

**The History  
Tradition  
& Culture  
of Kyoto Prefecture**

***An Introductory Guide*** ( revised version 2012 )

Kyoto Prefectural Education Center



# The History, Tradition & Culture of Kyoto Prefecture

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## Preface

This booklet is an English version of "京都府の「歴史・伝統・文化」を学ぶために・教えるために" (平成24年度改訂版). Efforts were made so that the English version would convey the contents of the original version as precisely as possible. At the same time, some attempts were made to make the English version more understandable for foreigners and students who are not versed in Japanese history. Some explanatory words or phrases, which do not exist in the Japanese version, are added in parentheses so that even foreign students may easily obtain clear images of particular words or articles in the text.

This book might be a bit too difficult for most high school students because the vocabulary level is pretty high owing to the nature of the content. However, even though some words used are difficult, most of the sentence structures are rather simple and readers with a basic knowledge of grammar can read on with a dictionary at hand. Teachers can have their students choose specific periods or districts according to their interest and areas of study.

It is earnestly expected that from this booklet readers will come to understand a little of the history, tradition and culture of Kyoto Prefecture that we, Kyoto people, can be proud of, and that it will help to deepen exchanges with people from every corner of the world.

Lastly, special thanks goes to Mr. Philip Norton, the first AET coordinator of the prefectural board of education, who provided us with many valuable suggestions and took the trouble to proofread the translation.

1 What Kyoto was like before the capital of Japan was transferred to Kyoto

(1) The Yodo and Yura River Systems

The Yodo River, which is 75 km in length and 8,240 square km in the basin area, is a first-class river. Small and large rivers, which start in the mountainous areas of Shiga Prefecture, flow into Lake Biwa and then the water runs out of the lake to the south in Otsu City. Here the river is called the Seta River and it then becomes the Uji River in Kyoto Prefecture. The Uji River meets the Katsura River and the Kizu River in the vicinity of Yawata City and from there the water runs southwestward into Osaka Bay, cutting through the Osaka Plain. Three of the old capitals of Japan, Kuni-kyo, Nagaoka-kyo and Heian-kyo, were all built along the Yodo River System, and benefitted from that location.

There used to be a large marsh called the Pond of Ogura near the meeting place of the three above-mentioned rivers. The marsh occasionally flooded, so a dike was built on the left bank of the Uji River in order to prevent repeated disasters. In 1941 (16th year of Showa), it was drained on a broad scale and developed as farmland, contributing to the increase of food production after the Second World War.

The Yura River, also a first-class river, starts in Mt. Mikuni-dake along the border area of Kyoto, Shiga and Fukui Prefectures, and runs through the primeval forest of Ashu, moving westward in the mountainous area. The river then meets the Takaya River and the Kambayashi River and runs through Ayabe City, Fukuchiyama City and the border area between Maizuru City and Miyazu City, then finally flows into the Japan Sea. The river is 146 km in length and 1,880 square km in the basin area, 89% of which is mountainous with plenty of forest, including the primeval forest of Ashu.



In this chapter we will explore the history of Kyoto Prefecture.

## (2) "Pre-Ancient Tomb Period" and "Ancient Tomb Period" in Yamashiro, Tamba and Tango

### The Old Stone Age

Stone implements have been excavated in several areas including the Yamashiro Basin and the Otokuni District. They can be traced back to the latter Old Stone Age about 30,000 years ago.

### The Jomon Period

Tools of the Jomon Period were found in several places in Kyoto Prefecture. A small deep pot excavated in Fukuchiyama City is known as one of the oldest pieces of Jomon pottery in Kyoto Prefecture. In Amino, Kyotango City, pit dwellings and shell mounds were found at the Hamazume Ruins. In Maizuru City, many remains of hearths were found inside of the dwellings at the Kuwagaishimo Ruins.

### The Yayoi Period

Rice planting around the Unkyu Ruins in Nagaokakyo City is believed to have been practiced in the earliest days of Kyoto Prefecture. It is one of the remains of the Yayoi Period. In the Tango District, the Ougidani Ruins and the Tochugaoka Ruins in Mineyama-cho and the Nagu Ruins in Yasaka-cho are well-known.

### The Ancient Tomb Period



#### **The Tsubai Otsukayama Ancient Tomb**

In the third century, large tombs, now known as "Ancient Tombs", began to be built. The Tsubai Otsukayama Ancient Tomb in Kizugawa City is a keyhole-shaped burial mound, 175 m long. In addition to mirrors with 32 phases called *Sankakubuchi-shinjuukyou* many other burial accessories were found in the tomb. From the nature of these accessories, the buried is assumed to have been a very important person who was in charge of distributing the mirrors of the Yamato court (which later evolved into the Imperial Family). Other large ancient tombs such as the Terado Otsuka Tomb (98 m long) and the Myokensan Tomb (114 m long) in Muko City, the Imazato Kurumazuka Tomb (75 m long), the Egenoyama Tomb (128 m long) in Nagaoka-kyo City and the Kutsukawa Kurumazuka Tomb (180 m long) in Joyo City were built during this period.

Afterwards many tombs were built in various areas of the Yamashiro District, including a

group of tombs which the Hata Family is assumed to have built near Sagano (Ukyo Ward, Kyoto City) where the family had a political footing.

On the Tango Peninsula many keyhole-shaped ancient tombs were built after the mid-fourth century. In particular, the Ebisuyama Ancient Tomb (145 m long) in Kaya-cho (present Yosano-cho), the Amino-choshiyama Ancient Tomb (198 m long) in Amino-cho, Kyotango City, and the Shinmeiyama Ancient Tomb (190 m long) in Tango-cho, Kyotango City are said to be the three biggest tombs. In these tombs clay figures called *Tango cylinder-shaped clay figure* have been found.

In the first half of the sixth century the Chitose-kurumazuka Ancient Tomb (80 m long) was built in Kameoka City. It is thought that some powerful families dominated local activity and developed their own cultures at that time.

### **Column ① Yosano-cho Ancient Tomb Park**

This historical park was built in 1992 and includes the restored Ebisuyama Ancient Tomb and Tsukuriyama Tomb which were designated as large-scale tombs in the Japan Sea area by the national government. The park has a museum displaying excavated clay figures and rebuilt ancient houses.

### (3) The Transfer of the Capital from Nara to Kyoto : from Heijo-kyo to Kuni-kyo, Nagaoka-kyo and Heian-kyo

When you look up the word *kyoto* in a dictionary of Japanese classics, you will find a noun description meaning a capital *miyako*. It is said that in the Koyto Basin people first began to live in two areas, the *Kitashirakawa alluvial fan* in and around Kitashirakawa and the *Taniguchi alluvial fan* in Kamigamo. The former was made of sand accumulated by the Takano River and the Shirakawa River; the latter by the Kamo River.

After a political revolution called the Taika Reform (645), the capital *miyako* was transferred to several places one after another. Emperor Genmyo transferred the capital to Heijo-kyo, present Nara in 710 after the capitals of Omi-Otsu, Asuka-Kiyomigahara and Fujiwara. This capital seemed as if it would be a long-lasting one, but Emperor Shomu decided to transfer the capital to Soraku-gun, Yamashiro-no-kuni, present Kizugawa City and began to build the capital of Kuni-kyo in 740. In only five years, the capital was returned to Heijo-kyo.

After excavation and research, the emperor's residential area of Kuni-kyo was determined, but the region of the capital is yet to be found. Through the excavation of Kuni-kyo ruins, an image of the buildings of the area was gradually clarified and some roof tiles and wooden documents were unearthed.





**The site of Kuni-kyo**

In April 784, Emperor Kammu declared that he would transfer the capital to Nagaoka, Yamashiro-no-kuni, present Muko City and Nagaokakyo City, where water and land transportation were convenient. In November of the same year, he actualized his declaration. In no more than ten years after the transfer of the capital, *miyako* was built in Kyoto as a capital along the Yodo River System as well as Nagaoka-kyo. In 793, the investigation of Kadono-gun (nearly the present Kyoto-city area) began and housing sites were developed and river improvement works were carried out. In October 794, the capital was transferred to Kyoto. The imperial rescript about the transfer states: Kadono, the place of the Imperial Palace, is an area with beautiful mountains and rivers. Peasants from all directions are reported to have come to help with the construction of the capital . . .

The year after the transfer, 山背国 Yamashiro-no-kuni (southern area of Kyoto Prefecture) was changed to 山城国 and the new capital was called Heian-kyo.

### **Column ② Nagaoka-kyo**

Nagaoka-kyo was located in the vicinity of present Muko City and Nagaoka-kyo City. During its ten years as a capital, Fujiwara Tanetsugu, an adviser of Emperor Kammu, was assassinated, ghosts of Prince Sawara, who was suspected of the murder, were rumored and the Katsura River flooded twice. And so, Nagaoka-kyo's term as *miyako* ended.

