910](#).

## World War I to End of World War II

In a manner perhaps reminiscent of its participation in quelling the Boxer Rebellion at the turn of the century, Japan entered [World War I](#) and declared war on the [Central Powers](#). Because Japan's role in World War I was limited largely to attacking German colonial outposts in East Asia, it permitted Japan to expand its influence in Asia and its territorial holdings in the Pacific. Acting virtually independently of the civil government, the Japanese navy seized Germany's Micronesian colonies. It also attacked and occupied the German coaling port of [Qingdao](#) in the Chinese [Shandong](#) peninsula. The post-war



Planes from the Japanese aircraft carrier [Shokaku](#) preparing the attack on [Pearl Harbor](#).

era brought Japan unprecedented prosperity. Japan went to the peace conference at [Versailles](#) in [1919](#) as one of the great military and industrial powers of the world and received official recognition as one of the "Big Five" of the new international order. It joined the [League of Nations](#) and received a mandate over Pacific islands north of the Equator formerly held by [Germany](#). Japan was also involved in the post-war Allied intervention in Russia, occupying Russian (Outer) Manchuria and also north Sakhalin (with its rich oil reserves). It was the last Allied power to withdraw from the interventions against Soviet Russia (doing so in 1925).

During the [1920s](#), Japan progressed toward a democratic system of government in a movement known as 'Taisho Democracy'. However,

parliamentary government was not rooted deeply enough to withstand the economic and political pressures of the late 1920s and [1930s](#), during which military leaders became increasingly influential. These shifts in power were made possible by the ambiguity and imprecision of the Meiji Constitution, particularly its measure that the legislative body was answerable to the Emperor and not the people, and the [2.26 Incident](#). Party politics came under increasing fire because it was believed they were divisive to the nation and promoted self-interest where unity was needed. As a result, the major parties voted to dissolve themselves and were absorbed into a single party, the [Imperial Rule Assistance Association](#) (IRAA), which also absorbed many prefectural organizations such as women's clubs and neighborhood associations. However, this umbrella organization did not have a cohesive political agenda and factional in-fighting persisted throughout its existence, meaning Japan did not devolve into a totalitarian state. The IRAA has been likened to a sponge, in that it can soak everything up, but there is little one could do with it afterwards. Its creation was precipitated by a series of domestic crises, including the advent of the [worldwide economic depression](#) in the 1930s and the actions of extremists such as the members of the [Cherry Blossom Society](#), who enacted the [5.15 Incident](#).

## World War II

Under the pretense of the [Manchurian Incident](#), Lieutenant Colonel [Kanji Ishiwar](#)a invaded Inner (Chinese) Manchuria in [1931](#), an action the Japanese government mandated with the creation of the puppet state of [Manchukuo](#) under the last Manchu emperor, [Pu Yi](#). As a result of international condemnation of the incident, Japan resigned from the League of Nations in [1933](#). After several more similar incidents fueled by an expansionist military, the second [Sino-](#)



The [Imperial Japanese Navy](#)'s [Yamato](#), the largest battleship in history, [1941](#).

[Japanese War](#) began in [1937](#) after the [Marco Polo Bridge Incident](#). Japan allied with [Germany](#) and [Italy](#), and formed the Axis Pact of [September 27, 1940](#). Many Japanese, including Kanji, believed war with the West to be inevitable due to inherent cultural differences and the oppression of [Western imperialism](#) ([Japanese imperialism](#), often just as brutal, was justified as "preparing" Asia for the upcoming confrontation). However, while Kanji took his action in the belief that his nation should focus on subduing Soviet Russia, tensions were mounting with the U.S. As a result of public outcry over Japanese aggression and reports of atrocities in China, such as the infamous [Nanjing Massacre](#), the U.S. began an embargo on such goods as petroleum products and scrap iron in [1940](#). On [July 25, 1941](#), all Japanese assets in the US were frozen. Because Japan's military might, especially the Navy, was dependent on their dwindling oil reserves, this action had the contrary effect of increasing Japan's dependence on and hunger for new acquisitions. Many civil leaders of Japan, including Prime Minister [Konoe Fumimaro](#), believed a war with America would end in defeat, but felt the concessions demanded by the U.S. would almost certainly relegate Japan from the ranks of the World Powers, leaving it prey to Western collusion. They also believed that such a war would be brought to a close quickly, settled with negotiations. Civil leaders offered political compromises in the form of [Hakko Ichiu](#) and the [Amau Doctrine](#), dubbed the "Japanese [Monroe Doctrine](#)" that would have given the Japanese free reign with regards to war with China. These offers were flatly rejected by U.S. Secretary of State [Cordell Hull](#); the military leaders instead vied for quick military action. However, there were dissenters in the ranks about the wisdom of that option, most notably [Admiral Yamamoto Isoroku](#). He pointedly warned that at the beginning of hostilities with the US, he would have the advantage for six months, after which Japan's defeat in a prolonged war would be almost certain.

The Americans were expecting an attack in the [Philippines](#) (and stationed troops appropriate to this conjecture), but on Yamamoto Isoroku's advice, Japan made the decision to attack [Pearl Harbor](#) where it would make the most damage in the least amount of time. The US believed that Japan would never be so bold as to attack their home base, and they were taken completely by surprise. The attack on Pearl Harbor occurred [December 7, 1941](#) ([December 8](#) in Japan). At the same time, the Japanese army attacked colonial [Hong Kong](#) and [occupied](#) it for nearly four years. Unfortunately, the attack proved a long term strategic disaster that actually did relatively little lasting damage to the US and provoked the nation to retaliate with full commitment against Japan and its allies.

While Nazi Germany was in the middle of its [Blitzkrieg](#) through Europe, Japan was in the middle of a [Blitzkrieg](#) in Asia. In addition to already having colonized Taiwan and Manchuria, the Japanese Army invaded and captured most of the coastal Chinese cities such as Shanghai, and had conquered [French Indochina](#) (Vietnam, Laos, Cambodia), [British Malaya](#) (Brunei, Malaysia, Singapore) as well as the [Dutch East Indies](#) (Indonesia) while [Thailand](#) got in a loose alliance with Japan. They had also conquered Burma (Myanmar) and reached the borders of India and Australia, conducting air raids on the port of Darwin, Australia. Japan had soon established an empire stretching over much of the Pacific. After almost 4 years of war, resulting in the loss of 3 million Japanese lives and the [atomic bombings](#) of [Hiroshima](#) and [Nagasaki](#), as well as daily air raids on [Tokyo](#), [Osaka](#), [Nagoya](#), [Yokohama](#), and the destruction of all other major cities (except [Kyoto](#), [Nara](#), and [Kamakura](#), for their historical importance), Japan signed an [instrument of surrender](#) on the [USS Missouri](#) in [Tokyo](#) Harbor on [September 2, 1945](#). Symbolically, the deck of the *Missouri* was furnished bare except for two American flags. One had flown over the [White House](#) on the day Pearl Harbor was attacked. The other had flown the mast of [Commodore Perry's](#) ship when he had sailed into that same harbor nearly a century before to urge the opening of Japan's ports to foreign trade. As a result of its defeat at the end of [World War II](#), Japan lost all of its overseas possessions and retained only the home islands. Manchukuo was dissolved, and Inner Manchuria was returned to the Republic of China; Japan renounced all claims to Formosa; Korea was taken under the control of the UN; southern Sakhalin and the Kuriles were occupied by the U.S.S.R.; and the United States became the sole administering authority of the [Ryukyu](#), [Bonin](#), and [Volcano Islands](#). [International Military Tribunal for the Far East](#), an international [war crimes](#) tribunal sentenced seven Japanese military and government officials to death on [November 12, 1948](#), including General [Hideki Tojo](#), for their roles in [World War II](#).

The [1972](#) reversion of [Okinawa](#) completed the United States' return of control of these islands to Japan. Japan continues to protest for the corresponding return of the [Kuril Islands](#) (Northern territory or 'Hoppou Ryoudo') from Russia.



Defeat came for a number of reasons. The most important is probably Japan's underestimation of the industro-military capabilities of the U.S. The U.S. recovered from its initial setback at Pearl Harbor much quicker than the Japanese expected, and their sudden counterattack came as a blow to Japanese morale. U.S. output of military products also skyrocketed past Japanese counterparts over the course of the war. Another reason was factional in-fighting between the Army and Navy, which led to poor intelligence and cooperation. This was compounded as the Japanese forces found they had overextended themselves, leaving Japan itself vulnerable to attack.

## Occupied Japan

Main article: [Occupied Japan](#)

After the war, Japan was placed under international control of the Allies through the Supreme Commander, Gen. [Douglas MacArthur](#). Entering the [Cold War](#) with the [Korean War](#), Japan came to be seen as an important ally of the US government. Political, economic, and social reforms were introduced, such as an elected Japanese Diet (legislature) and expanded suffrage. The country's constitution took effect on [May 3, 1947](#). The [United States](#) and 45 other Allied nations signed the [Treaty of Peace with Japan](#) in September [1951](#). The [U.S. Senate](#) ratified the treaty in [March 20, 1952](#), and under the terms of the treaty, Japan regained full sovereignty on [April 28, 1952](#).

## Post-Occupation Japan

Main Article: [Post-Occupation Japan](#)

From the 1950s to the 1980s, Japan's history consists mainly of its rapid development into a first-rank economic power, through a process often referred to as the "economic miracle". The post-war settlement transformed Japan into a genuine constitutional party democracy, but, extraordinarily, it was ruled by a single party throughout the period of the "miracle". This strength and stability allowed the government considerable freedom to oversee economic development in the long term. Through extensive state investment and guidance, and with a kick-start provided by technology transfer from the U.S.A. and Europe, Japan rapidly rebuilt its heavy industrial sector (almost destroyed during the war). Given a massive boost by the [Korean War](#), in which it acted as a major supplier to the UN force, Japan's economy embarked on a prolonged period of extremely rapid growth, led by the manufacturing sectors. Japan emerged as a significant power in many

economic spheres, including steel working, car manufacture and the manufacture of electronic goods.

It is usually argued that this was achieved through innovation in the areas of [labour relations](#) and manufacturing automation (Japan pioneered the use of robotics in manufacturing).

Throughout this period its annual GNP growth was over twice that of its nearest competitor, the U.S.A. By the 1980s, Japan - despite its small size(1) - had the world's second largest economy. These developments had a marked effect on its relations with the U.S.A., the foreign nation with which it had the closest links. The U.S.A. initially heavily encouraged Japan's development, seeing a strong Japan as a necessary counterbalance to Communist China.

By the [1980s](#), the sheer strength of the Japanese economy had become a sticking point. The U.S.A. had a massive trade deficit with Japan - that is, it imported substantially more from Japan than it exported to it. This deficit became a scapegoat for American economic weakness, and relations between the two cooled substantially. There was particular friction over the issue of Japanese car exports, as Japanese cars by this point accounted for over 30% of the American market. The U.S.A. also criticised the closed nature of the Japanese economy, which was marked by heavy tariff protection which made entry into the Japanese market difficult for foreign firms. Japan throughout the 1980s and 1990s embarked on a process of economic liberalisation aimed at appeasing American criticism. The car issue was dealt with through a series of "voluntary" restrictions on Japanese exports and by making factories in America.

(1) Japan is small in area compared to countries like China (which has 26 times the area) or the USA (25 times) but is larger than the UK (with only 2/3



General MacArthur and Emperor [Hirohito](#).

the area of Japan) and Germany (94%). In population, however, Japan is about half the size of the United States.

## The 'Lost Decade'

The economic miracle ended abruptly at the very start of the 1990s. In the late 1980s, abnormalities within the Japanese economic system had fueled a massive wave of speculation by Japanese companies, [banks](#) and [securities](#) companies. Briefly, a combination of incredibly high land values and incredibly low [interest rates](#) led to a position in which [credit](#) was both easily available and extremely cheap.

This led to massive borrowing, the proceeds of which were invested mostly in domestic and foreign stocks and securities. Recognising that this bubble was unsustainable, resting, as it did, on unrealisable land values—the loans were ultimately secured on land holdings, the [Ministry of Finance](#) sharply raised interest rates.



Headquarters of Tokyo Metropolitan Government was built in 1991

This "popped the bubble" in spectacular fashion, leading to a major crash in the [stock market](#). It also led to a [debt](#) crisis; a large proportion of the huge debts that had been run up turned bad, which in turn led to a crisis in the banking sector, with many banks having to be bailed out by the government. Eventually, many became unsustainable, and a wave of consolidation took place, and as such there are now only four national banks in Japan.

Critically for the long-term economic situation, it meant many Japanese firms were lumbered with massive debts, affecting their

ability for capital investment. It also meant credit became very difficult to obtain, due to the beleaguered situation of the banks; even now the official interest rate is at 0% and has been for several years. Despite this credit is still difficult to obtain.

Overall, this has led to the phenomenon known as the "lost decade"; economic expansion effectively came to a total halt in Japan during the 1990s. The effect on everyday life has been rather muted, however.

Unemployment runs reasonably high, but not at crisis levels. The official figure is a little under 5%, but this is a considerable underestimate — the real level is probably around twice that.

This has combined with the traditional Japanese emphasis on frugality and saving (saving money is a cultural habit in Japan) to produce a quite limited effect on the average Japanese family, which continues much as it did in the period of the miracle.

## Political life

Since the end of American rule in 1952, the [conservative Liberal Democratic Party](#) (LDP) has been the largest political party. While various scandals have plagued the party, the LDP has been in power almost constantly since 1955, when it was created with the merging of Japan's Liberal and Democratic conservative parties. Only in 1993 did Japan come under [reformist](#) rule for a year. Today, the Liberal Democratic Party continues to dominate Japanese politics, though the opposition, lead by the [Democratic Party of Japan](#) (DPJ) seems to be gaining stronger influence in the Diet.

Today, the government is led by Prime Minister [Junichiro Koizumi](#), holding office since 2001, who is a member of the Liberal Democratic Party. He made a radical change when allowed for members of the Japanese Self-Defense Forces (the modern day antecedent of the Imperial Army) to be sent to [Iraq](#). Today, the ruling coalition is formed by the conservative LDP and also the [New Clean Government Party](#), a conservative yet [theocratic Buddhist](#) political party affiliated with the Buddhist sect [Soka Gakkai](#). The opposition is formed by the Democratic Party, as well as the moderate yet staunchly [communist Japanese Communist Party](#), and the somewhat [social-democratic Social Democratic Party \(Japan\)](#), formerly the [Japan Socialist Party](#).



Minor political parties included the conservative [Liberal League](#), as well as the [Midori no kaigi](#), an ecologist-reformist party formerly known as [the Sakigake Party](#), and before that, the [New Party Sakigake](#).

## Modern Life (Heisei Era)

Main Article: [Heisei Era](#)

[1989](#) marked one of the most rapid economic growth spurts in Japanese history. With a strong [yen](#) and a favorable exchange rate with the dollar, the [Bank of Japan](#) kept interest rates low, sparking an investment boom that drove [Tokyo](#) property values up sixty percent within the year. Shortly before New Year's Day, the [Nikkei 225](#) reached its record high of 39,000. By [1991](#), it had fallen to 15,000, signifying the end of Japan's famed "bubble economy."