## **2 From the Heian Period to the Edo Period**

### **(1) What Heian-kyo was like**

Capitals, Heijo-kyo and Heian-kyo, were built after the castles of Chinese capitals. It is well known that Heian-kyo was modeled on the capitals of China such as Choan and Rakuyo in the Tang Dynasty. Even now, going to Tokyo is expressed as *jokyo-suru*. Likewise, going to Kyoto is expressed as *yoraku-suru* and coming into Kyoto as *nyuraku-suru*. The *raku* is derived from the Chinese character *raku* of Rakuyo, the Chinese capital. The area of Heian-kyo was 4.5 km from east to west and 5.2 km from north to south, and so only one third the size of the Chinese capital, Choan. *Suzaku-oji*, the central street, divided the capital into two areas: *Sakyo* the left part, and *Ukyo* the right part. The Emperor's Palace, called *Dairi*, existed to the north of this street.

However, there were two points that differed from the Chinese capitals. One was that there was only one wall near a big gate (called *Rajomon*) in the southern area, whereas walls surrounded the capitals in China on all sides. The other was that in Heian-kyo the noble class and peasants lived in the same area while in China they lived in separate designated areas. Those peasants who had their legal addresses inside the capital were called *Kyo-ko* (Ko means family). Most of the people lived in Sakyo because in Ukyo there were a lot of wetlands and infrastructure improvement seemed to have been slow.

The urban development of Heian-kyo made the distinction between *miyabi* (urban and elegant) and *hina* (rural and unsophisticated) clearer, which later led to the birth of the so-called Japanese style culture. The Heian Period lasted for about 400 years. Just as the period was divided into three political parts, so was the cultural development divided into three styles. By the beginning of the tenth century the Tang style culture, influenced by China, flourished. Chinese literature and calligraphy were prevalent and the Tang styles were incorporated into imperial ceremonies.

In 894 the custom of sending Japanese envois to the Tang Dynasty was abolished and in the beginning of the tenth century the Japanese style culture began to appear, based on Chinese culture and Buddhism. In contrast with the South Festival of Iwashimizu-Hachimangu Shrine, the North Festival (Aoi Festival, officially Kamo Festival) of Kamigamo and Shimogamo Shrines originated and Gion Festival also began.



**Aoi Festival**

### **Column ③ Millennium Event of the Tale of Genji**

On the page of November first, 1008 of *Murasaki-shikibu Diary*, *Wakamurasaki and Genji* are described. From this, it was confirmed on record that the Tale of Genji was read among the noble class. In 2008, the thousandth year since the diary description, various millenium events were held in addition to the proclamation of the Day of Japanese Classics.

## (2) The World of *Bushi* (samurai warriors) and the Situation of *Miyako*

In the Heian Period the rise and fall of the emperors and the noble class around them, most importantly the Fujiwara Family, influenced the situation of *Miyako* a great deal. The Fujiwara Family was connected by marriage to the imperial family and acquired strong

political power, reaching high positions such as *sesshou* (regent who assisted a child emperor) and *kampaku* (regent who assisted an adult emperor).

The governments in the latter half of the tenth century and the eleventh century are called *sekkan politics* because the politics were carried out by *sesshou* and *kampaku*. During the era of Fujiwara no Michinaga, the government reached their height of glory, but during the era of his son, Yorimichi, *sekkan politics* was sometimes interrupted. The emperor at that time, who superseded the government, gained the political initiative. It was now the beginning of *insei*, the rule by 'cloistered emperors'. Imperial villas were built in Shirakawa and Toba.

Toward the end of the cloister government, *bushi* (samurai warriors) gradually gained power since the noble class made use of *bushi* in order to guard the capital and subdue rebellions. It was Taira no Kiyomori that gained political power after the Hogen Disturbance (1156) and the Heiji Disturbance (1159). He became the first warrior to rise to the position of chief minister. He possessed large manors and territories (*chigyō-koku*) and devoted much effort to the trade between Japan and the Sung Dynasty.

However, after Kiyomori passed away, the battle between the Heiji and Genji Families began as the result of the invasion of *Miyako* by Minamoto no Yoshinaka (Genji Family). The battle, which lasted for five years, ended in the fall of the Heiji Family. The retired emperor Goshirakawa, who had joined a Buddhist order, ordered Minamoto no Yoshitsune to hunt down and kill Minamoto no Yoritomo, but the final victor was Yoritomo.

Yoritomo, who was appointed as Barbarian Subduing Generalissimo (征夷大將軍) in 1192, opened *Bakufu* (Japan's feudal government) in Kamakura. The Genji shogunate lasted for only three generations. After the Genji government, the Hojo Family grasped the real power of the Kamakura Bakufu, gaining the position of *shikken* (top adviser to a shogun). In 1221, the retired emperor Gotoba rose up in arms to kill Hojo Tokimune (*shikken*), but the plot ended in total failure (承久の乱) and the Bakufu gained a complete victory.

Afterwards, the Kamakura Bakufu placed two posts in Rokuhara, Kyoto (六波羅探題) to safeguard the capital and observe the movements of the Imperial Court. The posts also had the general role of governing the west areas of Japan. The Bakufu was gradually weakened by two Mongol invasion attempts against Japan and the worsening of economic conditions.

In the beginning of the 14th century, the Emperor Godaigo, collecting anti-government forces, launched a movement to defeat the Bakufu. In 1333 Ashikaga Takauji and Nitta Yoshisada, who took an active role, destroyed the Kamakura Bakufu. (建武の新政) The new government of Kemmu did not last long. After Ashikaga Takauji was appointed as Barbarian Subduing Generalissimo, antagonism grew between the South Imperial Court in Yoshino, Nara (南朝) and the North Imperial Court in Kyoto (北朝), and thus turmoil between the two parties began.

It was in the era of Ashikaga Yoshimitsu, the third Shogun, that the turmoil ended. Yoshimitsu united the North and South Courts and constructed a magnificent building called

the *Florescent Imperial Palace* (花の御所) at Muromachi, Kyoto. The building worked as a center of the Muromachi Bakufu. Rokuonji Temple Kinkaku (Golden Pavilion) was a villa that Yoshimitsu built in Kitayama.

Yoshimasa the eighth Shogun built a villa in Higashiyama, now known as Jishoji Temple Ginkaku (Silver Pavilion). Its architecture represents Higashiyama Culture in contrast with Kitayama Culture during the era of Yoshimitsu.

### (3) The Situation of Kyoto in the Eras of Nobunaga, Hideyoshi and Ieyasu

The Muromachi Bakufu existed nominally even during the time of the provincial wars. The Ohnin War and the Bumei War (1467~1477) burnt down the housing areas of Kyoto and at the same time further weakened the power of the Muromachi Bakufu. Almost all the feudal lords tried to enter Kyoto. Going up into Kyoto (上洛) was their ultimate goal because even after the two wars, Kyoto was the economic center of Japan.

Oda Nobunaga, who defeated Imagawa Yoshimoto in the battle of Okehazama, entered Kyoto along with Ashikaga Yoshiaki in 1568. In 1573, he vanquished the Muromachi Bakufu and built a magnificent castle, Azuchi Castle at Omi (Shiga), which was on a line between Kyoto, a political city and Gifu, his hometown. Some of his able vassals engaged in battles all over Japan and enlarged the provinces under his control. Akechi Mitsuhide, who was to murder Nobunaga at Honnoji Temple (本能寺の変) later, captured Tamba Province and suppressed rebellions there in 1579. He built Kameyama Castle (Kameoka City) and Yokoyama Castle (Mitsuhide later named it Fukuchiyama Castle. Fukuchiyama City) and made a great contribution to the development of the province. In those days, Hosokawa Fujitaka controlled the southern area of Tango and stayed in Miyazu Castle.

It was Toyotomi Hideyoshi who conquered the whole country after the death of Nobunaga. Hideyoshi defeated Mitsuhide, who took revenge on Nobunaga, in the battle of Yamazaki (Oyamazaki-cho). He gained the position (関白太政大臣) of chief minister in the imperial court after his victories in many battles. He also built Osaka Castle and lived in Fushimi Castle late in life. Fushimi Castle stood on a line between Kyoto and Osaka, a center of commerce. Even now Fushimi retains such old town names as *Momoyama-cho Shimazu* (桃山町島津), *Mohri Nagato* (毛利長門) and *Hashiba Chokichi* (羽柴長吉) named after temporary residences of feudal lords. The name Azuchi-Momoyama Period is derived from the castles where Nobunaga and Hideyoshi once lived. Hideyoshi built *Jurakutei*, a government office and residence (Kamigyo Ward). He also tried to make Kyoto a fortress city and promoted a land readjustment project. The names of *odoi* (お土居-earthworks) and *teramachi* (寺町-temple town) are derived from his projects.

After the death of Hideyoshi, Tokugawa Ieyasu, who won a victory in the battle of Sekigahara, built Nijo Castle and established a post (京都所司代) to guard Kyoto, observe

the movements of the Imperial Court and govern the western provinces of Japan.

In the Edo Period twelve feudal lords owned provinces in Tamba and Tango. Eight of the lords had their own castles. Their domains were Kameyama, Sonobe, Yamaga, Ayabe, Fukuchiyama, Tanabe, Miyazu and Mineyama. In Kumihama a magistrate office was established.

Even after the political center was transferred to Edo, the townpeople who took an important role in the world of politics in Kyoto enlarged their influence. For example, Suminokura Ryoi, famous as a wealthy merchant, put his money into the project of making a new river (the Ohi River) that would combine the Hozu River and the Katsura River. He also opened a canal known as the Takase River in order to connect central Kyoto and Fushimi for water transportation.



**The Ohi River**

### 3 The Birth and Development of Modern Kyoto

#### (1) The Dawn of the New Age - "Kyoto Prefecture" through the Last Days of the Tokugawa Bakufu

The revolution of the Meiji Restoration brought a great change to Japanese cities which had developed during the early modern period. Above all, the shock Kyoto suffered was enormous. Kyoto was involved in much turmoil during the end of the Edo Period and the beginning of the Meiji Era: the attack on anti-foreigner factions by *Shinsen-gumi*, pro-Bakufu factions at Ikedaya Inn (池田屋事件) (1864), the battle of Hamaguri-gomon (1864) which led to a big fire over one-third of Kyoto city area, the battle of Toba-Fushimi (1868) and others.

It was expected that Kyoto would be the central place of the new government by the restoration of the emperor's government, but in 1869 the crucial decision was made to transfer the capital to Tokyo. Many nobles followed the emperor from Kyoto to Tokyo. As a result, traditional industries and performing arts in Kyoto suffered greatly.

In 1868, Kyoto Prefecture, which was mainly composed of the domains of the Imperial Family and the court-nobles in Yamashiro Province, was established. A few years later, in 1871, almost all the old domains were automatically changed to prefectures by the abolition of the domain system and the establishment of prefectures. (廃藩置県) In November of the same year some prefectures were abolished and others were annexed. Kyoto Prefecture and Toyo-oka Prefecture came into existence. In 1876 Toyo-oka Prefecture was abolished and five counties of Tango Province and Amata County in Tamba Province were annexed

to Kyoto Prefecture. This is the way present Kyoto Prefecture was formed and the area it was to govern was determined. The first governor was Makimura Masanao. The plans to regenerate Kyoto were generally called *Kyoto Saku*, which included plans to promote industrial development and to carry out big political, economic and educational reforms.

In the field of education, they legislated a new school system and established elementary schools based on town units (sub-divisions) which had been formed by the townpeople since the early modern period. Kamigyō 27th Unit Elementary School was the first elementary school in Japan. On the basis of the elementary school system, middle schools and girls' schools were established. In the year 27 of Meiji (1894), Dai-San Koutō Gakkō (the third high school- presently Kyoto University) was established. Schools with long traditions in domains outside of Kyoto were organized as elementary schools and middle schools.

In the field of industry, epoch-making policies were launched one after another. For example, *Seimikyoku* (舎密局-a chemical research institution), *Kangyojo* (勸業場-an industrial institution), *Oridono* (織殿-a fabric factory), *Somedono* (染殿-a research laboratory of dyeing technology) were established and a home exposition was held.

Above all, the construction of the Lake Biwa Canal was a noteworthy project. This big project, which was carried out under the direction of Governor Kitagaki Kunimichi, started in 1885, took six years to complete, and enabled the construction of a water power generation station (蹴上発電所) and street car railways. This canal still carries two million cubic meter water a day from Lake Biwa to Kyoto City and supplies running water for Kyoto residents.

#### **Column ④ Lake Biwa Canal Museum**

In August 1989 the Waterworks Department of Kyoto City opened a museum to commemorate the hundredth year anniversary of the completion of the canal and to pass on the great deeds of their predecessors to future generations. The museum was designed to interest students and the public in the canal and included hundreds of articles on display such as the construction records of the first and second canals, a model of *incline* (a cable railway) and the prospectus survey maps of the canal.



**Lake Biwa Canal**

## (2) From the Meiji, Taisho, Showa Eras to the Present Day

The following are the main events which happened in Kyoto Prefecture since the Meiji Era.

In 1875, *Tenkyo-gijuku*, which was to become a middle school later, was established at the site of the school of Miyazu Domain by some activists in a democratic rights movement. Its function as an educational institution was succeeded by Miyazu Middle School (present Kyoto Prefectural Miyazu High School).

In 1895, the 1,100th anniversary of the ancient capital of Heian-kyo was commemorated and Heian Jingu Shrine was built. The Jidai Festival, which features a procession of people dressed in the costumes of each historical period, also began. In 1898, the Kyoto Prefectural Library opened. The next year, the Kyoto Prefecture Marine Products Institution and the Kyoto Sericulture Institution opened. These institutions helped to promote industrial development in Kyoto Prefecture. The foundation of a railway network was laid at this time. A direct railway service between Kyoto and Kobe and a similar service between Kyoto and Maizuru began. A private railway service between Temmabashi (Osaka) and Gojo (Kyoto) was started by the Keihan Electric Railway. In 1912 street cars ran in Kyoto City. A railway service between Sanjo and Hama-otsu was started by the Keishin Electric Railway in 1915. Kyoto Prefectural Botanical Garden, which still remains as a recreational spot for prefectural residents, opened in 1924. In 1927, the Tango Great Earthquake caused great damage to the Tango District, but Kyoto Prefecture issued a large prefectural bond and helped the Tango fabric industry to recover from the disaster in a short time. In 1932, the national reclamation work of the Pond of Ogura in the Yamashiro District began and was completed in 1941 despite numerous difficulties.

In 1946, the first Autumnal National Athletic Meet (now called the National Sports Festival) was held in and around Kyoto Prefecture. After the festival made a circuit of Japan, the National Sports Festival was held in Kyoto Prefecture for the second time in 1988.

In 1949, Dr Yukawa Hideki, a graduate of Kyoto University, became the first Japanese to be awarded a Nobel prize when he received the prize for physics that year.

Many cultural facilities were constructed from the 1960's onward. Kyoto Prefectural Library and Archives was built in 1963; Kyoto Prefectural Center for Arts & Culture in 1970, Kyoto Prefectural Yamashiro Athletic Ground Park in 1982.

In this way, Kyoto has preserved its own long tradition and yet originated new cultures at the same time.

### **Column ⑤ Nobel Prize Winners associated with Kyoto**

Yukawa Hideki ( physics 1949 a graduate of Kyoto Imperial University )

Tomonaga Shin-ichiro ( physics 1965 a graduate of Kyoto Imperial University )

Ezaki Reona ( physics 1973 a graduate of Doshisha Middle School and Dai San High School (old education system) )

Fukui Ken-ichi ( chemistry 1981 a graduate of Kyoto Imperial University and a professor of Kyoto University )

Tonegawa Susumu ( physiology & medicine 1987 a graduate of Kyoto University )

Noyori Ryoji ( chemistry 2001 a graduate of Kyoto University )

Tanaka Koichi ( chemistry 2002 a fellow of Shimadzu Seisakusho )

Shimomura Osamu ( chemistry 2008 born in Fukuchiyama City )

Kobayashi Makoto ( physics 2008 a teaching assistant of Kyoto University )

Masukawa Toshihide ( physics 2008 a professor of Kyoto University and Kyoto Sangyo University )



1 Nature and Culture

Kyoto Prefecture, located in the center of Japan, is the 31st largest of the 47 prefectures with an area of about 4,613 square km. The prefecture is long and narrow in shape from the north to the south, bordering on the Japan Sea with Fukui Prefecture on the north, Osaka Prefecture and Nara Prefecture on the south, Mie Prefecture and Shiga Prefecture on the east and Hyogo Prefecture on the west. Since Kyoto Prefecture has the Yura River System in the north running into the Japan Sea and the Yodo River System in the south running into the Seto Inland Sea, it has been connected with the neighboring areas through various water and land transportation routes, which have enabled people to travel long distances easily. These geographic features are some of the necessities worthy of *Miyako*.

The climate is classified into two types - a Japan Sea climate and an inland climate over the north and south areas of the Tamba Highlands which are situated roughly in the center of the prefecture.

The coastline in the north is a saw-toothed coastline full of variety, rich in beautiful scenic spots like Ama-no-hashidate, one of the three top scenic spots in Japan including good natural fishing harbors. In the Tango District a seasonal wind is strong in winter and snow levels are high in some areas.



**KTR (Kitakinki Tango Railway)**

The Chutan District and the central region are mountainous for the most part with the Katsura River System and the Yura River System which start in the Tamba Highlands. The Kameoka Basin, the Fukuchiyama Basin and some other small basins are located along the two river systems. Fog sometimes rises in the region because the rivers run through the mountainous areas. Early in the morning a dense fog frequently appears near Kyoto Jukando Expressway (an expressway running through the northern and central areas of the prefecture) in Kameoka City.