The [Recruit Scandal](#) of [1988](#) had already eroded public confidence in the [Liberal Democratic Party](#), which had controlled the Japanese government for 38 years. In [1993](#), the LDP was ousted by a coalition led by [Morihiro Hosokawa](#). However, the coalition collapsed as parties had gathered to simply overthrow LDP and lacked an unified position on almost every social issue. The LDP returned to the government in [1996](#), when it helped to elect Social Democrat [Tomiichi Murayama](#) as prime minister.

In 1991 Headquarters of Tokyo Metropolitan Government was built. Some people used to call this building "Tax Tower" or "Tower of Bubble"(It was built during the bubble economy.)

[1993](#) Okushiri tsunami a devastating tsunami occurred off the coast of Hokkaido in Japan as a result of an earthquake on July 12, 1993. As a result, 202 people on the small island of Okushiri lost their lives, and hundreds more were missing or injured.

In [1995](#), there was a large [earthquake](#) in [Kobe](#). The same year, there was a [sarin](#) gas [terrorist](#) attack on the Tokyo subway system by the doomsday [cult Aum Shinrikyo](#) (see [Sarin gas attack on the Tokyo subway](#)).

The Heisei period also marked Japan's reemergence on the world stage as a world military power. In [1991](#), Japan pledged billions of dollars to support the [Gulf War](#) but constitutional arguments prevented a participation in or support of actual war. Mine sweepers were sent after war as a part of reconstruction effort. Following the second invasion of Iraq, in [2003](#), Prime Minister [Junichiro Koizumi](#)'s Cabinet approved a plan to send total of about 1,000 soldiers of the

[Japan Self-Defense Forces](#) to help in [Iraq](#)'s reconstruction, the biggest overseas troop deployment since [World War II](#) without the sanction of the [United Nations](#). These troops were deployed in [2004](#).

On September 23, 2004, the [Heisei 16 Niigata Prefecture Earthquakes](#)(Magnitude 6.9) rocked the [Hokuriku region](#), killing 32 and injuring hundreds.

## Periodization

One commonly accepted [periodization](#) of [Japanese](#) History:

History of Japan				
Dates	Period	Period	Subperiod	Major Government
30,000 BC - 10000 BC	<a href="#">Japanese Paleolithic</a>			tribal governments
10,000 BC - 300 BC	<a href="#">Ancient Japan</a>	<a href="#">Jomon</a>		local clans
900 BC – 250 AD (overlaps)		<a href="#">Yayoi</a>		local clans
c. 250 – <a href="#">538</a> AD		<a href="#">Yamato</a>	<a href="#">Kofun era</a>	<a href="#">Yamato</a> <a href="#">Imperial Court</a>
<a href="#">538</a> – <a href="#">710</a> AD			<a href="#">Asuka</a>	
<a href="#">710</a> – <a href="#">794</a>	<a href="#">Classic Japan</a>	<a href="#">Nara</a>		<a href="#">Imperial Court in Nara</a>
<a href="#">794</a> – <a href="#">1185</a>		<a href="#">Heian</a>		<a href="#">Imperial court in Heian</a>
<a href="#">1185</a> – <a href="#">1333</a>	<a href="#">Feudal Japan</a>	<a href="#">Kamakura</a>		<a href="#">Kamakura shogunate</a>

<a href="#">1333</a> – <a href="#">1336</a>		<a href="#">Kammu restoration</a>		<a href="#">Emperor of Japan</a>
<a href="#">1336</a> – <a href="#">1392</a>		<a href="#">Muromachi</a>	<a href="#">Nanboku-cho</a>	
<a href="#">1392</a> – <a href="#">1573</a>			<a href="#">Sengoku period</a>	<a href="#">Ashikaga shogunate</a>
<a href="#">1573</a> – <a href="#">1603</a>		<a href="#">Azuchi-Momoyama</a>		
<a href="#">1600</a> – <a href="#">1867</a>	<a href="#">Early Modern Japan</a>	<a href="#">Edo</a>		<a href="#">Tokugawa shogunate</a>
<a href="#">1868</a> – <a href="#">1912</a>		<a href="#">Meiji</a>		<a href="#">Emperor Meiji</a>
<a href="#">1912</a> – <a href="#">1926</a>		<a href="#">Taishō</a>	Taisho democracy	<a href="#">Emperor Taishō</a>
<a href="#">1926</a> – <a href="#">1945</a>			<a href="#">Expansionism</a>	<a href="#">Emperor Shōwa</a>
<a href="#">1945</a> – <a href="#">1952</a>	<a href="#">Modern Japan</a>	<a href="#">Showa</a>	<a href="#">Occupied Japan</a>	<a href="#">Supreme Commander Allied Powers</a>
<a href="#">1952</a> – <a href="#">1989</a>			<a href="#">Post-occupation</a>	parliamentary democracy; Emperor is symbol of state
<a href="#">1989</a> present		<a href="#">Heisei</a>		

## Japanese era names

Main article: [Japanese era name](#)

Era Name (*Nengō*) in Japan ( after Meiji )

*Nengō* are commonly used in Japan as an alternative to the [Gregorian calendar](#).

For example, in censuses, birthdays are written using *Nengō*.

Dates of newspapers and official documents are also written using *Nengō*.

*Nengō* are changed upon the enthronement of each new [Emperor of Japan](#) (*Tennō*).

[Meiji](#) ( [1868](#) - [1912](#) )

[Taishō](#) ( [1912](#) - [1926](#) )

[Showa](#) ( [1926](#) (December 25) - [1989](#) (January 7) )

[Heisei](#) ( [1989](#) (January 8) - present )

For Example :

1945 was the 20th year of Shōwa.

2001 was the 13th year of Heisei.

1989 was the 64th year of Shōwa through January 7, but on January 8, it became the 1st year(*Gan-nen*) of Heisei.

Before World War II ended, Imperial era (*Kōki*) is also used in common that the year of enthronement of first emperor (*Jimmu-Tennō*) is defined as First Year. (= 660 B.C.)

## Notes

- ↑ "The earliest known pottery comes from Japan, and is dated to about 10,500 BCE. China and Indo-China follow shortly afterwards" ("Past Worlds" The Times Atlas of Archeology. p. 100, 1995). Alternatively, the [Metropolitan Museum of Art](#)'s Timeline of Art History [1] notes "Carbon-14 testing of the earliest known shards has yielded a production date of about 10,500 B.C., but because this date falls outside the known chronology of pottery development elsewhere in the world, such an early date is not generally accepted". [2]. Calibrated radiocarbon measures of carbonized material from pottery artifacts: Fukui Cave 12500 +/-350 BP and 12500 +/-500 BP (Kamaki&Serizawa 1967), Kamikuroiwa rockshelter 12, 165 +/-350 years BP in Shikoku (Esaka et al. 1967), from "Prehistoric Japan", Keiji Imamura, p46.

## See also

- [History of Tokyo](#)
- [Military History of Japan](#)
- [List of Japanese battles](#)

## Further reading

## Postwar Japan



- Allinson, Gary D. *Japan's Postwar History, 2nd edition*, Cornell University Press, 2004

(ISBN 0801489121)

## References

- *This article contains material from the [Library of Congress Country Studies](#) which, as a US government publication, is in the [public domain](#). - [Japan](#)*

## External links

- [BIBLIOGRAPHY OF JAPANESE HISTORY UP TO 1912](#) -- University of Cambridge. Outstanding source of bibliography.
- [Samurai Archives Japanese History Page](#) - a great amount of text about Japanese history
- [A Short Introduction to Japanese History](#) by Christopher Spackman. This is published under the terms of the [GFDL](#), so it should be usable as a resource for Wikipedia.

- [Encyclopedia of Japanese History](#) by Christopher Spackman. Also published under the GFDL, this is highly stubby, with most entries very short or empty. However, it may be a good source of inspiration for subjects to write articles on.

- [Outline Chronology of Japanese Cultural History](#)

- [National Museum of Japanese History](#)

- [SengokuDaimyo.com](#) The website of Samurai Author and Historian Anthony J. Bryant

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# History of Miajima

<http://www.hiroshima-cdas.or.jp/miyajima/english/history/hisframe.htm>

## Chronology of Miyajima

Year	Month, Day	Event
593	Nov 12	Itsukushima Shrine is said to have been founded.
806		A temple is said to have been founded in Mt. Misen on Itsukushima (Miyajima) Island by Buddhist priest <a href="#">Kukai (Kobo Daishi)</a> , who had returned from China and was on his way to Kyoto.
1146	Feb	<a href="#">Taira-no-Kiyomori</a> was appointed the governor of Aki Province.
1167	Feb 11	Taira-no-Kiyomori was appointed the Prime Minister.
1168	Nov	A large shrine building similar to the one we have today was constructed owing to the patronage of Itsukushima Shrine by the Taira clan and the efforts of the Head Priest of Itsukushima Shrine, Saeki Kagehiro was responsible for the job. He also became Provincial Governor of Aki Province.
1179	Feb 29	Itsukushima Shrine became the 22nd Imperial Shrine, and declared the First Day of the Monkey (according to the old lunar calendar) in both February and November as festival days.
	Mar 26	The Imperial Envoy Sakonoe-chujo (General) Taira-no-Shigehira, the son of Kiyomori, was offered to work for the shrine.
1180	Mar 26	Retired emperor Takakura-Joko visited the shrine.
1189	Jun	Minamoto-no-Yoritomo, who established the Kamakura shogunate, presented the Kagura (Spiritual Noh) Fund to the shrine.
1278	Autumn	Priest Ippen visited the shrine.
1286	Oct 19	The Arinoura O-torii (Grand Gate) was reconstructed.
1325	Jun 25	The Arinoura O-torii was destroyed by a typhoon.
1357	Nov 26	The possession of Zokaho (former name of Higashi Hiroshima) in Aki Province was turned over to Zenchi, the representative for shrine priest Shimotsukenokami Chikanao.
1362	Jan 1	The deity of the Marodo (Guest) Shrine was enshrined.
1371	Apr	The Arinoura O-torii was reconstructed.
1389	Mar 11	Shogun Ashikaga Yoshimitsu visited the shrine.
1523	Aug 5	Inter-clan warfare broke out at Tomoda between Sue Yorifusa and Tomoda



		Yorifuji.
	Aug 18	Hironaka Takenaga, a general for Ouchi Yoshioki, one of the contending clans, came to Itsukushima with his marine corps. They attacked and defeated
1524	Jul 3	a rival clan leader, Tomoda Yorifuji. Ouchi's troops tookover Hatsukaichi. Ouchi's forces besieged Sakurao Castle, and Yoshioki arrived at Itsukushima to oversee the troops.
	Jul 10	Sakurao Castle was defeated.
1525	Feb 10	Sue Yorifusa arrived at Itsukushima for a reception for Ouchi Yoshioki.
	Feb 26	Ouchi Yoshioki transferred his headquarters from Itsukushima to Kadoyama, then added troops to Aki Province.
	Dec 28	Otomo's reinforcements arrived at Itsukushima. Ouchi Yoshioki aligned those troops and invaded various castles.
1527		Ouchi's forces entered Bingo-oku County and fought against Amako.
1539	Jun 8	Priest Sonkai of Daiganji temple took Ouchi Yoshitaka's writ to Korea and received the Daizokyo (Buddhist canons).
1540	Oct 4	Ouchi Yoshitaka's general, Sue Takafusa, arrived at Itsukushima, then went to support Koriyama Castle.
	Nov 1	Ouchi Yoshitaka established an eternal flame sights he lit on Itsukushima for the safety and victory of his troops.
	Nov 28	On the occasion of the enshrining of the deity in the Outer Shrine (Jigozen Shrine), Ouchi Yoshitaka donated a set of swords and 12 kanmon (a monetary unit).
1541	Jan 12	Tomoda Yorifuji, leader of Sakurao Castle, betrayed Ouchi and used an Iyo (former name of Ehime Prefecture) pirate ship to take over Itsukushima.
	Jan 15	Ouchi's general, Kurokawa Takanao, destroyed the pirate ship in front of the O-torii and restored Itsukushima.
	Jan 18	Tanamori Fusaaki arrived at Iwakuni and had an audience with Ouchi Yoshitaka.
	Feb 23	Ouchi Yoshitaka appointed Tanamori Fusaaki as head priest of the shrine.
	Mar 18	Ouchi Yoshitaka set up his headquarters at Kadoyama in Ono and besieged Sakurao Castle.
	Apr 18	Ouchi Yoshitaka visited Itsukushima Shrine.
1553	May 16	Mori Takamoto prayed for victory in war.
1554	May 12	<a href="#">Mori Motonari</a> besieged Itsukaichi Castle and also acquired Kanayama, Yagi, Koi, and Sakurao Castles.
	Jun 1	Mori Motonari defeated Sue Harukata's troops at Oshikihata.
1555	Apr 4	Mori Takamoto prayed for victory in war.
	Sep 16	Sue Harutaka built a fortress on To-no-oka (Pagoda Hill) and besieged Mori's troops at Miyao Castle.
	Oct 1	Mori Motonari assaulted To-no-oka and defeated Sue Harutaka. Harutaka committed suicide at Oenoura, a small inlet on Itsukushima.
1556	Apr	Mori Takamoto constructed Tenjin Shrine (Important Cultural Property).

1557	Jun 18 Feb 21  Apr	Mori Motonari changed the planking of the corridors of Itsukushima Shrine. Mori Motonari and Mori Takamoto prayed for victory in the attack on Suzuma Castle of Boshu Province. Mori Motonari and Mori Takamoto constructed Soribashi (High-arched Bridge (Important Cultural Property)) and the Giboshi (Imitation Gemstone).
1561	Oct 4	Mori Motonari and Mori Takamoto reconstructed the Arinoura O-torii.
1564	Mar	Mori Motonari restored Oyuya.
1569	Oct	Mori Motonari and others visited Itsukushima Shrine.
1587	Jan	<a href="#">Toyotomi Hideyoshi</a> declared that within the precincts of the shrine, fighting and violence among the military forces, encampment, and the taking of natural resources (wood and bamboo) were prohibited in regard to going to war in Kyushu.
	Mar	Toyotomi Hideyoshi ordered Ekei, the Head Priest of Ankokuji Temple to build <a href="#">Senjokaku</a> (Thousand Mat Hall of Hokoku Shrine (Important Cultural Property)).
1592	Jul 12 Apr	Hosokawa Fujitaka Nyudo Genshi came to Itsukushima. General Toyotomi Hideyoshi visited Itsukushima Shrine.
1692		Due to an appeal made to the Miyajima Magistrate, Haruichi (the spring market) was revived by the Hiroshima domain.
1736		Due to water damage, an earthen bank was built at the estuary of the Mitarai River and a field of pine trees was planted.
1825		The "Geihantsushi" (a publication of compiled local information concerning the conditions within Aki Province) was published.
1832		The "Itsukushima Ema-kagami" (a publication containing information and details concerning Itsukushima Shrine's Votive Picture Tablets) was published.
1836		The "Itsukushima Zu-e" (pictures of famous sites on Itsukushima) was published.
1868	Mar 28	The Decree of the Separation of Buddhism and Shintoism was issued. An anti-Buddhist movement took place, and it led to the destruction of many Buddhist temples. Itsukushima Shrine was also deprived of its land.
1872	Apr	Toyokuni Daimyoin (the deified entity of Toyotomi Hideyoshi) enshrined at Senjokaku (Thousand Mat Hall of Hokoku Shrine).
1880	Mar	Hozan Shrine was enshrined at Tahoto Pagoda.
1889	Apr	Itsukushima-cho (Itsukushima Town) was established.
1897	Dec 28	The Heike Nokyo (the 33 illuminated sutra scrolls donated by the Taira clan) was designated as a National Treasure.
1906	Nov 24	The hiking trail on Mt. Misen was completely refurbished due to the donation by Ito Hirofumi.



1914 1917	Oct 21 Nov 11	Electric lights became available in the shrine office. The Commemorative Unveiling Ceremony of Toko Ito Hirofumi's Refurbishment Project (refurbishment of the hiking trail on Mt. Misen) was held.
1920	Feb 10	The forests on Miyajima and Itsukushima Shrine were declared government property.
1923	Mar 7	The entire island of Itsukushima received designation as a historical spot and place of scenic beauty.
1949 1950  Sep 13 Nov 3 1951 Dec 24  1952 Nov 22 1953 Mar 20  1954 Mar 20 1957 Aug 31 1965 Mar 1982 Sep	Jan May 30  Sep 13 Nov 3 Dec 24  Nov 22 Mar 20  Mar 20 Aug 31 Mar Sep	Repair work began on the damage caused to the buildings by water and landslides. (The Extensive Renovation of the Showa Era) The Cultural Property Preservation Law stated all the National treasures of Miyajima were designated as Important Cultural Property. All of the buildings sustained damage due to the high tides caused by Typhoon Kijiya. The name, Itsukushima cho, was changed to Miyajima cho. The Cultural Property Preservation Law stated all of the National treasures of Miyajima were released from National Treasures and designated as Important Cultural Property. The entire Itsukushima Island was designated as a special historical spot and site of scenic beauty. Hosankai (a support committee) was organized for the establishment of Kiyomori Shrine to eulogize the achievements of the famous general Taira-no-Kiyomori, and the Kiyomori Festival was observed. Kiyomori Shrine was established. The Extensive Renovation of the Showa Era of Itsukushima Shrine was completed. The Treasure House of Itsukushima Shrine was completed. The restoration of Goju-no-to (Five-storied Pagoda) was completed.
1991 1995 1996	Sep 27 Oct Dec	Itsukushima Shrine was severely damaged due to Typhoon No.19. The restoration of Itsukushima Shrine was completed. Itsukushima Shrine celebrated Gochinza-sai, the 1400 Anniversary of its establishment. <u>Itsukushima Shrine was registered as a World</u>

# Origin of Itsukushima Shrine



<http://www.hiroshima-cdas.or.jp/miyajima/english/jinja/origin/yurai.htm>

From ancient times, people have sensed the spiritual sanctity of Miyajima, and have revered and worshipped the island itself as goddesses. The main shrine is said to have been constructed in 593 by Saeki Kuramoto.

It is believed that the goddesses chose this island because an enclosed bay was sought for the site of the shrine. The first record of Itsukushima Shrine in Japanese history was in the Nihon Koki (Notes on Japan), dated 881, and it was noted Itsukushima Shrine along with other famous shrines.



During the era of Taira-no-Kiyomori, it became a place of worship for the Heike clan, and around 1168, the main shrine building was constructed. As the power of the Heike clan increased, the number of worshippers at the shrine increased, the shrine itself began to become known among the members of the Imperial Court, and its grandeur became more and more magnificent.

The emperor and the Imperial Court paid visits to the shrine, and the culture of the Heian Period was amiably incorporated. Bugaku, ancient Japanese musical court dance, also began during this period. Even after the fall of the

Heike clan, the culture of the Heian Period was warmly accepted by the Genji clan and the shrine continued to experience a stable and prosperous era.



The main shrine was damaged by fire in 1207 and 1223, and although restoration was done, it is believed that with each restoration, the scale of the shrine was changed.

Thus, in an illustration showing the shrine which was drawn during the Koan Period (1278-1288), the layout of the shrine is different. It is recorded that the shrine was damaged by a typhoon in 1325, and from that time on, the layout became similar to its current state.

From the Kamakura Period through the age of civil wars when the political situation was unstable, the shrine's influence gradually declined. Although there was a period when it fell into ruin, when Mori Motonari won the Battle of Itsukushima in 1555, under his control the shrine regained the reverence it had before and once again its grandeur was restored. In addition, Toyotomi Hideyoshi also visited at the time of his expedition to Kyushu, and ordered that a large library for Buddhist sutras be built at Ankokuji Temple.

Itsukushima Shrine, which has been revered by many people since ancient times and venerated by the various sovereigns in power throughout history, is an example of the rare and unique architectural design, the symbol of Japanese culture and history that is alive and has continued to this day, in addition to being the representative of the Japanese spirit.





# Japanese History - A Timeline Description

<http://www.askasia.org/teachers/essays/essay.php?no=131/>

Background Essay:

A brief timeline of Japanese history.

## Content

Note: Many dates are approximate. Some developments emerged over a period of years, and precise dates for events before A.D. 600 have not been determined. Notice how long the prehistorical era was compared to other periods.

JOMON (10,000 - 300 B.C.) Prehistoric period of tribal/clan organization.

Stone Age hunters and gatherers who make jomon (rope-patterned) pottery inhabit Japan. 660 B.C. Mythological Jimmu ("Divine Warrior"), descendant of sun goddess Amaterasu Omikami, founds empire.

YAYOI (300 B.C. - A.D. 300) Rice cultivation, metalworking, and the potter's wheel are introduced from China and Korea. Era named "Yayoi" after the place in Tokyo where wheel-turned pottery was found.

In Shinto, Japan's oldest religion, people identify kami (divine forces) in nature and in such human virtues as loyalty and wisdom. 100-300: Local clans form small political units.

KOFUN (YAMATO) (300 - 645) Unified state begins with emergence of powerful clan rulers; Japan establishes close contacts with mainland Asia.

Clan rulers are buried in kofun (large tomb mounds), surrounded by haniwa (clay sculptures). Yamato clan rulers, claiming descent from Amaterasu Omikami, begin the imperial dynasty that continues to occupy the throne today. Japan adopts Chinese written characters. Shotoku Taishi (574-622) begins to shape Japanese society and government more after the pattern of China. He seeks centralization of government and a bureaucracy of merit. He also calls for reverence for Buddhism and the Confucian virtues.

ASUKA (645 -710) A great wave of reforms called the Taika no Kaishin (Taika Reforms) aims to strengthen the emperor's power.

New aristocratic families are created. Especially powerful is that of Fujiwara no Kamatari, who helped push the reforms.

NARA (710 - 794) Imperial court builds new capital, modeled upon Chang-an in China, at Nara. Though emperors are Shinto chiefs, they patronize Buddhism in the belief that its teachings will bring about a peaceful society and protect the state.

Legends surrounding the founding of Japan are compiled as history in the Kojiki (Record of Ancient Matters) and the Nihon shoki (Chronicle of Japan). With the adoption of Buddhism as the state religion, its monasteries gain political power.

HEIAN (794-1185) Imperial court moves to Heiankyo (now Kyoto) to escape domination of Nara's Buddhist establishment. Official contacts with China stop in 838.



Buddhism, in combination with native Shinto beliefs, continues to flourish. Flowering of classical Japanese culture aided by invention of kana (syllabary for writing Japanese language). Court women produce the best of era's literature. Murasaki Shikibu's Tale of Genji (ca. 1002) is the world's first novel. Court undergoes decline of power with rise of provincial bushi (warrior class).

KAMAKURA (1185-1333) Military government established in Kamakura by Minamoto no Yoritomo. Emperor, as figurehead, remains in Kyoto with the court aristocracy.

1192: Imperial court confers on Yoritomo the title of seii taishogun ("barbarian-subduing generalissimo"). Bushi become new ruling class.

1274, 1281: Kublai Khan's Mongol invasions are repelled with help of kamikaze ("divine winds," or storms). Defense against these invasions weakens structure of the military government at Kamakura.

MUROMACHI (1333 -1568) Muromachi district of Kyoto becomes base for Shogun Ashikaga Takauji's new military government.

Takauji and his successors become patrons of Zen and spontaneity in ink painting, garden design, and the chanoyu (tea ceremony).

1467-1568: The 10 year-long Onin no Ran (Onin War) brings disintegration of central government, followed by the Sengoku Jidai (Era of the Country at War). Firearms introduced by shipwrecked Portuguese soldiers (1543), Christianity by Francis Xavier (1549).

AZUCHIMOMOYA MA (1568 -1600) Oda Nobunaga starts process of reunifying Japan after a century of civil war; he is followed by Toyotomi Hideyoshi (1536-1598). Foundation of modern Japan is laid.

Hideyoshi's ambition to conquer Korea and China is thwarted by local resistance. Arts such as painting, monumental decorative designs, and the tea ceremony continue to flourish.

EDO (TOKUGAWA) (1600 -1868) Japan enters an age of peace and national isolation.

Tokugawa Ieyasu founds new shogunate at Edo (now Tokyo). In 1635 national isolation policy limits Chinese and Dutch traders to Nagasaki. Christianity is suppressed. Establishment of rigid social hierarchy ensures peace and stability throughout Japan. (Samurai are ranked highest, followed by farmers, artisans, and merchants.) By the early 1700s, cities and commerce flourish. A growing merchant class enjoys Kabuki and Bunraku theater. Printing and publication of books increase; education becomes available to the urban population. Commodore Matthew C. Perry and his steam frigates arrive in Japan (1853); the United States wants to use Japanese ports as supply bases for its commercial fleet. Japan accepts the U.S. demands and opens its door for the first time in two centuries.

MEIJI (1868 -1912) The emperor is restored; Japan makes transition to nation-state.

Dispossessed bushi become soldiers, policemen, and teachers with fall of feudal system and political reform. New national policy is to make Japan a rich and powerful country, to prevent invasion by Western powers. Emphasis is on building a strong military and strengthening industries. Japan becomes world power through victories in Sino-Japanese (1895) and Russo-Japanese (1904-05) wars. Korea annexed (1910-45).

TAISHO [1912-1926] Japan expands economic base within Asia and the Pacific.

Prospering businessmen support Liberal party government, broadening political participation. Universal manhood suffrage begun in 1925.

SHOWA [1926 -1989] Japan experiences World War II and its aftermath, as well as economic recovery.

Japan's liberal rulers replaced; military-run cabinets make imperialistic inroads in China. Manchuria taken over in 1931.

1937-1945: World War II; war in China followed by invasion of Southeast Asia.

1940: Japan joins the Axis powers.

1941: Pearl Harbor brings United States into war in the Pacific.

August 1945: first atom bomb is dropped on Hiroshima, the second on Nagasaki. The emperor airs by radio a statement of unconditional surrender.

1945-1952: Allied occupation of Japan; democratic party government restored; women gain legal equality and right to vote. Enactment of the new (democratic) constitution transforms Japan's political life, making it a truly parliamentary state. With a peace treaty signed in 1951, Japan regains its independence.

The late 1950s to the early 1970s is called the "High Growth Age" in Japan because of the booming economy. Highlights of the era are the Tokyo Olympic Games in 1964 and Expo '70 in Osaka. In 1972 relations with China are normalized.

HEISEI (1989- ) Global issues foster debate.

In 1989 Prince Akihito succeeds to the throne. In 1991 the Gulf War ignites controversy over Japan's role in the international community. Should Japan strictly protect the "peace" constitution of 1947, a major cause of its prosperity? Or should it contribute troops as well as financial support to United Nations operations? In 1993, after Japanese troops are pulled out of a United Nations operation in Cambodia, the arguments go on: Should Japan become more internationally minded? Or should domestic peace and prosperity be the main priority?

Crystal ball gazing: What will you be doing 25 years from now? As Americans, how will your lives be affected by Japan? Draw on your knowledge of Japan's geography, history, and cultural values to predict how its influence will be modified by other peoples and nations.



# Kabuki

From Wikipedia, the free encyclopedia

<http://en.wikipedia.org/wiki/Kabuki>

Jump to: [navigation](#), [search](#)



The [Kabukiza](#) in Ginza is one of Tokyo's leading kabuki theaters.

[characters](#), from left to right, mean *sing* (歌), *dance* (舞), and *skill* (伎). Kabuki is therefore sometimes translated as "the art of singing and dancing." These are, however, [ateji](#), characters that do not reflect actual [etymology](#), and the word *kabuki* is in fact believed to derive from the verb *kabuku*, meaning "to lean", or "to be out of the ordinary", hence *kabuki* can be interpreted to mean "avant-garde" or "bizarre" theatre.

## History

Kabuki has changed drastically since its earliest incarnations.

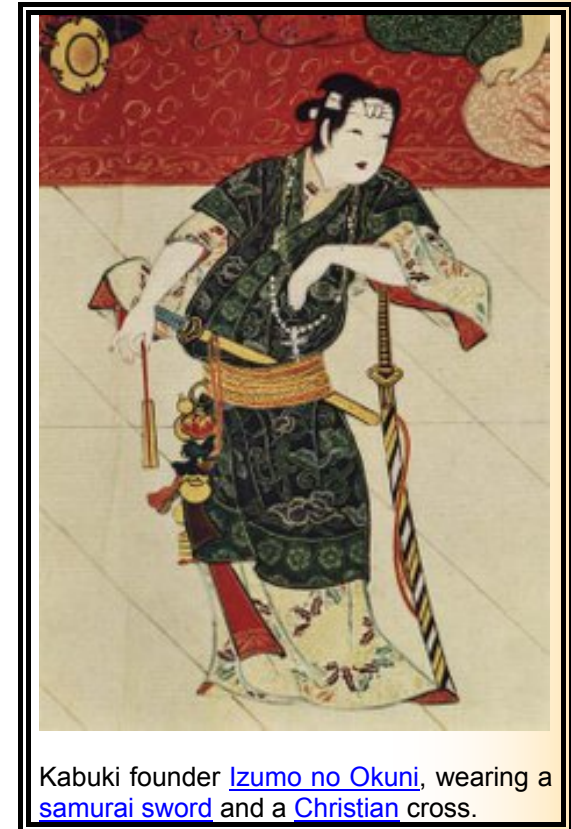
For other uses, see [Kabuki \(disambiguation\)](#).

**Kabuki** (歌舞伎 *kabuki*?) is a form of traditional [Japanese theater](#). Kabuki theater is known for the stylization of its drama and for the elaborate [make-up](#) worn by its performers.