In the Kyoto Basin-the Otokuni District and central Yamashiro-Soraku District extends the Yamashiro Basin area, where the Katsura, Uji and Kizu rivers meet. The climate is a continental type; the heat of the summer and the cold of the winter are both severe.

During the Kamakura Period, Yoshida Kenkou, a Buddhist monk, wrote a famous passage about the climate and how it relates to a house in his essay, *Tsure-zure-gusa*.

家のつくりやうは、夏をむねとすべし。冬はいかなる所にも住まる。

A house must be so built as to let in the wind in summer.

In winter you can live in any house.

(tentative translation by the translator)

People in Heian-kyo (Kyoto City) must have felt very hot and humid in summer and freezing cold in winter. Nature and culture are closely knit in each area.

### Column ⑥ San-in Kaigan Geo-Park

Geo-Park represents a natural park which includes important landforms and places where you can directly see valuable stratum layers and rocks referred to as a kind of geological heritage. 'San-in Kaigan Geo-Park Promotion Committee' was established in 2007 and in 2010 they obtained a membership to the Global Geo-Park Network, issuing messages of the park. In Kyoto Prefecture, Kyogamisaki Cape - Taiza Area, Kotobikihama Beach - Kumihama Area and Gomura Fault Area in Kyotango City are included in the geo-park.

## 2 Industry, Economy and Culture

### (1) Agriculture

Kyoto Prefecture, long from the north to the south, with a great diversity in temprature and rainfalls, yields a variety of crops.

Making good use of the nature of Kyoto, agriculture has developed steadily with the support of a large number of consumers in *Miyako*, despite repeated famines and natural disasters. With the development of commerce in medieval times, special products in each area began to be produced. For example, Uji-tea, Tamba-chestnuts, Higashiyama-turnips and Nishiyama-*tokoroten* (kanten vermicelli put in a vinegar-seasoned soup) are cited in a guidebook, *Teikin-Orai* written by Genkei in the early Muromachi Period. In the Edo Period, Tamba-tobacco and Kurodani-*washi* (traditional Japanese paper) came to be known all over the country.

Nowadays, the Yamashiro District in the south of Kyoto Prefecture produces tea known nationwide as Uji-tea. In the Tango Peninsula in the north, dairy farming is prevalent in areas like the Ikari Stock Farm. Furthermore, the Kameoka Basin located in the center of the prefecture is the leader in rice production in Kyoto Prefecture. These are some examples which show that various kinds of products are grown, making use of the abundant natural conditions in each area. Above all, *Kyo Yasai* (Kyoto vegetables) are especially famous as farm products which attract nationwide attention. *Kyo Yasai*, which generally means Kyoto traditional vegetables or Kyoto's brand-name vegetables, was authorized by the Kyoto Prefectural government in 1987. Initially, 34 items were selected. *Kamo-nasu* (egg plant),

*Mibuna* (Mibu potherb mustard leaf), *Shogoin-kabura* (turnip), *Horikawa-gobou* (burdock), *Kujo-negi* (naganegi onion) and the other vegetables have their own taste and flavor and are loved by many people. Three of the original 34 items are now extinct; *Koori-daikon* (Japanese radish), *Toji-kabu* (turnip) and *Shogoin-kyuri* (cucumber). *Manganji-togarashi* (green chili), *Takagamine-togarashi* and *Kasai* (flower vegetable) are also authorized as quasi-traditional vegetables.

### Column ⑦ Kyoto Traditional Vegetables

Kyoto traditional vegetables authorized by the prefectural government are as follows:

<b>daikon (Japanese radish)</b>	karami-daikon aomi-daikon tokenashi (all-season) -daikon Momoyama-daikon kuki-daikon Sabaga-daikon Shogoin-daikon
<b>kabura (turnip)</b>	Matsugasaki-ukina-kabu Sabaga-kabu Maizuru-kabu Shogoin-kabu Ouchi-kabu
<b>hayasai (leafy vegetable)</b>	uguisu (bush warbler) -na suguki-na mizu-na Mibu-na hatake-na
<b>nasu (egg plant)</b>	mogi-nasu Kamo-nasu Kyo-Yamashina-nasu
<b>tougarashi (hot pepper)</b>	Fushimi-tougarashi Tanaka-tougarashi Yamashina-tougarashi
<b>konsai (root vegetable)</b>	Shishigatani kabocha (pumpkin) ebi (shrimp) -imo Horikawa-gobou (burdock) kuwain (grown in a pond and used for a New Year dish)
<b>others</b>	Katsura-uri (squash) Hiragino-sasage Kyo-udo Kyo-myoga Kujo-negi Kyo-seri Kyo-takenoko junsai (grown in a pond, used with vinegar or for a soup)



**Kamo-nasu**

### (2) Forestry

Forestry areas thriving in Kyoto Prefecture are Miyama-cho, Nantan City, Keihoku-cho, Kita Ward, Ukyo Ward, Kyoto City and so forth. Miyama-cho, located roughly in the center of the Tamba Highlands, with a mountain range measuring 800m-900m high, is referred to as "the roof of Kyoto Prefecture".

The construction of cities requires a lot of materials. Among these, lumber is one of the

most important. The capital, *Miyako*, was devastated by repeated battles, however, every time it was successfully reconstructed. The capital was supplied with much material by neighboring areas. Lumber was carried into the capital from Miyama-cho, the Tamba District, the Yamashiro District and other areas. It can be said that forestry has developed with the support of consumers in Kyoto.

Polished logs of Kitayama cedar were used for alcove posts in many houses in Kyoto. Even during the Muromachi Period Kitayama cedar was very often used as building material. People in Kyoto continue the custom of using the same alcove posts and central pillars of their previous houses for generations when they build new ones. These pillars are both in name and in function central pillars (大黒柱) which support the houses.

Charcoal and firewood production still thrives and charcoal has been one of the main energy sources of Kyoto since the Heian-kyo Period.



**Kitayama cedar**

### (3) Fishery

The areas in and around the Tango Peninsula, facing the Japan Sea, have good fishing harbors such as Taiza Harbor in Kyo-tango City, Maizuru Harbor and Ine Harbor.

Fishing of winter yellow-tails called *Kan-buri* has long been known in Kyoto Prefecture. In addition to yellow-tails, sardines, horse mackerel, mackerel, squid and such are mainly caught. Recently, they have put much effort into farming fish as well. Farming of young yellow-tails, turban shells and ear shells has been prosperous.

The old route between Wakasa (Fukui Prefecture) and *Miyako* was called *Saba Kaido* (mackerel road). Mackerel caught in Wakasa Bay was coated with salt on the shore. By the time the fish was carried to Kyoto, it had absorbed enough salt to taste delicious.

Fish, shellfish and seaweed have been eaten by local residents since the Heian Period. Moreover, there was a big demand for them as tributes to the Imperial Court. Above all, dry and salted seafood such as ear shells, soft seaweed, bonito and *arame* (seaweed) was in great demand.

### (4) Traditional Industry

The traditional industry and the advanced industry which was built upon high technology of

the former, have improved by learning from each other and have made industry in Kyoto what it is today.

The industry and economy of Kyoto developed as the culture of the nobility developed. In the early Heian Period, two public markets, the east market in Sakyo (present Shichijo-Horikawa) and the west market in Ukyo (present Nishioji-Shichijo), were created.

When one thinks of Kyoto, one thinks of the fabric industry such as Nishijin-ori Fabrics, Yuzen Dyeing, and traditional handicrafts like Kiyomizuyaki Chinaware and Kyoshikki Lacquerware. These industries have evolved under the influence of aristocratic culture and Buddhist culture from the Heian Period to the present day.

#### (5) Tango Chirimen (Tango Silk Crepe)

The Tango District has long been known as a silk fabric producing area. Silk fabric called *Ashiginu* was presented to emperors in the Nara Period. They are still preserved in Shosoin Treasure House. In medieval times, silk fabric called *Seigo-ori* was made. It is said that in the era of Kyoho, the Edo Period (the former 18th century), the technology of Chirimen silk fabric was introduced in accordance with the prevalence of Nishijin Chirimen silk fabric. Tango Chirimen was at first woven in Mineyama and Kayadani and later spread all over the Tango District.

#### (6) Nishijin-ori Fabrics

The place Nishijin (西陣), which came to have this name because in the wars of Ohnin and Bunmei, Yamana Sozen (feudal lord) set up a camp (陣) for the west troops (西軍) there, was originally a residential area of weavers. It is said that they wove *nishiki* (brocade) and *aya* (twill) under the guidance of a government department in charge of weaving and dyeing (織部司).

In the Kamakura Period Fujiwara Teika wrote in his diary *Myougetsuki* :

近日京中織手、唐綾を織り出す

Recently weavers in *Miyako* have begun to weave Chinese aya.

The weavers seem to have woven excellent fabrics comparable to those in China. Their fabrics had become well-known, for there were phrases, *Aya of Otoneri* (government officials) and *Silk of Omiya* (court attendants) in *Teikin-orai* in the Muromachi Period. Toyotomi Hideyoshi, too, supported the promotion of the Nishijin fabrics industry.

Nishijin fabrics continued to develop with the improvement of looms and techniques and claimed the number one position in both quality and quantity nationwide. In the Edo Period,

the industry continued to develop with the patronage of the Bakufu, but was severely hampered by repeated famines and big fires. Toward the end of the Edo Period the number of looms dropped to a quarter of that of peak time. However, in the Meiji Era, the Nishijin Fabrics Company was established and the industry began to prosper again.

#### (7) Yuzen Dyeing

Kyo-Yuzen makes up about 80% of the total production of dyed kimono in Japan. It is said that Kyo-dyeing, the origin of which came from a public studio built in the Heian Period, achieved the position of Kyo-Yuzen with the dyeing technique of hand-painting which was created by Miyazaki Yuzen in the Edo Period (the latter 17th century).

Miyazaki Yuzen made it possible to draw complicated patterns and to dye with many gorgeous colors, by improving dyestuff and using a technique of dyeing patterns and fields by using a paste which resists dyeing. In the Meiji Era, the mass-production of Yuzen-dyed kimono became possible by introducing synthetic dyestuff and incorporating dyeing technique into costume patterns (型友禪).

#### (8) Kyo-yaki and Kiyomizu-yaki Pottery

Pottery and porcelain produced in Kyoto since the early modern period is collectively called Kyo-yaki. Toward the beginning of the 17th century full-fledged chinaware began to be made in Higashiyama, especially in and around Kiyomizu. In the Edo Period, various techniques were added and the techniques were passed on to other areas from Kyoto. The industry continues to thrive.

A famous potter in the history of Kyo-yaki and Kiyomizu-yaki is Nonomura Ninsei. Ninsei, a potter in Tamba, came to Miyako, and made tea-pottery and acquired a mystic technique of *Nishikide* (special coloring on pottery vessels). He created a brilliant and elegant world of colored pictures on pottery.

Ogata Kenzan, who was directly trained by Ninsei, added his own originality with ornamental and pictorial patterns.

#### Column ⑧ Traditional Industry in Kyoto

- |                                                     |                                              |                                         |               |                                  |
|-----------------------------------------------------|----------------------------------------------|-----------------------------------------|---------------|----------------------------------|
| ① Nishijin Fabrics                                  | <i>obiji</i>                                 | <i>kijaku</i>                           | <i>kinran</i> | <i>donchou</i> (theater curtain) |
| ② Kyo-kanoko Shibori (tie dyeing)                   | <i>kijaku</i> (cloth for kimono)             | <i>hajaku</i> (cloth for <i>haori</i> ) |               |                                  |
| ③ Kyo-yuzen • Kyo-komon                             | <i>kijaku</i>                                | <i>hajaku</i>                           |               |                                  |
| ④ Kyo-shu (embroidery)                              | <i>kijaku</i>                                | <i>hajaku</i>                           | room ornament |                                  |
| ⑤ Kyo-kumihimo (braid)                              | <i>objime</i> ( <i>obi</i> -fastening braid) | <i>haorihimo</i>                        |               |                                  |
| ⑥ Kyo-kuromontsuki (black kimono with crests) -some |                                              | kimono for ceremonies                   |               |                                  |
| ⑦ Kyo-but Sudan (family Buddhist altar)             | laquered altar                               | Buddha statue                           |               |                                  |
| Kyo-but sugu (altar fittings)                       | wooden / metal fittings                      |                                         |               |                                  |

- ⑧ Kyo-shikki (laquerware)                      tea utensil    tableware    furniture
- ⑨ Kyo-sashimono (wooden furniture etc)    *tansu* drawer    ornamental shelf    tea utensil
- ⑩ Kyo-yaki • Kiyomizu-yaki                      tableware    vase    tea utensil    ornament
- ⑪ Kyo-sensu (folding fan) • Kyo-uchiwa (fan)    *sensu*    *uchiwa*
- ⑫ Kyo-ishikougei-hin (stone handiwork)    *tourou* stone lantern    stone stupa
- ⑬ Kyo-ningyo (doll)                                *hina* doll    costume doll    *gosho* doll (baby doll)
- ⑭ Kyo-hyougu (mounting)                      *fusuma*    *hyousou* mounting    folding screen    *tsuitate* screen



**Kyo-uchiwa    Kyo-sensu**

**Column ⑨ Traditional Crafts designated by the Governor of Kyoto Prefecture  
(15 Kyo-mono Crafts)**

- *Kyo-fusa himo and yori-himo* (braids with tufts)
- *Tango Fuji-fu* (cloth woven with strings made from the bark of wisteria vines)
- *Kyo Tou Dolls* (unglazed pottery dolls)    • Kyoto metal crafts
- *Kyo Zougan* (inlay marquetry)                      • *Kyo Hamono* (knives)
- *Kyo-no Jingi Shouzoku Choudohin* (costumes and furnishings used for ceremonies in the imperial court and shrines)                      • *Kyo Meichiku* (bamboo crafts)
- *Kyo-no Shikishi Tanzaku Wahonchou* (dyed Japanese paper, strips of paper and notebooks to record *haiku* and *waka* poems, travel diaries, etc.)
- *Kitayama Maruta* (polished logs)                      • *Kyo Hanga* (wood-block prints)
- *Tango Chirimen* (silk crepe)                                • *Kurodani Washi* (Japanese paper)
- *Kyo Tatami* (tatami mats)                                      • *Kyo Inshou* (seals)

**3 Living Style and Culture**

**(1) Food**

In the Heian Period, people seem to have had two meals a day: one around ten in the morning and one around four in the afternoon.

They ate two kinds of rice as a staple food; *kowaii* steamed in a pottery vessel with tiny holes in it similar to present *okowa*, and *himemeshi* similar to present *gohan*. As for side

dishes, they had vegetables, seaweed, fish, shellfish, meat and so forth and cooked them in various ways: *atsumono*-boiled vegetables and fish meat, *yakimono*-grilled fish, *irimono*-roasted beans, *himono*-dried fish, *tsukemono*-pickled vegetables, and *sushi*-fish and seashells preserved in salt and fermented.

The dishes were not seasoned, so people seasoned them when they ate. They used seasonings such as salt, vinegar, miso, sesame oil and *hishio*-soy sauce brewed from soy beans with wheat malt and salted fresh water. They also used honey, candy and *amadzura*-kudzu vine for sweetening. It is recorded that they ate fruit and *so*, a kind of dairy product.

The dietary lives in the Heian Period were varied. On the occasion of ceremonies, they had luxurious dishes, but in daily life they ate simple meals like rice-porridge and rice with hot water.

Furthermore, with the prevalence of *Chanoyu* (tea ceremony), refined *Kyogashi* (Kyoto sweets) came to be made for the occasion of receiving guests at temples. There are many other special products known nationwide such as Uj-tea and the sake of Fushimi.

## (2) Dwellings

In the Heian Period, some members of the noble class lived in residences called *shinden-zukuri*. These structures were typically built on a site one *chou* (about 120 m) square, surrounded by fences made of mud on all sides. The main house (*shinden*) in the center was connected by corridors called *watadono* with three houses (*tainoya*) - one to the east, one to the west and one to the north. In front of the *shinden*, a big garden with a pond, stones and mounds representing mountains was laid out. Small houses called *tsuridono* and *izumidono*, facing the pond, were built for the purpose of enjoying the summer evening breeze, moon and snow viewing, holding garden parties and the like.

In contrast, Yoshishige no Yasutane writes in his book *Chiteiki* (982) about the houses of common people as follows; in the area north of Shijo Avenue many people live together now regardless of social status from the westend to the eastend. Big residences stand in line face to face with entrance gates, behind which the main buildings soar. Small huts lie side by side with walls neck and neck. *Rakuchu-Rakugai-zu Byoubu*, a painting on folding screens, shows that common people in town lived in small wooden huts in the Muromachi Period.

People have long designed their houses best suited to the life and environment in each region. *Funaya* (a house with a garage for fishing boats) in Ine-cho in the Tango District and *Kayabuki no Ie* (a thatch-roofed house) in Miyama-cho, Nantan City are two examples.



***Kayabuki no Ie* in Miyama-cho**



### (3) Clothes

From the mid-Heian Period onward, *sokutai* became a formal costume for the noble class. In addition to *sokutai*, semi-formal *houko*, informal *ikan* and casual *kariginu* were worn by the noble class. The costume *suikan* was worn by common people. The casual costume *hitatare* was worn by samurai warriors from the Kamakura Period onward.

The women's formal costume, *kariginu* • *mo* was always worn when attending to the emperors. This costume consisted of *nagahakama*, *hitoe*, *uchigi*, *uwagi* and *uchiginu*, on top of which *mo* • *kariginu* were worn. In daily life, *kouchigi*, *uchigi* and *hosonaga* were used. Since the costume of the Heian Period consisted of several layers of thin kimono, layers of colors called *kasane-irome* produced harmonious beauty in color.