The individual [kanji](#)

## 1603-1629: female kabuki

The history of kabuki began in [1603](#), when [Okuni](#), a [miko](#) of [Izumo Taisha](#), began performing a new style of [dance](#) drama in the dry river beds of [Kyoto](#). Female performers played both men and women in comic playlets about ordinary life. The style was instantly popular; Okuni was even asked to perform before the Imperial Court. In the wake of such success, rival troupes quickly formed, and kabuki was born as ensemble dance drama performed by [women](#) — a form very different from its modern incarnation. Much of its appeal in this era was due to the ribald, suggestive performances put on by many of the imitators; these [actresses](#) were often available for [prostitution](#), and those male [audience](#) members who could afford to avail themselves freely of the women's services. For this reason, kabuki was also written as "歌舞妓" (singing and dancing [prostitute](#)) during the [Edo Period](#).



Kabuki founder [Izumo no Okuni](#), wearing a [samurai sword](#) and a [Christian](#) cross.

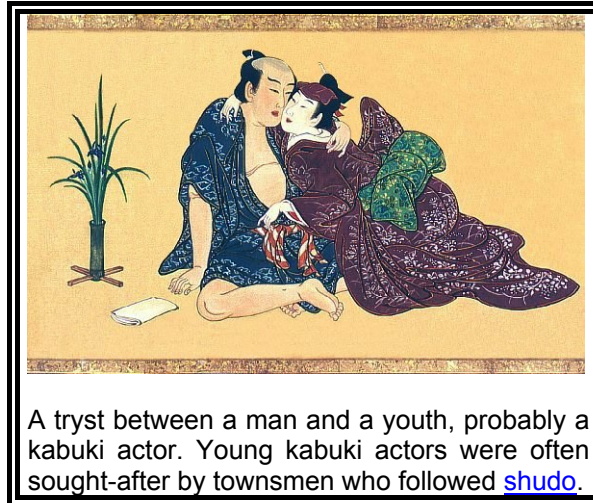
## 1629-1652: young male kabuki

The raucous and often violent atmosphere of kabuki performances attracted the attention of the ruling [Tokugawa shogunate](#), and in [1629](#) women were banned from the [stage](#) for the stated purpose of protecting public morals. Some historians suggest that the government

was also concerned by the popularity of kabuki plays that dramatized ordinary life (rather than the heroic past) and enacting recent scandals, some involving government officials.

Since kabuki was already so popular, young male actors took over after women were banned from performing. Along with the change in the performers' gender came a change in the emphasis of the performance: increased stress was placed on drama than dance. Their performances were equally ribald, however, and they too were available for prostitution (also for [male customers](#)).

Audiences frequently became rowdy, and brawls occasionally broke out, sometimes over the favors of a particularly handsome young actor, leading the shogunate to ban young male actors in [1652](#).



A tryst between a man and a youth, probably a kabuki actor. Young kabuki actors were often sought-after by townsmen who followed [shudo](#).

## After 1653: men's kabuki

From 1653, only mature men could perform kabuki, which developed into a sophisticated, highly stylized form called *yarō kabuki* (野郎歌舞伎, roughly, "men's kabuki,"). This metamorphosis in style was heavily influenced by [kyogen](#) comic theater, which was extremely popular at the time. Today the "yarō" has been dropped, but until relatively recently, all roles in a kabuki play were still performed by men. The male actors who specialise in playing women's roles are called *onnagata* or *oyama* (both 女形). Onnagata typically come from a family of onnagata specialists. Two other major role types are *aragoto* (rough style) and *wagoto* (soft style).

## 1673-1735: The Genroku period

During the [Genroku](#) era, kabuki thrived. The structure of a kabuki play was formalized during this period, as were many elements of stylization. Conventional character types were determined. Kabuki theater and *ningyō jōruri*, the elaborate form of puppet theater that later came to be known as [bunraku](#), became closely associated with each other during this period, and each has influenced the development of the other. The famous playwright [Chikamatsu Monzaemon](#), one of the first professional playwrights of kabuki, produced several influential works, though the usually acknowledged as his significant, *Sonezaki Shinju* (*The Suicides at Sonezaki*), was originally written for bunraku. many bunraku plays, however, it adapted for kabuki, and it spawned many imitators — in it and similar plays reportedly caused so many real-life "copycat" suicides that the government banned *shinju mono* (plays about lovers' double suicides) in [1723](#). Ichikawa Danjuro also lived during this time; he is credited with the development of [mie](#) poses and mask-like *kumadori* make-up.

In the mid-[18th century](#), kabuki fell out of favor for a time, with bunraku taking its place as the premier form of stage entertainment among the lower social classes. This occurred partly because of the emergence of several skilled bunraku playwrights in that time. Little of note would occur in the development of kabuki until the end of the century, when it began to re-emerge.

## Kabuki after the Meiji Rebellion



Kabuki actor, by [Shunsho Katsukawa](#) (1726-1792)

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A watercolor rendition of an actor in *keshō*.

## Kabuki today

In modern Japan, kabuki remains relatively popular — it is the most popular of the traditional styles of Japanese drama — and its star actors often appear

in [television](#) or [film](#) roles. For example, the well-known onnagata [Bando Tamasaburo V](#) has appeared in several (non-kabuki) plays and movies — often in a female role.

Some kabuki troupes now use female actors in the onnagata

The tremendous cultural changes begun in [1868](#) by the fall of the [Tokugawa shogunate](#), the elimination of the [samurai](#) class, and the opening of Japan to the west helped to spark that re-emergence. As the culture struggled to adapt to its new lack of isolation, actors strove to increase the reputation of kabuki among the upper classes and to adapt the traditional styles to modern tastes. They ultimately proved successful in this regard — on one occasion, a performance was given for the [Meiji Emperor](#).

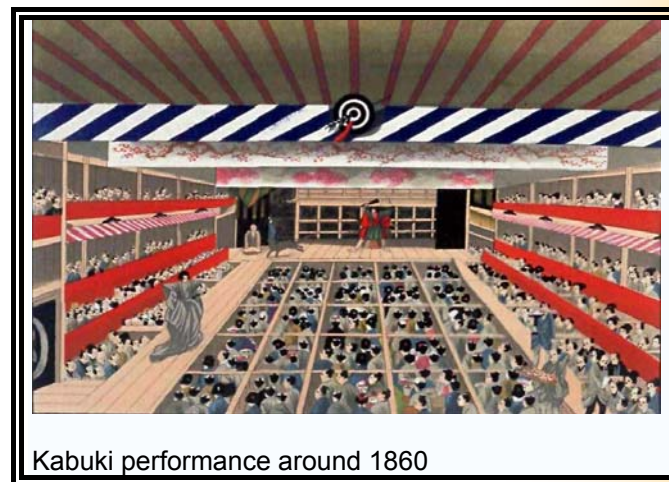
Many kabuki houses were destroyed by bombing during [World War II](#), and the occupying forces briefly banned kabuki performances after the war. However, by [1947](#) the ban had been rescinded, and performances began once more.

roles, and the [Ichikawa Kabuki-za](#) (an all-female troupe) was formed after World War II. In 2003, a [statue](#) of Okuni, has been erected near Kyoto's [Pontocho](#) district.

Kabuki was enlisted on the [UNESCO's 'Third Proclamation of Masterpieces of the Oral and Intangible Heritage of Humanity'](#) on [24 November 2005](#).

## Elements of kabuki

The kabuki stage features a projection called a [hanamichi](#) (花道; literally, [flowery](#) path), a walkway which extends into the audience and via which dramatic entrances and exits are made. Kabuki stages and theaters have steadily become more technologically sophisticated, and innovations including revolving stages and trap doors, introduced during the 18th century, added greatly to the staging of kabuki plays.



Kabuki performance around 1860

In kabuki, as in some other Japanese performing arts, scenery changes are sometimes made mid-scene, while the actors remain on stage and the curtain stays open. Stage hands rush onto the stage adding and removing props, backdrops and other scenery; these stage hands, known as [kuroko](#) (黒子), are always dressed entirely in black and are traditionally considered "invisible."

There are three main categories of kabuki play: *jidai-mono* (時代物, "historical", or pre-[Sengoku period](#) stories), *sewa-mono* (世話物, "domestic", or post-Sengoku stories), and *shosagoto* (□□□, dance pieces).

Important characteristics of Kabuki theater include the *mie* (見得), in which the actor holds a picturesque pose to establish his character. [Keshō](#), or



Scene of a kabuki performance. The screen on the right hides the musicians.

[makeup](#), provides an element of style easily recognizable even by those unfamiliar with the art form. [Rice powder](#) is used to create the white *oshiroi* base, and *kumadori* enhances or exaggerates facial lines to produce dramatic [animal](#) or [supernatural masks](#) for the actors.

## See also

- [Kanteiryū](#)
- [Rakugo](#)
- [Noh](#)
- [Bunraku](#)

## External links

- [Kabuki Story 2001 Japan Festival Award](#)
- [WebJapan Kabuki Fact Sheet](#)
- [Kabuki 21](#)
- [Listen to music sample of KOKAJI and MUSUME DOJOJI \(After clicking on this link, scroll down page\)](#)
- [Modern kabuki](#)

Retrieved from "<http://en.wikipedia.org/wiki/Kabuki>"



# Ryokan – Traditional Japanese Inn

<http://www.japan-guide.com/e/e2029.html>



Ryokan are Japanese style inns. They come in all sizes and are found across Japan. A stay at a ryokan is highly recommended to all foreign visitors of Japan, as it offers the opportunity to experience a traditional Japanese atmosphere.

Typical rates for ryokan range between 6,000 and 20,000 [Yen](#) per night and person, but some

no-frills establishments offer rooms for less.

Guests stay in Japanese style rooms with [tatami floor](#) and a low table. Shoes are usually removed at the ryokan's main entrance, where slippers will be kept ready. You are supposed to remove even your slippers before stepping onto tatami mats.

Except in case of inexpensive ryokan, dinner and [breakfast](#) are included in the overnight stay. At the better ryokan, meals are served in the guest room, while common dining rooms are to be used elsewhere. Both [meals](#) are typically Japanese style and often feature regional specialties.

A [yukata](#) (Japanese dress) is provided to be worn during your stay at the ryokan. The yukata can be used for walking around the ryokan and as pajamas. In many [onsen](#) resorts, it is also okay to take a walk outside of the

ryokan in your yukata. Note, however, that unlike the yukata provided at ryokan, the yukata provided at Western style hotels are not supposed to be worn outside of your room.



Room



Dinner

During your stay, you will also have the opportunity to enjoy a [Japanese style bath](#). Most ryokan come with a gender separated, communal bath, but in many cases it is also possible to use the bath on a private basis (by reserving a time slot). In hot spring resorts, the ryokan's bath water is directly supplied from the [hot spring](#). Read more on [how to take a bath](#).

Last but not least, ryokan guests sleep in traditional style, using a [futon](#), which is spread out on the tatami floor. The ryokan staff will prepare the futon for you before bed time, except at inexpensive ryokan, where you have to do it by yourself. During the day, the futon is kept in a closet.

# Sake

From Wikipedia, the free encyclopedia

<http://en.wikipedia.org/wiki/Sake>

Jump to: [navigation](#), [search](#)



Sake barrels at [Itsukushima Shrine](#)

"Japanese alcohol" in [Japanese](#). In Japan, the word *sake* simply means *alcoholic beverage*, and regionally, it can take on more specific meanings. In Southern [Kyushu](#), *sake* usually refers to a [distilled](#) beverage, [potato shochu](#) (*imo-jochu* 芋焼酎). *Shōchu* refers to a distilled spirit made with [koji](#) (麹 or 糴). In Okinawa, *sake* refers to *shōchu* made from [sugar cane](#). On the other hand, *sake* can also mean Okinawa's other distilled beverages, [awamori](#) (泡盛), literally "bubble top", or *kūsū*, literally "old drink". These latter forms of *sake* are distilled from long-grain rice and *kurokōji* (黒麹) which means black koji.

**Sake** (酒; pronounced [IPA:  Listen \(help·info\)](#)) is a [Japanese alcoholic beverage](#), [brewed](#) from [rice](#). It is often referred to as [rice wine](#).

The rice wine known in the west as "sake" is a specific type called *nihonshu* (日本酒)

## Contents

•

## History

The history of sake is not well documented and there are multiple theories on how it was discovered. One theory suggests that the brewing of rice first started in [China](#), along the [Yangtze River](#) around [4800 BC](#) and was subsequently exported to Japan. Another theory traces sake brewing back to [3rd century](#) Japan with the advent of wet rice cultivation. The combination of water and rice lying around together would have resulted in molds and fermentation. Regardless the first sake was called *kuchikami no sake*, (口噛みの酒) or "chewing-in-the-mouth sake," and was made by an entire [village](#) chewing rice, [chestnuts](#), [millet](#), [acorn](#) and spitting the mixture into a tub. The enzymes from the saliva allowed the starches to [saccharify](#) (convert to sugar). Then this sweet mixture was combined with freshly cooked grain and allowed to naturally [ferment](#). Supposedly the best sake made in this way came from the mouths of young virgin girls. This early form of sake was likely low in alcohol and consumed like [porridge](#). This method was used also by [American Natives](#); see [cauim](#), and [pulque](#). Chinese millet wine, *xǎo mǐ jiǔ* (□□), made the same way, is mentioned in inscriptions from the [14th century BC](#) as being offered to the gods in religious rituals. Later, from approximately the [8th century BC](#), rice wine, *mǐ jiǔ* (□□) with a formula almost exactly like that of the later Japanese *sake*, became popular in China.

Centuries later, chewing was rendered unnecessary by the discovery of *koji-kin* (麹菌 [Aspergillus oryzae](#)), a [mold](#) whose enzymes convert the starch in the rice to sugar, which is also used to make [amazake](#), [miso](#), [natto](#), and [soy sauce](#). Rice inoculated with *koji-kin* is called "kome-koji" (米麹), or malt rice. A yeast mash, or *shubo* (酒母), is then added to convert the sugars to ethanol. This development can greatly increase sake's alcohol content (18%-25% by vol.); as starch is converted to sugar by koji, sugars are converted to alcohol by yeast in one instantaneous process. Koji-kin was discovered most likely by accident. Koji spores and yeast floating in the air would land in a soupy rice-water mixture left outside. The resulting fermentation would create a sake porridge not unlike the *kuchikami no sake* but without the hassle of needing a



whole village to chew the rice. This porridge was probably not the best tasting but the intoxication was enough to keep people interested in making it. Some of this mash would be kept as a starter for the next batch.

Experimentation and techniques from China sometime in the [7th century AD](#) gave rise to higher quality sake. Sake eventually became popular enough for a brewing organization to be established at the Imperial Palace in [Kyoto](#) the then capital of Japan. This resulted in full time sake brewers, and these craftsmen paved the way for many more developments in technique. It was during the Heian Era (794-1185), that the development of the three step addition in the brewing process was developed (a technique to increase alcohol content and reduce chance of souring).

For the next 500 years the quality and techniques used in brewing sake steadily improved. The use of a starter mash or "moto" where the goal is to cultivate the maximum amount of yeast cells possible before brewing came into use. Brewers were also able to isolate Koji for the first time, and thus were able to control with some consistency the saccharification (converting starch to sugar) of the rice.