In general, the noble class and officials wore silk fabrics, and common people wore hemp fabrics. However, the textile technique began to improve from this period onward. Fabrics of high-quality such as *nishiki*, *ra* and *aya* came to be woven.

In the Muromachi Period, cotton imported from the Korean Peninsula started to appear.

#### **Column ⑩ Important Traditional Structure Preservation Areas**

'Traditional Structure Preservation Areas' are determined by the ordinances of municipal governments, based on Article 143 of the Cultural Assets Preservation Act. From among these areas, some areas are selected by the Minister of Education, Culture, Sports, Science and Technology as areas of higher importance, based upon the application of municipal governments. As of December 24th of 2010, 88 areas in 75 cities, towns and villages are designated as Important Traditional Structure Preservation Areas and 16,512 buildings are specified as traditional buildings to be preserved.

In Kyoto Prefecture the following seven areas are selected.

- San-neizaka (Higashiyama Ward, Kyoto City as a temple town)
- Gion Shimbashi (Higashiyama Ward, Kyoto City as a tea house town)
- Saga Toriimoto (Ukyo Ward, Kyoto City as a temple town)
- Kamigamo (Kita Ward, Kyoto City as a shrine town)
- Miyama-cho Kita (Nantan City as a mountain village)
- Kaya (Yosano-cho as a fabric town)
- Ine-ura (bay) (Ine-cho as a fishing village)

### (4) Language and Literature

Kyoto dialect used daily is roughly classified into three dialects: Tango dialect, Tamba dialect and Yamashiro dialect.

*Kyo Kotoba*, as it is known in the world, actually indicates a part of Yamashiro dialect.

Furthermore, *Kyo Kotoba* is divided into many vernaculars: the vernacular of the Imperial Court, the vernacular of Muromachi-merchants, the vernacular of Nishijin-craftsmen, the

vernacular of Gion-entertainers, technical vernaculars of various traditional industries, and so forth. In addition, *Kyo Kotoba* can be subdivided into some satellite dialects of *Miyako*; Yase dialect, Ohara dialect, Fukakusa dialect, Uji dialect, Minamiyamashiro dialect, and so forth.

Tango dialect and Tamba dialect, too, can be subdivided by regional phonemes and accents.

Language is the basis of understanding. Languages particular to each region often reflect the ways of thinking and lifestyles of the people who live there.

A comparative study of regional usages and differences among local languages gives you a chance to discover how the sentiment or mood in each region is handed down, and at the same time how it is being lost. It also leads you to think about the age and culture of today. Additionally, thinking about culture not only rouses your interest in a region but helps to promote the communication between generations, which is also disappearing nowadays. It also helps to broaden the exchanges between people within a region.

Most of the literary works of the Heian Period were written in Kyoto and were set in Kyoto, too. Many poets describe the scenery of Kyoto in *waka* poems.

The image for present day Kyoto began to be formed by these *waka* poems and other literary works. At the same time, sentiments no longer present in modern culture can be revived by literary works. Here lies one of the significances of learning classics.

The classical literature of the Heian Period includes essays like *the Pillow Book*, women's diaries like *Kagero Diary*, narrative literature, as typified by *the Tale of Genji*, and historical stories like *Okagami*. In medieval times, there were literary works such as military epics like *the Tale of the Heike* and essays like *Hojoki* and *Tsure-zure-gusa* (Essays in Idleness). Literary works associated with Kyoto are too numerous to comprehensively list here.

We encourage students to read the classics in the original form in order to appreciate the sound of those classical words and feel the breathing of narration in classical literature. However it is not easy to interpret the works from the original content. In recent years we have been able to gain easy access to classical works through various types of texts such as academic works, contemporary translations by writers, animation and comics. The first step is to get a taste of the classics and become interested in them whatever the approaches may be.

If you found it difficult to interpret and read through classical works written in prose, it might be advisable to begin with verse.

やまとうたは人の心を種としてよろづの言の葉とぞなれりける

In *waka* poetry all words come out of human minds just as leaves out of seeds.

(tentative translation by the translator)

The *waka* above is a preface written in *kana* to the *Kokin Wakashu* (Collection of Ancient and Modern Japanese Poetry). Just as Ki no Tsurayuki described, various emotions are woven into *waka* through the use of language.

There are many scenic spots that have become the subject matter of *waka* in Kyoto Prefecture. A poet could create an image by describing the scenery of Kyoto, and then new poems would be written based on that image.

由良のとをわたる舟人かちを絶えゆくへも知らぬ恋の道かな 曾禰好忠

Like a mariner

Sailing over Yura's strait

With his rudder gone:

Where, over the deep of love,

The end lies, I don't know

Sone no Yoshitada

朝ぼらけ宇治の川霧たえだえにあらわれわたる瀬々の網代木 権中納言定頼

In the early dawn

When the mists on Uji River

Slowly lift and clear,

From the shallows to the deep

The stakes of fishing nets appear

Gon-chunagon Sadayori



**The Uji River**

みかの原わきて流るるいづみ川いつ見きとてか恋しかるらむ 中納言兼輔

Over Mikano's plain

Gushing forth and flowing free

Is Izumi's stream

I don't know if we have met:

Why, then, do I long for?

Chunagon Kanesuke

( translation: Clay MacCauley 1917 version )

The *waka* poems above are all included in *Ogura Hyakunin Isshu* (Single Songs of a

Hundred Poets). It is safely assumed that these poems created an image of each region and inspired those who had never been to the region to want to visit. Just like a travel guidebook, language and scenery are unified in the world of *waka* poetry.

Teachers can share folk tales and legends in relation to each region. Storytellers who can talk about the folklore and old tales in local dialects are disappearing rapidly, but in recent years some volunteers have been reading such tales aloud to children. Listening to folklore in spoken language is very significant for school children, and at the same time telling stories themselves is also meaningful because it interests them in language. In this sense, including *warabe-uta* (nursery songs) should be encouraged.

Many modern and contemporary literary works are set in Kyoto.

Quite a few writers of various genres set their scenes in Kyoto. These writers include Mori Ogai, Natsume Soseki, Kajii Motojiro, Kawabata Yasunari, Tanizaki Junichiro, Mishima Yukio, Minakami Tsutomu, Asada Jiro and others.

This shows that a fascination with Kyoto can produce a variety of works that are full of charm and spark the imagination.

#### (5) Traditional Culture, Traditional Arts and Sports

##### ○ Sado (Tea Ceremony)

Tea had already been cultivated in Kyoto in the early Heian Period, but it was in the Kamakura Period that it began to be grown on a full scale. In the end of the South and North Dynasties Period, Uji-tea appeared and later in the Muromachi Period it prospered more thanks to *Chanoyu* (tea ceremony).

It was just after Sen no Rikyu achieved fame as a master of tea service in the Azuchi-Momoyama Period through the trials of Murata Jukou and Takeno Joou in the Muromachi Period that the name of Sado came to be used. The prevalence of Sado greatly influenced the development of craft products like tea utensils, bamboo ware and joinery.



**tea utensils**

##### ○ Kado (Flower Arrangement)

Kado is said to have been formulated in Kyoto in the Muromachi Period and then spread all over Japan. At first, the *rikka* (standing flower) style which ornamented the alcove of Japanese rooms was established and people came to appreciate the beauty of the flowers themselves. In the mid-16th century, Ikenobou Sennou wrote *Sennou Kuden*, a famous manuscript about *ikebana*.

There are several types of schools in Kado: schools with the tradition from the Edo Period, schools whose head offices are in temples and schools which became independent during and after the Meiji Era. Kado is known overseas as Ikebana, an art unique to Japan.

##### ○ Kodo

Ko (incense), which is used to enjoy the fragrance of ko trees smoked in the conventional fashion, was introduced to Japan with the arrival of Buddhism. In the Heian Period, the custom of burning ko to add fragrance to clothes and rooms began, and it was established as Kodo in the Muromachi Period.

#### ○ Gagaku

In the imperial court of the Heian Period, traditional Japanese dancing and music and the dancing and accompanied music introduced from Asian countries, merged together. This new style of dancing and music was sophisticated for ceremonial occasions and came to be called Gagaku.

Gagaku, which reached the height of prosperity in the imperial court and temples of that era, greatly influenced the music and culture of the common people. It continues to be enjoyed today.

Additionally, words such as *senshuraku*, *yatara*, *uchiawase* and *choushi* are derived from Gagaku and there are many others handed down to the present day from long ago (1,200 years).

#### ○ Noh / Kyogen

In the early Muromachi Period, when Kitayama culture flourished as seen in Rokuonji Temple Kinkaku (Golden Pavilion), Ashikaga Yoshimitsu (shogun) patronized Kan-ami (father) and Ze-ami (son), who elevated *Sarugaku* (a collection of various kinds of entertainment like mimicry, dancing, tricks, magic and so on) to a performing art and laid the foundation of Noh and Kyogen. Noh with *Sarugaku* and *Dengaku* (singing and dancing describing the scenery of rice planting) as its source added elegance to them and developed into a more refined performing art. Kyogen was often performed during the intervals of Noh dramas. It conveyed the humor and comedy of original *Sarugaku*.

At the end of the Muromachi Period, the style of Noh and Kyogen was set and is roughly as it is seen now. They influenced various other performing arts like Kabuki and Bunraku a good deal from the Edo Period onward. Even now in Kyoto, there are many schools of Noh and Kyogen such as Kongo *soke* (headmaster) of Kongo school who takes the main role of Nohgaku, the Katayama Family of Kanze school, the Shigeyama Sengoro Family and the Shigeyama Chuzaburo Family of Kyogen.

#### ○ Kabuki

In Kitano-temmangu Shrine, which honors Sugawara Michizane who was relegated to Dazaifu by the Fujiwara clan, and is believed to enshrine an academic god, Okuni (woman performer) from Izumo Province presented *Kabuki* dancing. This dancing evolved, after many twists and turns, into Kabuki.

Kabuki, which took subject matter from Noh and Kyogen and interacted with Bunraku, added *shamisen*, then the newest instrument accompanying Kabuki, and swept across the

country as the most gorgeous entertainment for the masses in the Edo Period. Even today, there remain several towns which have adopted children's kabuki as the treasure of communities like *Kagura* (dancing and singing dedicated to gods in shrines) and preserve it with much care.

Of the few kabuki theaters existing at present, Kyoto Shijo Minamiza in Higashiyama Ward, Kyoto City is said to be the oldest one in Japan, *Kaomise Kougyo* (cameo appearances), performed in December, is familiar to people nationwide as an annual feature of *shiwasu* (the year end season).

#### ○ Kyomai

In *Kamigata* (Kinki Area) from the mid-Edo Period to the end of the Edo Period, *Kamigatamai* dancing, which took in some elements of Noh and Kabuki, became popular. Of all the *Kamigatamai* dances, the dancing which was originally developed in Kyoto is called Kyomai. The Inoue school of Kyomai is well known for *Miyako Odori*, and the Shinozuka school is the oldest Kyomai school.

#### ○ Painting

Kano Eitoku (the Momoyama Period), Kano Tan-yu (the era of Kan-ei, the Edo Period), Ogata Korin, Tawaraya Sotatsu, Sesshu and others, who appear on the textbooks of primary schools and junior high schools, were active in Kyoto, the center of politics and culture in Japan, and produced a large number of works.

In 1880, Kyoto Public School of Arts was opened and in 1906 Kansai Bijyutsuin (an art institute) was built. This way environments for future painters were created.

After the Meiji Era in Japanese painting, Takeuchi Seihou, Kikuchi Hobun, Ono Chikkyo, Murakami Kagaku and others were active. Uemura Shoen, a pupil of Seiho, who continued to paint women as a Japanese-style painter, became the first woman to receive the Order of Culture in 1948. Uemura Shoko, a Japanese-style painter, was her son and Uemura Atsushi is her grandson.

In Western painting, Asai Tadashi, Yasui Sotaro, Tsuda Seifu, Kanokogi Takeshi and Suda Kunitaro led a group of painters in Kyoto.

#### ○ Sports

There are many sports in Japan which started in Kyoto.

Butokuden was completed as a martial art practice hall of Dai Nippon Butokukai (an organization of Japanese martial arts) in 1899.

This hall was built in the style of a training hall which was in Dai Dairi (a site of Imperial Palace and government offices) of Heian-kyo. Emperor Kammu encouraged martial arts at the training hall built to the northwest of Daikokuden (the biggest Tang-style building used for important ceremonies) and the hall is also said to have been used as a place to view horse racing and horseback archery in the imperial court. Following this

ancient event, Butokuden was built, in the hope of promoting and developing martial arts. Every year, from May second to May fifth the Kendo Demonstration Meet is held at Butokuden in Okazaki, Kyoto City, bringing together more than 3,000 sword fighters who have sixth *dan* or higher, not only from Japan but from all over the world.

Nishi-Kyogoku Sports Park, which includes an athletics stadium and a ball park, was constructed in 1930 in commemoration of the marriage of Emperor and Empress Showa. In 1946 the first National Athletic Meet (now called the National Sports Festival) was held in and around Kyoto Prefecture. This stadium is used as the home stadium for the Kyoto Sanga F.C. , a professional soccer team.

### **Column ⑪ National Cultural Festival**

The 26th National Cultural Festival was hosted in Kyoto Prefecture from Oct. 29th to Nov. 6th in 2011 with the main theme '*Kokoro wo totonoeru* (Sort out your feelings) -*Bunka Hosshin* (Send out your feelings & cultural message)'. Many events were held in various areas of the prefecture and the festival was a big success.

The cultural festival is the biggest in the country and promotes the creation of new cultural activities and art forms. Individuals and groups who are engaged in various cultural activities in each area of Japan come together and share their achievements and abilities to deepen cultural exchange. In every city, town and village of the prefecture about 70 smaller festivals were held.

Many prefectural high school students were actively engaged in the national festival on various stages. The Kyoto Prefectural Board of Education launched a project titled *Traditional Culture & High School Students* with the purpose of fostering the ability to lead an enriched life, and rousing interests in our traditions and cultures through educational activities in prefectural high schools. All of the 46 high schools now teach *Sado* and six designated schools have adopted *Kado* for *Kyoto-style* learning of our traditional culture. This program is the first of its kind in the whole nation.



**Mayumaro - mascot character**

(6) What lies beneath the Education in Kyoto Prefecture  
--- To Preserve Tradition and to Create Tradition

Modern education in Kyoto Prefecture started with the culture of town people and the academic atmosphere cultivated from the Edo Period onward as its basis, and utilized town units preserved since the medieval age. One of the features of education in Kyoto Prefecture is that the culture and tradition particular to Kyoto were highly valued and handed down from the very start of the new education.

Kyoto Prefecture was the first prefecture in Japan to establish an elementary school. The first elementary school came into existence in Kyoto City in 1869. Some elementary schools were established at almost the same time in various areas of the prefecture. For example, in Uji City, a neighboring city of Kyoto City, Uji Elementary School was opened in 1872. In the Tango District, in 1869, Fudan-cho Elementary School (Mineyama Elementary School at present) was opened. In the field of special needs education, Nihon- Mou-A- In (School for the Blind and Deaf of Japan), was opened in 1878, and is known to be the birthplace of special needs education. The new education in Kyoto Prefecture had already begun to meet challenges in broad areas outside of "regular" education.

In human rights education, the guiding principle, ' For the Promotion of Human Rights Education' is promoted every year. In Kyoto Prefecture, measures for human rights education through each and every educational activity have long been practiced. This has been done with the hope that pupils and students may correctly understand human rights issues such as fundamental human rights and *dowa* issues and acquire the ability to deal with these issues properly.

Since the beginning of public education in Kyoto, dynamic education filled with pioneer spirit has been pursued. The Kyoto Prefectural Board of Education clarified ' An Image of Ideal Teachers in Kyoto Prefecture' in order to show the spirit and insight for the education stated above. In accordance with 'An Image of Ideal Teachers', ' Guiding Principles to Improve the Competences of Teachers' was made in June 2007. In the following column ⑫, goals required of all the teachers, traditional spirit of supporting the basis of education in Kyoto Prefecture and directions toward creativity are illustrated. These goals and principles should be valued.



**Prefectural Office - old building**



## Column ⑫ An Image of Ideal Teachers

(from Guiding Principles to Improve the Competences of Teachers)

- Teachers need to have a caring attitude toward pupils and students as well as passion and a sense of purpose for teaching.
- Teachers need to be bright and healthy with a rich sensibility and gracious personality.
- Teachers need to be able to help pupils and students acquire solid academic ability through excellent teaching competency.
- Teachers need to be trusted by pupils and students, their parents, co-workers and the community, and possess common sense and the willingness to learn.
- Teachers need to deepen their understanding and affection for Kyoto, our home, and also be able to promote education with global perspectives.

### (7) For the Bright Future of Our Children

The Kyoto Prefectural Board of Education developed 'Plan 21 Kyo-Children - Dreams & Future' in 2001 and has actively tried to make educational reforms ahead of the national norm by the introduction of 'Kyoto-style Small Classes for Children' and the opening of 'Juku for the Support of Parents' and other initiatives. In March 2011, while keeping in mind the changing social environment, the board of education developed the Education Promotion Plan of Kyoto Prefecture for the Bright Future of Our Children. 'The Basic Concepts of Education in Kyoto Prefecture' and 'the Model Citizen' are as follows.

It can be safely said that tradition, culture, knowledge and technology accumulated by our ancestors all over Kyoto Prefecture, from the Yamashiro District to the Tango District, has contributed towards the strength and wisdom of human behavior, creating a strong sense of pride about our home; Kyoto.