Through observation and trial and error, a form of pasteurization was also developed. Batches of sake that began to turn sour due to bacteria during the summer months were poured out of their barrels into tanks and heated. However, the resulting pasteurized sake would then be returned to the bacteria infected barrels. Hence the sake would become more sour and by the time fall came around the sake would be vile stuff. The reasons why pasteurization worked and how to better store sake would not be understood until [Louis Pasteur](#) discovered it some 500 years later.

During the [Meiji Restoration](#) laws were written that allowed anybody with the money and know-how to construct and operate their own sake breweries. Around 30,000 breweries sprang up all around the country within a year. However, as the years went by the government levied more and more taxes on the sake industry and slowly the number of breweries dwindled to 8,000.

Most of the breweries that grew and survived this period of time were set up by wealthy land owners. Land owners who grew rice crops would have rice left over at the end of the season and rather than letting this stash of rice go to waste, they would ship it to their breweries. The most successful of these family breweries still operate today.

During the 1900's sake brewing technology grew in leaps and bounds. The government opened the sake brewing research institute in 1904, and in 1907 the very first government run sake tasting/competition was held. Yeast strains specifically selected for their brewing properties were isolated and enamel coated steel tanks arrived. The government started hailing the use of enamel tanks as easy to clean, last forever, and be devoid of bacterial problems (the government considered wooden barrels to be "unhygienic" because of the potential bacteria living inside the wood). While true, the government also wanted more tax money from breweries as the wood in wooden barrels suck up a significant amount of sake ( somewhere around 3% ) that could have otherwise been taxed. This was the end of the wooden barrel age of sake and the use of wooden barrels in brewing was completely eliminated.

During the [Russo-Japanese War](#) in 1904-1905, the government banned the home brewing of sake. The reason being that, at the time, sake made up an astonishing 30% of Japan's tax revenue. Since home brewed sake is tax-free sake, the logic was that by banning the home brewing of sake, sales would go up, hence more tax money would be collected. This was the end of "doburoku" (homebrewed) sake, and this law still remains in effect today despite the fact that sake sales currently make up only 2% of the government income.

When [World War II](#) erupted the sake brewing industry was dealt a hefty blow as the government clamped down on the use of rice for brewing. Most of the rice grown during this time was used for the war effort and this, in conjunction with many other problems, was the doom for thousands of breweries all over Japan. Previously it had been discovered that small amounts of alcohol could be added to sake to improve aroma and texture. But by government decree, pure alcohol and [glucose](#) were added to small quantities of rice mash, increasing the yield by as much as four times. 95% of today's sake is made using this technique, left over from the war years. There were even a few breweries that were able to produce "sake" that contained no rice at all. Naturally, the quality of sake during this time suffered greatly.

After the war breweries slowly began to recover, and the quality of sake gradually went up. However new players on the scene, beer, wine, and spirits became very popular in Japan, and in the 1960's beer consumption surpassed sake for the first time. Sake consumption continued to go down, but in contrast, the quality of sake steadily improved.

Today the quality of sake is at the highest it has ever been, and sake has become a world beverage with a few breweries springing up in South East

Asia, South America, China, America and Australia. More breweries are also turning back to older methods of production.

While the rest of the world may be drinking more sake and the quality of sake has been increasing, it is not clear sailing for the sake industry. In Japan the sale of sake is still declining and it is uncertain if the exportation of sake to other countries can save Japanese breweries. There are currently around 1500 breweries in Japan right now whereas there were about 2500 in 1988.

## Varieties

There are two basic types of sake *futsuu-shu* (普通酒) "normal sake" and *tokutei meishoshu*(特定名称酒) "special designation sake".

*futsuu-shu* does not qualify for any levels of special designation sake. It is the equivalent of [table wine](#) and is over 90% of all sake produced. On the other hand the *tokutei meishoshu* or "special designation sake" is distinguished by the degree of polishing ([milling](#)) the rice or purity (restriction on adding distilled alcohol). Polishing is important because the inside part of rice kernels contains the starch (which is what ferments) and the outside parts contain oils and proteins, which tend to leave strange or unpleasant flavors in the final product. Polishing the rice removes the outer parts and leaves only the starchy core.

There are four types of *tokutei meishoshu* (actually six, due to mixing and matching the *junmai* and *ginjo* varieties).

- *honjozo-shu* (本醸造), with a slight amount of distilled alcohol added. The distilled alcohol helps pull some extra flavors out of the mash. This term was created in the late [1960s](#) to describe the difference between it (a premium, flavorful sake) from cheaply made liquors to which large amounts of alcohol were added simply to increase volume and/or give it a high alcohol content.
- *junmai-shu* (純米酒, literally "pure rice wine"), made from rice only. Prior to 2004, the Japanese government mandated that at least 30% of the rice be polished away, no alcohol added, if the sake was to be considered *junmai*. Today, it can represent any sake milled to any degree, that contains no additives or distilled alcohol.
- *ginjo-shu* (吟醸酒), from rice polished 30-50%.

- *daiginjo-shu* (大吟醸酒), rice polished 50-70%.

The term *junmai* can be added in front of either *ginjo* or *daiginjo* if no alcohol is added to result in either *junmai ginjo* or *junmai daiginjo*. Please note that often distilled alcohol is added in small amounts to *ginjo* and *daiginjo* to heighten the aroma, not to increase volume, so a *junmai daiginjo* is not automatically better than a *daiginjo*. In fact most sake that win the gold medals at the Hiroshima Kanpyokai (read the most premium of all sakes), are not allowed to be called *junmai* due to the small amounts of alcohol added.

In addition, there are some other terms commonly used to describe sake:

- *kuroshu* (黒酒), sake using unpolished rice (brown rice), more like the Chinese production method.
- *koshu* (古酒), aged sake. Most sake does not age well but this specially made type can age for decades, turning the sake yellow and giving it a honeyed flavor.
- *taruzake* (樽酒), sake aged in cedar barrels. The barrel aging gives this type it's characteristic spicyness. Also refers to sake casks broken open for the opening of buildings, businesses, holidays, etc. As the cedar barrels imparts a flavor, premium sake is rarely used for this type.
- *seishu* (清酒), the official name for Japanese sake, but excluding nigorizake and doburoku.
- *shizuku* (雫), sake which is separated from lees without external pressure by hanging moromi bags and allowing it to drip slowly.
- *tobin-gakoi* (斗瓶囲い), sake which was pressed into separate bottles usually using the shizuku method, each containing 18 liters. The resulting bottles permits the brewer to select the best sake of the batch for shipping.
- *shiboritate* (搾立), sake which has been shipped without the traditional 6 month aging/maturation period. The result is usually a more acidic, "greener" sake.

In addition, there are some other terms commonly used to in connection with sake:



- *kasu* (粕), the sake lees left after filtering, used for making [tsukemono](#), cuisine (sakekasujiru, etc.), live stock feed, and for making shochu.
- *nihon shudo* (日本酒度), indicates from sweetest -30 to most dry +15
- *seimai-buai* (精米歩合), the rice polishing ratio, meaning the left over weight after polishing. The lower the number, the better is the potential of the sake.

## Types of brewing process

By varying the brewing process, many different types of sake can be created. Categorized by brewing method, there are three types of Sake:

- *Kimoto* (生酛) is the traditionally orthodox method for brewing sake which has been in use for at least 300 years, though very rare today. The mash is hand beaten and made into a paste which then ferments.
- *Yamahai* (山廃) is a traditional method of brewing sake introduced in the early 1900s, where the starter or "moto" is left for a month to allow it to sour. The method was originally developed to speed production time, however, now it is used to impart a higher acidity and complex flavors.
- *Sokujo* (速醸) is the modern sake which is made by adding a small amount of lactic acid to the mash to speed the production time. Sokujo sake tends to have a cleaner flavor than Kimoto or Yamahai.
- *Namazake* (生酒) is sake that has not been [pasteurized](#) and is best served chilled, and may be made with any of the above ingredients, or brewing processes.
- *Genshu* (原酒), supposed to be undiluted junmai sake, around 18-20% alc. by volume. Most genshu is honjozo-shu to make it more economical, however, the method of sake brewing is growing in popularity among premium brands as well.

- *Muroka* (無濾過), means unfiltered. This type of sake is made as traditional seishu (i.e. not nigorizake), but does not go through the charcoal filtering, so there is a small amount of cloudyness. In recent years, *muroka nama genshu sake* is growing in popularity as it has a large enough flavor profile so that it can stand up to full flavored western foods.
- *Nigorizake* (濁り酒), is cloudy sake. The sake is passed through a very loose weave to separate it from the mash. It is of course not filtered thereafter and there is much rice sediment in the bottle. Before serving the bottle is shaken to mix the sediment and turn the sake white or cloudy.
- *Doburoku* (濁酒) is the classic home-brew style of sake and is traditionally a cloudy milky color, as the most delicious flavors are found in the white residue. *Doburoku* is created by adding steamed rice at the end of fermentation, starting a second fermentation and raising the alcohol level. It is also unpasteurized. Please note that although the *kanji* for *doburoku* and *nigorizake* are same and they are both opaque, they are in fact different styles sake, with *doburoku* being the "chunkier" of the two.

By creating a starter-culture of micro-organisms, a higher-quality brew is possible. The starter-culture, called "moto" (元) is stored at 5-10°C, allowing the lactic acid micro-organisms to become dominant in the culture. Lactic acid is important to flavor and preventing un-wanted infections. Subsequently, the addition of *moromi* (諸味 or 醪) is added at three separate stages. The *moromi* is just the *kōji*, rice, and water. Initiating a brew with a starter-culture, and the subsequent batches of *moromi* also increases the alcohol levels slightly.

## Serving sake

Main article: [Sake set](#)

In Japan sake is served cold, warm or hot, depending on the preference of the drinker, the quality of the sake and the season. Typically, hot sake is consumed in winter and cold sake is consumed in summer. It is said that the alcohol in warm or hot sake is absorbed by the body more quickly, and drinking sake warm was popular during and after [World War II](#) to mask the roughness of the flavor due to difficulty of obtaining ingredients. Sake is one of the few alcoholic beverages that is regularly consumed hot.

The most common way to serve sake in the [United States](#) is to heat it to body temperature (98.6°F/37°C), but professional sake tasters prefer room temperature (68°F/20°C), and chilled sake (50°F/10°C) is growing in popularity.



Sake can be served in a wide variety of cups; here is *sakazuki* (flat saucer-like cup), *ochoko* (small cylindrical cup), and *masu* (wooden box-like cup).

Riedel, the Austrian wine glass company, to create a footed glass specifically for premium sakes such as Ginjo and Daiginjo. Drinking from someone else's sake cup is considered a sign of friendship, or to honour someone of lower status.

In some of the more traditional Japanese restaurants, as a show of generosity, the server may put a glass inside the *masu* (or put the *masu*

Sake is served in shallow cups, called *choko*. Usually sake is poured into the *choko* from ceramic flasks called *tokkuri*. Other, more ceremonial cups, used most commonly at weddings and other special occasions, are called *sakazaki*. The influx of premium sakes has inspired

inside a saucer) and pour until a large amount of sake overflows and fills this secondary container.

## Ritual uses

Sake is often drunk as part of [Shinto](#) purification rituals (compare with the use of red [wine](#) in the [Catholic Eucharist](#)). During World War II, [Kamikaze](#) pilots drank sake prior to carrying out their missions. Today barrels of sake are broken open during Shinto festivals and ceremonies or following sports victories: this sake (called *iwai-zake*, literally "celebration sake") is served freely to all to spread good fortune. Sake is also served during the light meal eaten during some [tea ceremonies](#).

In the [New Year](#) Japanese people drink a special sake called *toso* (屠蘇). Toso is a sort of *iwai-zake*. Toso is made by soaking *tososan* (屠蘇散), a Chinese powder medicine, overnight in sake. Even children sip a portion. In some regions the first sipping of toso is taken in order of age from younger to older.

## See also

- [Shochu](#) (a distilled beverage, distinct from sake)
- [Toji \(brewmaster\)](#)
- [Chinese wine](#)
- [Sonti](#)

## Further reading

- Fred Eckhardt, *Sake USA* (1992). Guide to American sake.
- John Gauntner, *Sake Handbook* (2002). General information.
- Rocky Aoki, *Sake : Water from Heaven* (2003). General information.
- Philip Harper, *The Insider's Guide to Sake* (1998). General information.

## External links

- [Sake World - Types of Sake](#)
- [of Rice and Zen ~ The Ultimate Saké Resource](#)
- [The New York Sake Meetup Group](#)
- [Jizake Center - Secure on-line sales of Sake, Shochu and related items](#)
- [The Dutch site about Sake](#)



# Shintoism

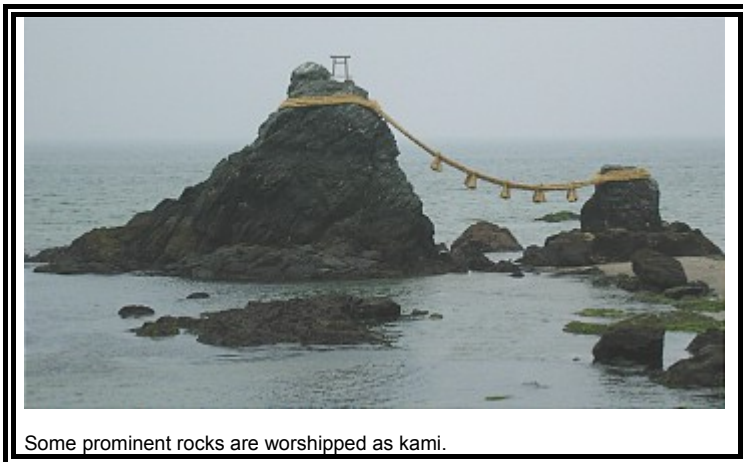
<http://www.japan-guide.com/e/e2056.html>

Shinto ("the way of the gods") is the indigenous faith of the Japanese people and as old as Japan herself. It remains Japan's major [religion](#) besides [Buddhism](#).

## Introduction

Shinto does not have a founder nor does it have sacred scriptures like the sutras or the bible. Propaganda and preaching are not common either, because Shinto is deeply rooted in the Japanese people and traditions.

"Shinto gods" are called **kami**. They are sacred spirits which take the form of things and concepts important to life, such as wind, rain, mountains, trees, rivers and fertility. Humans become kami after they die and are revered by their families as ancestral kami. The kami of extraordinary people are even enshrined at some shrines. The Sun Goddess Amaterasu is considered Shinto's most important kami.



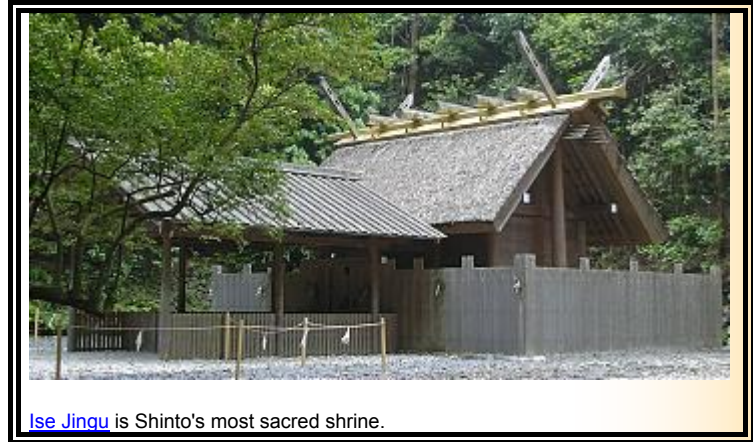
Some prominent rocks are worshipped as kami.

In contrast to many monotheist religions, there are no absolutes in Shinto. There is no absolute right and wrong, and nobody is perfect. Shinto is an optimistic faith, as

humans are thought to be fundamentally good, and evil is believed to be caused by evil spirits. Consequently, the purpose of most Shinto rituals is to keep away evil spirits by purification, prayers and offerings to the kami.

[Shinto shrines](#) are the places of worship and the homes of kami. Most shrines celebrate [festivals](#) (matsuri) regularly in order to show the kami the outside world. Please read more on our special information pages about [shrines](#) and [festivals](#).

Shinto priests perform Shinto rituals and often live on the [shrine](#) grounds. Men and women can become priests, and they are allowed to marry and have children. Priests are supported by young ladies (miko) during rituals and concerning other tasks at the shrine. Miko wear white [kimono](#), must be unmarried and are often the priest's daughters.



[Ise Jingu](#) is Shinto's most sacred shrine.

Important features of Shinto art are [shrine architecture](#) and the cultivation and preservation of ancient [art](#) forms such as [No theater](#), [calligraphy](#) and court music ([gagaku](#)), an ancient dance music that originated at the courts of Tang China (618 - 907).

## Shinto History

The introduction of [Buddhism](#) in the [6th century](#) was followed by a few initial conflicts, however, the two religions were soon able to co-exist harmoniously and even complement each other. Many Buddhists viewed the kami as manifestations of Buddhas.

In the [Meiji Period](#), Shinto was made Japan's state religion. Shinto priests became state officials, important shrines started to receive governmental

funding, Japan's creation myths were used to foster an [emperor](#) cult, and efforts were made to separate and emancipate Shinto from [Buddhism](#).

[After World War II](#), Shinto and the state were separated.



Tokyo's [Meiji Shrine](#) is dedicated to the spirits of Emperor Meiji.

## Shinto Today

People seek support from Shinto by praying at a home altar or by visiting [shrines](#). A whole range of talismans

is available at shrines for traffic safety, good health, business success, safe deliveries, good exam performance and more.

A large number of [wedding](#) ceremonies are held in Shinto style. Death, however, is considered a source of impurity, and is left to [Buddhism](#) to deal with. Consequently, there are virtually no Shinto cemeteries, and most [funerals](#) are held in Buddhist style.

## Shrines

<http://www.japan-guide.com/e/e2059.html>

[Shinto](#) shrines are places of worship and the dwellings of the [kami](#), the Shinto "gods". Sacred objects of worship that represent the kami are stored in the innermost chamber of the shrine where they cannot be seen by anybody.

People [visit shrines](#) in order to pay respect to the kami or to pray for good fortune. Shrines are also visited during special events such as [New Year](#), [setsubun](#), [shichigosan](#) and other [festivals](#). New born babies are traditionally brought to a shrine a few days after birth, and many couples hold their [wedding ceremonies](#) there.

The following structures and objects can be typically found at a shrine:



### Torii

One or more torii gates mark the approach and entrance to a shrine. They come in various colors and are made of various materials. Most torii, however are made of wood, and many are painted orange and black.



### Komainu

Komainu are a pair of guardian dogs or lions, often found on each side of a shrine's entrance. In the case of Inari Shrines, they are foxes (see picture) rather than dogs.



### Purification through

Found near the entrance, the water of these fountains is used for purification. You are supposed to clean your hands and mouth before approaching the main hall. [Click here for more details.](#)





### Main and offering hall

Depending on the shrine's architecture style, the main hall (honden) and offering hall (haiden) are two separate buildings or combined into one building. The main hall's innermost chamber contains the shrine's sacred object, while visitors make their prayers and offerings at the offering hall. [Click here for more details.](#)



### Stage

Stages for bugaku dance or [no theater](#) performances can be found at some shrines.



### Ema

Shrine visitors write their wishes on these wooden plates and then leave them at the shrine in the hope that their wishes come true. Most people wish for good health, success in business, passing entrance exams, love or wealth.



### Omikuji

Omikuji are fortune telling paper slips found at many shrines and [temples](#). Randomly drawn, they contain predictions ranging from daikichi ("great good luck") to daikyo ("great bad luck"). By tying the piece of paper around a tree's branch, good fortune will come true or bad fortune can be averted.



### Shimenawa

A shimenawa is a straw rope with white zigzag paper strips (gohei). It marks the boundary to something sacred and can be found on torii gates, around sacred trees and stones, etc. A rope similar to the shimenawa is also worn by yokozuna, the highest ranked [sumo wrestlers](#), during ritual ceremonies.

There can be a variety of additional buildings such as the priest's house and office, a storehouse for [mikoshi](#) and other auxiliary buildings. Cemeteries, on the other hand, are almost never found at shrines, because death is considered a cause of impurity in Shinto, and in Japan is dealt with mostly by [Buddhism](#).

The architecture and features of Shinto shrines and [Buddhist temples](#) have melted together over the centuries. There are several construction styles, most of which show (Buddhist) influences from the Asian mainland. Only a few of today's shrines are considered to be built in a purely Japanese style. Among them are Shinto's most important shrines, the [Ise Shrines](#).

There are tens of thousands of shrines across Japan, some of which can be categorized into a few major groups of shrines. Some of these groups are:

#### Imperial Shrines

These are the shrines which were directly funded and administered by the government during the era of [State Shinto](#). They include many

of Shinto's most important shrines such as the [Ise Shrines](#), [Izumo Shrine](#) and [Atsuta Shrine](#), and a number of shrines newly built during the [Meiji Period](#), such as Tokyo's [Meiji Shrine](#) and Kyoto's [Heian Shrine](#). Imperial shrines can be recognized by the [imperial family's](#) chrysanthemum crest and by the fact that they are often called "jingu" rather than "jinja".

### Inari Shrines

Inari Shrines are dedicated to Inari, the [kami](#) of [rice](#). They can be recognized by fox statues, as the fox is considered the messenger of Inari. There are several ten thousand Inari Shrines across Japan, among which Kyoto's [Fushimi Inari Shrine](#) is most famous.

### Hachiman Shrines

Hachiman Shrines are dedicated to Hachiman, the [kami](#) of war, which used to be particularly popular among the leading military clans of the past. Of Japan's thousands of Hachiman Shrines, the most famous is probably Kamakura's [Tsurugaoka Hachimangu](#).

### Tenjin Shrines

Tenjin Shrines are dedicated to the kami of Sugawara Michizane, a [Heian Period](#) scholar and politician. They are particularly popular among students preparing for entrance exams. Tenjin Shrines can be recognized by ox statues and [plum trees](#), Michizane's favorite trees. The first and most famous Tenjin Shrine is [Dazaifu Tenmangu](#) near [Fukuoka](#).

## Sengen Shrines

Sengen Shrines are dedicated to Princess Konohanasakuya, the Shinto deity of [Mount Fuji](#). More than one thousand Sengen Shrines exist across Japan, with the head shrines standing at the foot and the summit of Mount Fuji itself.

## Shrines dedicated to the founders of powerful clans

Some powerful clans in Japanese history established and dedicated shrines to the their clans' founders. The most famous example are

the several dozens of Toshogu Shrines dedicated to [Tokugawa Ieyasu](#), including the famous [Toshogu Shrine at Nikko](#). Another example is Kanazawa's [Oyama Shrine](#) which is dedicated to Maeda Toshiie, the founder of the powerful, local Maeda clan.

## Local Shrines

Many shrines are dedicated to local kami without association to other shrines.

### Some of Japan's famous shrines

<b>Ise</b>	
●● <a href="#">Ise Shrines</a>	Japan's most sacred shrines.
<b>Izumo</b>	
● <a href="#">Izumo Taisha</a>	Japan's second most important shrine.
<b>Kyoto</b>	
● <a href="#">Fushimi Inari Shrine</a>	The ultimate torii experience.
● <a href="#">Heian Shrine</a>	Shrine in form of the ancient Imperial Palace.
<a href="#">Yasaka Shrine</a>	Shrine famous for its Gion Festival.
<b>Nara</b>	
● <a href="#">Kasuga Taisha</a>	Nara's most celebrated shrine.
<b>Tokyo</b>	
● <a href="#">Meiji Shrine</a>	Dedicated to the deity of Emperor Meiji.
<a href="#">Yasukuni Shrine</a>	Dedicated to the deities of Japan's war dead.
<b>Nikko</b>	
●● <a href="#">Nikko Toshogu</a>	Mausoleum of Tokugawa Ieyasu.
<a href="#">Futarasan Shrine</a>	Dedicated to three of Nikko's sacred mountains.
<b>Kamakura</b>	
● <a href="#">Tsurugaoka Hachimangu</a>	The most important shrine of Kamakura.
● <a href="#">Zeniarai Benten</a>	Shrine where visitors wash their money.
<b>Fujiyoshida</b>	



● <u>Sengen Shrine</u>	Major shrine dedicated to Mount Fuji.
<b>Hakone</b>	
<u>Hakone Shrine</u>	Hakone's most famous shrine.
<b>Kanazawa</b>	
<u>Oyama Shrine</u>	Shrine dedicated to the former local lord.
<b>Osaka</b>	
● <u>Sumiyoshi Taisha</u>	Osaka's most prominent shrine.
<b>Yoshino</b>	
● <u>Yoshimizu Shrine</u>	Temporary quarters of Emperor Go-Daigo.
● <u>Mikumari Shrine</u>	Shrine with an unusual architecture.
<b>Miyajima</b>	
●● <u>Itsukushima Shrine</u>	Famous for its large gate standing in the ocean.
<b>Yamaguchi</b>	
<u>Yamaguchi Daijingu</u>	A small version of the Ise Shrines.
<b>Kotohira</b>	
● <u>Kompirasan</u>	Shikoku's most popular shrine.

## Hakone

Ratings: ●● best of Japan ● outstanding

### english links

[Jinja \(or Shrine\)](#) ([Jinja Online Network League](#))

Information provided by the Jinja Online Network League.

[Jinja](#)

[Honcho](#)

Official website of the Association of Shinto Shrines.

# The Japanese Tea Ceremony



## The Japanese Tea Ceremony (Chaji)

<http://www.holymtn.com/tea/Japanesetea.htm>



A stone basin which dates from the Muromachi period is set before a tearoom. Participants in the tea ceremony would wash their hands before entering.

### Preparing for the Ceremony

Chaji is a full tea presentation with a meal. As in virtually every tea ceremony, the host may spend days going over minutiae to insure that this ceremony will be perfect. Through tea, recognition is given that every human encounter is a singular occasion which can, and will, never recur again exactly. Thus every aspect of tea must be savored for what it gives the participants.

The ceremony takes place in a room designed and designated for tea. It is called the *chashitsu*. Usually this room is within the tea house, located away from the residence, in the garden.

The guests (four is the preferred number) are shown into the *machiai* (waiting room). Here, the *hanto* (assistant to the host) offers them *sayu* (the hot water which will be used to make tea). While here, the guests choose one of their group to act as the main guest. The hanto then leads the guests, main guest directly behind, to a water sprinkled garden devoid of flowers. It is called *roji* (dew ground). Here the guests rid themselves of the dust of the

world. They then seat themselves on the *koshikake machiai* (waiting bench), anticipating the approach of the host who has the official title *teishu* (house master).

Just before receiving the guests, the teishu fills the [\*tsukubai\* \(stone basin\)](#), which is set among low stones with fresh water. Taking a ladle of water the teishu purifies his hands and mouth then proceeds through the *chumon* (middle gate) to welcome his guests with a bow. No words are spoken. The teishu leads the hanto, the main guest and the others (in that order) through the *chumon* which symbolizes door between the coarse physical world and the spiritual world of tea.

The guests and hanto purify themselves at the *tsukubai* and enter the teahouse. The sliding door is only thirty six inches high. Thus all who enter must bow their heads and crouch. This door points to the reality that all are equal in tea, irrespective of status or social position. The last person in latches the door.

### Inside the Teahouse

The room is devoid of any decoration except for an alcove called a *tokonoma*. Hanging in the alcove is a *kakemono* (scroll painting), carefully selected by the host, which reveals the theme of the ceremony. The Buddhist scripture on the scroll is by a master and is called *bokuseki* (ink traces). Each guest admires the scroll in turn, then examines the *kama* (kettle) and hearth (*furo*



for the portable type and *ro* for the type set into the floor in winter to provide warmth), which were laid just before they were greeted by the host. They then are seated according to their respective positions in the ceremony.

The host seats himself and greetings are exchanged, first between the host and principle guest, then the host and other guests. A charcoal fire is then built if it is *ro* season and after the meal if it is *furo* season. In *ro* season kneaded incense is put in the fire and sandalwood incense in the *furo* season.

## The Meal

Each guest is served a meal called *chakaiseki*. Served on a tray with fresh cedar chopsticks, the meal consists of three courses. On the tray is cooked white rice in a ceramic bowl which will be eaten with other dishes, miso soup which is served in covered lacquer bowls and raw fish, plain or pickled, or pickled vegetables in a ceramic dish.

Sake is served. The first course is called *hashiarai* (rinsing the chopsticks). *Nimono* (foods simmered in broth) in separate covered lacquer dishes. *Yakimono* (grilled foods) are served in individual portions on ceramic plates. Additional rice and soup is offered each guest. At this course the host may eat, if he chooses. The palate is then cleared with *kosuimono*, a simple clear broth served in covered lacquer bowls.

The next course derives its name from the Shinto reverence of nature. It is called *hassun* which is also the name for the simple wooden tray that is used to serve this course. This course consists of *uminomono* and *yamanomono* (seafood and mountain food respectively) which signify the abundance of the sea and land. The host eats during this course, and is served sake by each guest. The position of server is considered a higher position and, to insure equality of all in the tea room, each acts as host if only momentarily.



*Konomono* (fragrant things) are served in small ceramic bowls, and browned rice is served in salted water in a lacquer pitcher, representing the last of the rice. Each guest cleans the utensils they have used with soft paper which they bring. A *omogashi*

(principal sweet) is served to conclude the meal. The host then invites his guests to retire to the garden or waiting room while he prepares for tea.

Once the guests have departed, the host removes the scroll and replaces it with flowers. The room is swept and the utensils for preparing *koi cha* are arranged. Over thirteen individual items are used. Each is costly and considered an art object.

## The Spiritual World of Tea

In tea ceremony, water represents *yin* and fire in the hearth *yang*. The water is held in a jar called the *mizusashi*. This stoneware jar contains fresh water symbolizing purity, and is touched only by the host. [Matcha](#) is kept in a small ceramic container called a *chaire* which is in turn covered in a *shifuku* (fine silk pouch) which is set in front of the *mizusashi*. The occasion will dictate the type of *tana* (stand) used to display the chosen utensils.

If tea is served during the day a gong is sounded, in evening a bell. Usually struck or rung five to seven times, it summons the guests back to the tea house. They purify hands and mouth once again and re-enter as before. They admire the flowers, kettle and hearth and seat themselves.

The host enters with the [chawan \(tea bowl\)](#) which holds the [chasen \(tea whisk\)](#), [chakin](#) (the tea cloth) which is a bleached white linen cloth used to dry the bowl, and the [chashaku \(tea scoop\)](#), a slender bamboo scoop used to dispense the matcha, which rests across it. These are arranged next to the water jar which represents the sun (symbolic of yang); the bowl is the moon (yin). Retiring to the preparation room, the host returns with the *kensui* (waste water bowl), the [hishaku \(bamboo water ladle\)](#) and *futaoki* (a green bamboo rest for the kettle lid). He then closes the door to the preparation room.

Using a *fukusa* (fine silk cloth), which represents the spirit of the host, the host purifies the tea container and scoop. Deep significance is found in the host's careful inspection, folding and handling of the *fukusa*, for his level of concentration and state of meditation are being intensified. Hot water is ladled into the tea bowl, the whisk is rinsed, the tea bowl is emptied and wiped with the *chakin*.



**Left, Tea bowl (chawan), Edo period, 1700-80. Red raku ware; 4-1/4" in diameter.  
Right, Water container (mizusashi), Momoyama period, 17th century. Seto ware; 7-1/4" high. Tant handles and sgraffito incisions are refinements of this form.**

Lifting the tea scoop and tea container, the host places three scoops of tea per guest into the tea bowl. Hot water is ladled from the kettle into the teabowl in a quantity sufficient to create a thin paste with the whisk. Additional water is then added so the paste can be whisked into a thick liquid consistent with pea soup. Unused water in the ladle is returned to the kettle.

The host passes the tea bowl to the main guest who bows in accepting it. The bowl is raised and rotate in the hand to be admired. The guest then drinks some of the tea, wipes the rim of the bowl, and passes the bowl to the next guest who does the same as the main guest.

When the guests have all tasted the tea the bowl is returned to the host who rinses it. The whisk is rinsed and the tea scoop and the tea container cleaned.

The scoop and tea container are offered to the guests for examination. A discussion of the objects, presentation and other appropriate topics takes place.

## Preparing for Departure

The fire is then rebuilt for *usa cha* (thin tea). This tea will rinse the palate and symbolically prepares the guests for leaving the spiritual world of tea and re-entering the physical world. Smoking articles are offered, but rarely does smoking take place in a tearoom. This is but a sign for relaxation.

*Zabuton* (cushions) and *teaburi* (hand warmers) are offered. To compliment *usa cha*, *higashi* (dry sweets) are served. *Usa cha* and *koi cha* are made in the same manner, except that less tea powder of a lesser quality is used, and it is dispensed from a date-shaped wooden container called *natsume*. The [tea bowl](#) is more decorative in style; and guests are individually served a bowl of this forthy brew.

At the conclusion, the guests express their appreciation for the tea and admiration for the art of the host. They leave as the host watches from the door of the teahouse.

*As described in the book, [Tea, Heaven on Earth](#) by William Woodworth (1994)*



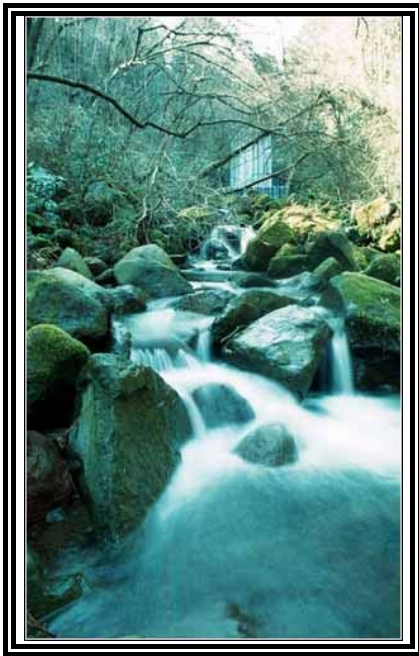
# Tokaido Highway

## The Tokaido

A 3-part series on the Tokaido road.

[http://global.mitsubishielectric.com/tasteofjapan/travel/travel\\_c.html](http://global.mitsubishielectric.com/tasteofjapan/travel/travel_c.html)

### Life in the slow lane



Many visitors to Japan don't know what they're missing when they hop on a super-fast Shinkansen bullet train and make the trip to Kyoto from Tokyo in two hours and 20 minutes. Beyond the grey blur of industrialization outside the window are sections of a sandy path that for centuries was main route to the old capital -- the Tokaido.

Although it has long been superseded by highway and rail networks that are the busiest in Japan, the old Tokaido, or Eastern Sea Road, can still be walked in places, even without inhaling clouds of vehicle exhaust. One section within easy reach of Tokyo is at the resort area of Hakone near Mt. Fuji southwest of Tokyo.

Despite the fact that the mountain pass was the toughest leg of the 488-kilometer route, the old Tokaido climbing from Yumoto hot spring to Moto-Hakone on the shores of Lake Ashi offers an easy, rewarding day ramble in the footsteps of famed warlords, samurai and artists of old.

Although its origins date to the seventh century, the Tokaido was formally established in the early Edo period (1600-1868) as one of the Five Highways radiating from Edo (the old name for Tokyo) under the Tokugawa shogunate. It bustled with street peddlers, roadside stalls and inns catering to travelers making their way by foot, horse or palanquin along the broad, scenic road following the Pacific that was marked by 53 post towns.

From Yumoto, the path leads past the charming old Zen temple of Sounji, founded in 1521 as the family temple of the Hojo clan, lords of nearby Odawara Castle. Once past the modern-day tarmac, travelers can feel like they're stepping into the past when they start along the "ishidatami" stone paving sections dating to the 1860s and earlier that wind through towering cedars.

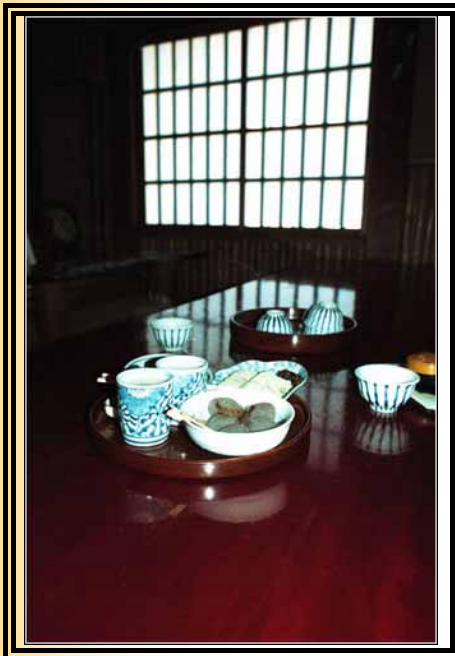


Insightful signs along the way enliven the journey. For example, past the village of Hatajuku, a center for marquetry, a notice before the steep Kashinoki slope warns

that according to the Record of Famous Places on the Tokaido, travelers would shed tears the size of acorns after the grueling ascent. If it's hard to imagine the feudal hordes negotiating the narrow cobbled mountain road, the

Museum of the Old Tokaido Highway en route has exhibits such as ancient “bento” lunchboxes they used and details such as how fast different classes of messengers could travel the Tokaido, which normally took 12 days (three and a half for the swiftest runners).

For those weary of foot, rest and refreshment can be had next door to the museum at the Edo-era Amazakejaya tea house, currently in its 12th generation of ownership and still serving up sweet sake and rice cakes to travelers. Thus fortified, the last leg of the walk through the pass to Moto-Hakone is a pleasant jaunt, terminating in an avenue of over 400 majestic cedar trees along Lake Ashi that were planted in 1618 to protect travelers from snow in winter and to provide shade in summer.



The strand offers a classic view of Mt. Fuji as well as the partly submerged red torii gate of Hakone Shrine standing in the lake, and leads to the Hakone Checkpoint, set up in 1619 by the shogunate. Combined with the system of “sankin kotai” under which warlords and their families had to live in Edo near the shogun himself on alternate years, such feudal barriers were designed to prevent rebellion. The Hakone checkpoint specialized in inspecting female travelers for disguised “deonna,” who were female members of feudal warlords’ families fleeing the shogun’s city. Ordinary people didn’t have it easy either. Demonic wooden masks hanging

outside the post (and now on display in its museum) intimidated them before stern officials armed with pitchfork-like implements demanded to see their “tegata” travel permits. Punishments for passing the barrier illegally included mountaintop crucifixion. Food for thought next time you lose your ticket on the Tokaido Line bullet train.

## Highway of the Floating World



The great highway of old Japan known as the Tokaido (Eastern Sea Route) was more than a 488-kilometer route between Edo (the old name for Tokyo) and the capital, Kyoto, with 53

conveniently spaced post towns along the way. After its establishment in the early 17<sup>th</sup> century, the path became a fixture in the arts of Japan for its celebrated beauty and scenic spots. It also fueled a travel boom that gave Japan the distinction of having some of the best travel guide books in the world at the time.

One of the earliest of these was the 1658 guide Record of Famous Places on the Tokaido, written by Asai Ryoi, a ronin, or masterless samurai, who is considered to be Japan's first professional writer. It provided practical advice about the journey and background on the highlights alongside manga-like illustrations. On a treacherous spot of the Tokaido near Mishima, he wrote: "When it rains here, horses and people are all a-tumble, falling on their behinds and covered in filth as they scramble along." Asai also wrote Tales of the Floating World, a satirical story about a bumbling priest called Ukiyobo in which he defined the now-famous term "ukiyo" (floating world) of ukiyo-e:

Living only for the moment, turning our full attention to the pleasures of the moon, the snow, the cherry blossoms, and the maple leaves; singing songs, drinking wine, diverting ourselves in just floating, floating, caring not a whit for



the pauperism staring us in the face, refusing to be disheartened, like a gourd floating along with the river current; this is what we call the floating world.

Far from being a desolate highway, the Tokaido was just the venue where such pleasures could be enjoyed. In 1826, the Dutch physician Franz von Siebold observed, “Except for a small portion of the Tokaido which passes through a mountainous region, the road consists of almost a continuous line of towns, villages and teahouses.” These attractions earned the highway a place in the public conception of the floating world -- a playground where one could escape one's cares and enjoy *la dolce vita*.

The best example of this was Jippensha Ikku's wildly popular 1802 road novel *Hizakurige* (trans. Shanks' Mare, 1960) about the misadventures of Yaji and Kita, two

footloose rogues with an eye for women and sake who have run away from their debts in Edo and travel the Tokaido en route to Ise Shrine. Each tries to outdo the other in “floating world” spirit, resulting in innumerable high jinks and laughs.

Travelling hand-to-mouth, the pair proposition nearly every woman they meet, insult samurai and purloin food from the procession of a daimyo (feudal lord) while insisting they are respectable Edo townsmen. Between their antics, though, Ikku also waxes philosophical about the joy of wandering the Tokaido: “You can sit down in the shadow of the trees and open your little tub of sake, and you can watch the pilgrims going by ringing their bells. Truly travelling means cleaning the life of care.”



Numerous Japanese writers and artists travelled the Tokaido and wrote of its beauty. At the 21st station, Mariko, the grandfather of haiku poetry Matsuo Basho praised a local specialty made of grated yams while dedicating a symbol of spring for his departing disciple Otokuni:

Yam soup  
of an inn in Mariko  
fresh apricot blossoms

But the artist most associated with the Tokaido is the ukiyo-e woodblock print master Ando Hiroshige. He shot to fame after accompanying a shogunal procession to Kyoto in 1832 bringing horses as gifts to the emperor. The journey inspired his masterpiece print series, “Fifty-three Stages of the Tokaido.” They were the first set of full landscapes to portray the highway, and although Hiroshige likely drew on sources such as the earlier guidebooks and *Hizakurige*, their ability to convey both the moods of the scenic wonders themselves and the people in them leaves the prints in a class of their own.



The scenes of mist, snow, moonlight and blossoms allowed viewers to imagine they were journeyi

ng down the great road themselves, at all times of the year. Perhaps Hiroshige's “floating world” prints were so popular because they deftly

captured the simple spirit of travel and enjoying life. When Hiroshige died in 1858, he wrote a farewell poem:

I leave my brush in the east  
And set forth on my journey.  
I shall see the famous places in the Western Land.

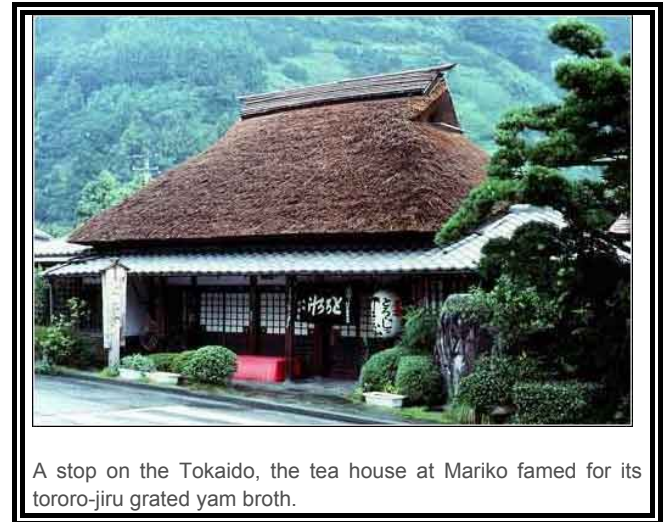
## Rediscovering the Road Less Traveled

The landscapes of the old Tokaido highway that linked the shogun's city of Edo (now Tokyo) with the ancient capital of Kyoto in feudal Japan were immortalized in Ando Hiroshige's woodblock print series "Fifty-Three Stations of the Tokaido." Today, they retain broad popular appeal after more than a century of industrialization following Hiroshige's 1832 journey down the Tokaido or Eastern Sea Route, in a shogunal delegation bearing a pair of gift horses for the emperor in a time-honored ritual of tribute.

Contrary to popular belief, fans of the ukiyo-e art master can still follow in his footsteps. Japan's rapid modernization following the Meiji Restoration of 1868 and the upheavals of the 20th century saw widespread destruction of traditional cultural assets as well as the construction of the highway and railways that superceded the Tokaido itself, spawning the notion that the road used for centuries by feudal lords, pilgrims and other travelers had long been cemented over.

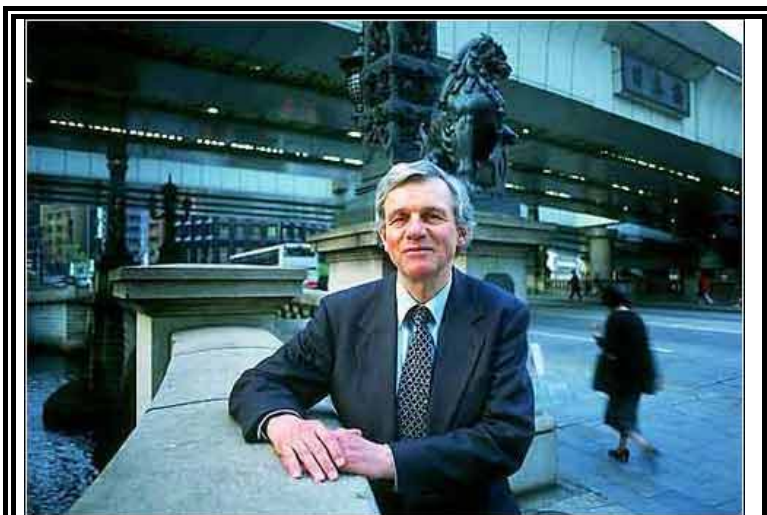
But it has merely become the road less traveled. Much of the old Tokaido remains to this day, and walking fans can spend days exploring its quiet stretches and traditional roadside buildings. Aside from the section at Hakone preserved for tourists, an easy way to get to know the old Tokaido is to follow it

southward for several kilometers from JR Shinagawa Station in Tokyo. In the Edo Period (1600-1868), Shinagawa prospered as the first of the 53 post stations of the Tokaido, and was a two-hour journey of two "ri" (about 7.8 km) on foot from the start of the highway at Nihonbashi Bridge. A quiet road to the side of a rail overpass south of Shinagawa Station is the old Tokaido, or "Kyutokaido," marked by signs. In the Edo days, the sea would have come right up to the shoulder as in Hiroshige's prints. Modern landfills, however, have moved Tokyo Bay back over a kilometer to the east.



A stop on the Tokaido, the tea house at Mariko famed for its tororo-jiru grated yam broth.





Patrick Carey at Nihonbashi Bridge, the starting point for his Tokaido trek..

The road goes south toward the Keihinkyuko Line's Shinbanba Station where it accommodates a typical Japanese "shotengai" shopping street with fruit stores, noodle

shops and personal seal engravers. The road is also lined with centuries-old temples that still stand because the area escaped firebombing during World War II. One of these is Hozenji, a 500-year-old Jodo sect Buddhist temple with an architectural rarity -- brick walls.

Nearby are Shinagawa Shrine, which was founded in 1187 and continues to hold a large festival every June along with Ebara Shrine to the southeast on the Meguro River, and the Zen sect temple Tokaiji, built in 1637 by the third Edo-era shogun Tokugawa Iemitsu. Shinagawa Shrine also features a mini Mt. Fuji overlooking the area that was built by worshippers of the mountain. Now a backstreet, the old Tokaido has many such oddities.

Intrepid travelers wishing to walk all the way from Nihonbashi to Sanjo Bridge in Kyoto can count on getting lost frequently unless they have one of the numerous Japanese-language guidebooks or spend a lot of time asking locals for directions; elderly residents and police officers are the best bet. Roadside hints that you're on the right path include shrines and temples, post offices, schools and statues of Jizo, the Buddhist guardian of travelers, children and pregnant women. There are no English guidebooks for the highway except Patrick Carey's 2000 travelogue *Rediscovering the Old*

*Tokaido*, a delightful, breezy account of his quest to walk the old thoroughfare.

"About 80% of the old Tokaido still exists in terms of the road's alignment and width, and in a number of cases - over three of the four mountain

passes -- it's the original surface," says the 63-year-old Carey, a professor of English at Reitaku University in Chiba Prefecture who in 1990 set out in search of the original Tokaido and to determine where Hiroshige had captured his views. "People have taken the Shinkansen bullet train, and looking out from it you have the sensation of a continuous, 300-mile urban sprawl, but they don't realize that they've gone through tunnels and a lot of it is over mountains."

Armed with an old map from a Japanese text and his love of Hiroshige's works, Carey spent 25 days retracing the highway, braving clouds of diesel exhaust, a particularly destructive typhoon, an earthquake and aching feet. In Hiroshige's time, men would typically reach Kyoto in 12 days and women 15. Carey spent time chatting with helpful locals and frequently losing his way, but had a beer and the occasional hot-spring bath to fortify his spirits.

En route, Carey came across numerous historic landmarks and relics including Namamugi, in Yokohama, site of the 1862 Richardson Affair, in which British merchant Charles Richardson was cut down by a samurai for apparently failing to make proper obeisance to his lord, an airfield outside Nagoya for World War II kamikaze pilots, and, moldering in a barn by the Toyo River in Aichi Prefecture, a pair of "kago" palanquins that were the main conveyance of the old Tokaido. He was also forced to spend a night in a



Tokaiji temple near the old Tokaido road in Tokyo's Shinagawa area.

"capsule hotel" of coffin-sized rooms as the famed roadside Minaguchiya inn in Okitsu, Shizuoka Prefecture, described in Oliver Statler's noted 1961 book, *Japanese Inn*, had closed down in 1985 after being run by the same family for 20 generations. The "sound of the sea" in the book's opening chapter has been replaced by the drone of National Route 1, the Tokaido expressway.

Like Carey, who is now walking the old Nakasendo road through central Japan for a future book, 21st-century walkers will likely find that much of the

traditional Tokaido has been undisturbed, happily forgotten by modern Japan. "In Mie Prefecture, about 95% of the old Tokaido survives," he recalls, "including a really interesting town with a whole length of Edo-era merchants' houses for a good 1 kilometer and a half in Seki."

"The great thing about the Tokaido is that it combines elements of all the great roads," he muses. "I think I'd say I like every inch of it."





# Tokyo History

## Tokyo History - Tokyo history from 1457 to the modern times.

Tokyo's former name was "Edo" also spelled "Yedo" (archaic).

1457 As ordered by Uesugi Mochitomo, the construction of Edo Castle begins in what is now the East Garden of the Kokyo Imperial Palace. Ota Dokan, Uesugi's vassal, is assigned the task.

1524 Hojo Ujitsuna enters Edo Castle.

1590 Tokugawa Ieyasu occupies Edo Castle.

1603 Tokugawa becomes shogun and rules Japan from Edo Castle, starting the Edo period of Japan which lasts until 1868. Edo develops rapidly under the Tokugawa shoguns.

1637 The construction of Edo Castle, including the main tower, is finally completed.

1657 The Great Fire of Edo (Edo Taika) destroys much of the Yoshiwara red-light district, Asakusa, and Edo Castle. 100,000 people die.

1701 In the shogun's palace, Asano Naganori draws his sword in a fit of anger and cuts Kira Yoshinaka, the highest-ranking master of protocol who had mocked Asano. Asano was immediately forced to commit ritual seppuku. At the end of the following year, his 47 masterless retainers avenged their master's death by attacking and beheading Kira at his residence in Ryogoku. This story of loyalty soon becomes a timeless classic known as "Chushingura."

1707 Mt. Fuji erupts and ash falls on Edo.

1855 The Great Edo Earthquake strikes.

1858 Ii Naosuke, who favoured opening Japan to the West, is assassinated by anti-foreign rebel samurai.

1867 Yoshinobu Tokugawa, Japan's last shogun, surrenders power to the emperor and flees Edo in 1868 following military defeat by powerful provincial lords seeking to return power to the Emperor.

## Tokyo History - Modern

1868 With the Meiji Restoration, the ruler of Japan shifts from the shogun to an oligarchy ruling under the banner of the emperor. Edo is renamed as "Tokyo (Tokio)," meaning "Eastern Capital," as ordered by Emperor Meiji.

1869 Emperor Meiji moves to Tokyo and makes Tokyo Castle, the Imperial Palace. However, the capital was never legally "transferred" from Kyoto to Tokyo, making some people believe that Kyoto may still be the capital, or a co-capital today. See: Capital of Japan debate. A foreigner settlement is established at Tsukiji.

1871 The feudal han system is abolished to establish the prefectural system. Tokyo Prefecture is thereby established.

1872 Tokyo Prefecture expands to include what is now the 23 wards. Also, Tokyo's (and Japan's) first rail line opens between Shinbashi (now Shiodome) and Yokohama (now Sakuragicho).

1874 The Tokyo Metropolitan Police Department is established.

1882 Ueno Zoo is completed.

1885 The first section of what was to become the Yamanote Line opens between Akabane and Shinagawa Stations. Train stations such as Shibuya and Shinjuku Stations open as a result.

1889 Tokyo City is established with 15 wards.

1893 The three Tama districts are admitted into Tokyo Prefecture.

1898 The special city ordinance for Tokyo city is abolished, making Tokyo city a normal city.

1899 The foreigner settlement at Tsukiji is abolished.

1914 Tokyo Station opens.

1923 The Great Kanto earthquake strikes Tokyo, killing approximately 70,000 people. A massive reconstruction plan was drawn up, but was too expensive to complete.

1925 The Yamanote Line looping train line is finally completed when the section between Kanda and Ueno Stations is completed. Construction first started in 1885.

1927 Tokyo's first subway (Ginza Line) opens between Asakusa and Ueno.

1932 Five districts and 82 towns and villages are admitted to Tokyo city which then has 35 wards.

1936 The National Diet Building is completed. In an attempted coup (the February 26 Incident), nearly 1500 junior officers of Japan's army occupied the National Diet Building, the Kantei (Prime Minister's Residence) and other key locations in Tokyo. The coup was suppressed by the Army and Navy within three days.

## Tokyo History - WWII



1942 Tokyo suffers the Doolittle Raid, its first air raid by US bombers, soon after the Pearl Harbour attack on Dec. 1941.

1943 Tokyo Prefecture and Tokyo city merge to form Tokyo Metropolis or Tokyo-to, commonly called "Tokyo." Since this time, no city in Japan has had the name "Tokyo."

1945 Tokyo was heavily bombed, and much of the city was burned to the ground by heavy bombardment by B-29 and other aircraft. Extensive tracts of land were levelled both by the explosions and by the subsequent fires. The damage was not limited to the former Tokyo City, but extended to Hachioji and other cities in western Tokyo, as the bombers targeted air bases, transportation facilities, and strategically important manufacturing plants. Due to the heavy death toll and populace fleeing to the countryside, the population in 1945 was only half that of 1940.

## Tokyo History - Allied Occupation

From September on, Tokyo is under military occupation and governed by the allied forces. General Douglas MacArthur established the occupation headquarters in what is now the DN Tower 21 (formerly the Dai-Ichi Seimei building) overlooking the Imperial Palace. The American presence in Tokyo made it an important command and logistics center during the Korean War. Tokyo still hosts Yokota Air Base and a small number of minor U.S. military installations.

1947 Tokyo's wards is reduced to 23 which then become special wards.

1954 The Marunouchi Line, Tokyo's second subway line, opens between Ikebukuro and Ochanomizu.

1958 [Tokyo Tower](#) is completed.

1961 The Hibiya subway line opens between Minami-senju and Naka-Okachimachi.

1964 The Tokaido [Shinkansen](#) opens on October 1 in time for the Tokyo Olympic Games starting on October 10. Tokyo's re-emergence from wartime trauma was complete at the 1964 Summer Olympics, which publicized the city on an international stage and brought global attention to the "economic miracle".

1968 The Ogasawara Islands (Bonin Islands) are returned to Japan and become part of Tokyo.

1977 Tachikawa Air Force Base is returned to Japan and later converted partially into a park.

1978 The New Tokyo International Airport (now [Narita International Airport](#)) in nearby Chiba Prefecture opens. Tokyo International Airport ([Haneda Airport](#)) then serves mainly domestic flights.

1986 The bubble economy starts with land prices skyrocketing.

1988 The Tokyo Dome indoor baseball stadium is completed.

1990 The bubble economy starts to pop, triggering a fall in land prices in Tokyo and everywhere in Japan.

1991 The new Tokyo Metropolitan Government Building in Shinjuku is completed.

1993 The Rainbow Bridge is completed.

1995 On 20 March, the Aum Shinrikyo cult spread Sarin nerve gas on the Tokyo subway system (in the tunnels beneath the political district of central Tokyo) in which 12 people were killed and thousands affected (see Sarin gas attack on the Tokyo subway). Newly-elected Tokyo governor Yukio Aoshima announces that he will keep his campaign promise and cancel the World City Expo that was to be held in 1996 in the Odaiba waterfront area.

1999 Shintaro Ishihara is elected Governor of Tokyo.

2000 The Oedo subway line opens.

2003 Shintaro Ishihara is re-elected Governor of Tokyo.

# US Fleet Activities Sasebo

<http://www.cfas.navy.mil/History/history.htm>

## History

The important bilateral relationship between Japan and the United States that exists today is very much in evidence at U.S. Fleet Activities Sasebo, where ships of the Japan Maritime Self Defense Force and the United States Seventh Fleet share this excellent port.

Sasebo has been an important naval base since 1889, when the Sasebo Naval Station began operations on July 1st as headquarters for the Imperial Japanese Navy's Third Naval District. In 1905, ships of the Combined Fleet, under the command of Fleet Admiral Heihachiro Togo, sailed from Sasebo to engage Russia's Baltic Fleet. Admiral Togo's victory during the Battle of Tsushima is a classic in naval history.

The Imperial Japanese Navy employed some 50,000 people at the Sasebo Naval Arsenal at the peak of World War II, constructing and refitting destroyers, light cruisers, submarines and other various naval vessels. The 21st Naval Air Arsenal, established jointly at Sasebo and Omura, produced a total of 966 aircraft. In those days, just as today, Sasebo was a favorite liberty port for navy personnel.

On September 22, 1945, the 5th Marine Division landed at Sasebo, and in June 1946, U.S. Fleet Activities Sasebo was formally established.



When war broke out in Korea four years later, Sasebo became the main launching point for the United Nations and U.S. Forces. Millions of tons of ammunition, fuel, tanks, trucks and supplies flowed through Sasebo on their way to U.N. Forces in Korea. The number of American military personnel in Sasebo grew to about 20,000.

After the Korean War ended, Japan established its Self Defense Forces, and Japan Maritime Self Defense Force ships began to homeport in Sasebo, as U.S. Fleet Activities Sasebo continued to support ships of the U.S. Seventh Fleet. Service Force ships as well as mine craft also made Sasebo their homeport.

U.S. Fleet Activities Sasebo provided heavy support to the expanded Seventh Fleet during the years of war in Southeast Asia. Repair work completed by Japanese shipyards in Sasebo was then, and is still today, equal to the best in the world. Operations at U.S. Fleet Activities Sasebo were scaled back during the mid-1970s and the base was designated as a Naval Ordnance Facility, while fleet visits dwindled to a very low level.

On July 4, 1980 this trend was reversed. U.S. Fleet Activities Sasebo regained its name and once again, Seventh Fleet ships were forward deployed to Sasebo. U.S. Fleet Activities Sasebo is currently home to USS Essex (LHD 2), USS Fort McHenry (LSD 43), USS Harpers Ferry (LSD 49), USS Juneau (LPD 10), USS Guardian (MCM 5), USS Patriot (MCM 7), USS Safeguard (ARS 50), and some 5,600 military members and their families as part of the Forward Deployed Naval Forces.

U.S. Fleet Activities Sasebo played a vital logistics role in 1990-91 during Operation Desert Shield/Storm by serving as a supply point for ordnance and fuel for ships and Marines operating in the Persian Gulf theater.

Today, as throughout its history, U.S. Fleet Activities Sasebo stands ready to support Seventh Fleet units as they continue to ensure peace and security in the Pacific region.