- - To understand and cherish knowledge rooted in each community and to steadily hand down the wisdom from the past to the present and future
- - To make the inherited wisdoms our own and enrich it with new perspectives from our growth
- - To appreciate the joy and pleasure of doing things stated above, which produces a power to create the future of Kyoto

Furthermore, it is the communal power of people living in each area that will support each region in the future. Each community is basically formed by the development of its human resources. Human resource development, in other words, education itself, generates a driving power toward the future of Kyoto.

The Kyoto Prefectural Board of Education defined 'the image of personality to be pursued' as follows, based on the basic concepts of education listed in the Fundamental Law of Education. We proclaim that we strive to develop our human resources in order that all people from children to grown-ups can keep advancing vigorously throughout their lives.

( the image of personality to be pursued )

- ◆ a person who is connected to nature, other people and society, gaining the wisdom of Kyoto which has been fostered in its history and tradition
  - a person who respects courtesy and discipline, helps and cares for others, actively commits his/herself to society, loves and develops culture fostered in each community and helps to support Kyoto's future generations
- ◆ a person who creates new values by making use of accumulated knowledge and sends a positive message to the world
  - a person who has lofty aspirations and global perspectives, develops his/her ability and potentiality as best they can and contributes to building up a creative future society

1 Otokuni District

The Otokuni District once covered the whole area of present Muko City, Nagaoka-kyo City and Oyamazaki-cho including the south-western part of Kyoto City. This district has been inhabited since the early days of Japan. Ruins of rice fields have been found in many places of this district. From the fourth century to the first half of the fifth century, the Terado-Otsuka Ancient Tomb in Muko City, the Egenoyama Ancient Tomb in Nagaoka-kyo City and the Toriimae Ancient Tomb were constructed. Muko Shrine, Otokuni Shrine and Otokuni Temple are said to have been built after this period.

In 784, the capital was transferred from Heijo-kyo to Nagaoka-kyo and it remained there for ten years. Even after the capital was transferred to Heian-kyo, improvements were made to the Saigoku Kaido (a main route from Kyoto to Nishinomiya) and many temples and shrines, which have lasted to the present day like Nagaoka Temmangu Shrine, were built. Oyamazaki-Abura-Za (a vegetable oil guild), which monopolized the making and selling of *egoma* (perilla) oil from the Kamakura Period to the time of the provincial wars, was one of the biggest oil guilds in Japan.

At present, the Kyoto Prefectural Archaeological Center in Muko City is researching buried cultural property not only of the ruins of Nagaoka-kyo but of those all over the prefecture.

From the Meiji Era onward, the population in this district increased with the development of railway and road networks. In 1972 (47th year of Showa), Muko-machi and Nagaoka-cho became Muko City and Nagaoka-kyo City respectively. Now, the improved transportation networks of the Japan Railway, private railways, national roads and Meishin Expressway have made access to Osaka and Kyoto central areas much easier. The district has been continuing to develop.

As for regional special products, *takenoko* (bamboo shoots) is famous throughout Japan as a typical spring food of Kyoto. As for the industry of this district, the secondary and tertiary industries are prosperous.

**Column ⑬ Mt. Ten-nozan**

Mt. Ten-nozan is a mountain located in Oyamazaki-cho. Hashiba Hideyoshi (later Toyotomi Hideyoshi), subdued the mountain and defeated Akechi Mitsuhide in the battle of Yamazaki in 1582 and then governed the whole country. From this historical event, the word *Ten-nozan* came to have the meaning - a decisive moment or a win-or-lose situation.



**Mt. Ten-nozan**

## 2 Yamashiro District

The Yamashiro District is bordered by Kyoto City on the north, Nara Prefecture on the south, Shiga Prefecture and Mie Prefecture on the east and Osaka Prefecture on the west. The district consists of Uji City, Joyo City, Yawata City, Kyo-tanabe City, Kizugawa City, Kumiyama-cho, Ide-cho, Ujitawara-cho, Seika-cho, Kasagui-cho, Wazuka-cho and Minami-yamashiro-mura.

Geographically, the district is surrounded by the Shigaraki Highlands, Nishiyama mountains and the Keihanna Hills. The Katsura River, the Uji River and the Kizu River meet in the north-western part of the district and become the Yodo River, which flows into Osaka Bay. This district with its rich natural features, such as the rivers above, surrounding low hills and mild climate has been prosperous in culture since the early days.

Villages of the Jomon Period have been verified through research on the Takigi Ruins in Kyo-tanabe City and Moriyama Ruins in Joyo City. There are ruins of the Yayoi Period such as the Ichida Saitoubou Ruins in Kumiyama-cho, a moated village, and the Shiroyama Ruins constructed on a hill in Kizu, Kizugawa City. Many earthenware and stone vessels have been found in these ruins.

From the mid-Heian Period onward, many temples were built including Kasagi-ji Temple, Gansen-ji Temple, Joruri-ji Temple, Kaijusen-ji Temple, Mimurodo-ji Temple as Pure Land Buddhism and *mappo shiso*, the doctrine that correct Buddhist teaching would decline after the first year of mappo (calculated as 1052 by Japanese Buddhists), became widespread.

Ujigami Shrine, now registered as a World Cultural Heritage site, is the oldest Japanese shrine. Its front shrine, built in the early Kamakura Period, conveys the image of *shinden-zukuri* (a nobleman's residence of the Heian Period). The last ten chapters of the Tale of Genji (a long story written in the Heian Period), from the chapter of *Hashihime* to the last one, are called Uji Jujo (ten chapters) and were set in Uji.

The Yamashiro District of the Heian Period developed, influenced by the cultures of Nara and Kyoto, as is seen in Tohdai-ji Temple, Koufuku-ji Temple and Iwashimizu-Hachimangu Shrine. Manors owned by lords of the Fujiwara Family and the like were built in the district.

The Yamashiro District, involved in wars between the North and South Imperial Courts,

became vibrant with life again during the prime of the Muromachi Bakufu. Uji-tea, a special regional product now, together with various kinds of fruit and *renkon* (lotus root) were actively cultivated. In particular, the production of Uji-tea was successful under the protection of the Ashikaga Shogunate and today Uji-tea has become the top brand of tea in Japan. From the Muromachi Period to the Edo Period, *Chanoyu*, rituals of serving and drinking Japanese tea, became prevalent and at the same time tea utensils gained widespread use. Asahiyaki Pottery in Uji was highly valued as fine tea utensils by Kobori Enshu (a lord of Bicchu Province, present Okayama Pref., and master of tea ceremony in the early Edo Period).

The common people, who were gaining power during the wars of Ohnin and Bunmei (1467-77) in the latter half of the 15th century, rose in revolt and triggered a riot called *Ikki* of Yamashiro Province. Obakusan Mampuku-ji Temple, a head temple of Obaku sect of Zen Buddhism, one of the three main sects of Zen, was built in the Edo Period. The temple was built by Ingen, a Chinese priest of the Ming Dynasty, and the layout of the buildings, sculptures and paintings were all made following Chinese style.

Today, the project of Kansai Science City has been under way on the Keihanna Hills bordering Kyoto, Osaka and Nara Prefectures. This project is being carried out with the cooperation of government, industry and academia. Future prosperity is expected.

### 3 Nantan District

大江山いく野の道の遠ければまだふみもみず天の橋立

小式部内侍

By Oe Mountain

The road to Ikuno

Is far away,

And neither have I beheld

Nor crossed its bridge of heaven

Koshikibu no Naishi

( translation: Clay MacCauley 1917 version )

Oeyama (大江山) is considered to be Oeyama (大枝山) which is located between Nishi-kyo Ward, Kyoto City and Kameyama City and not Mt. Oe in the Chutan District. The area just past Oeyama is Tamba, which previously included a northern section of Kyoto Prefecture and an eastern section of Hyogo Prefecture. The Nantan District consists of present-day Kameoka City, Nantan City and Kyo-tamba-cho. Dating back to the earliest ages, this area was at the bottom of the sea. The Shizushi Limestone Cave in Shizushi, Tamba-cho proves this fact. Some beads of jasper, which seem to have been brought from Toyo-oka, Hyogo Prefecture, were unearthed at Amarube Ruins (Kameoka City) of the Yayoi Period. Next, in the Ancient Tomb Period, keyhole-shaped ancient mounds of the Kaichi Ancient

Tomb and the Chitose Kurumazuka Ancient Tomb reveal that this area had strong ties with the Yamato court.

Under the ancient *ritsuryo* legal code system, *kokufu* (local governments) seem to have been placed in Chiyokawa-cho, Kameoka City and Yagi-cho, Nantan City. In Kameoka City, there are sites of *Tamba kokubun-ji* (a provincial temple) and *Tamba kokubun-niji* (a provincial nunnery). So, this area was a political and cultural center of Tamba Province.

In medieval times, Ashikaga Takauji (later shogun) left his footprints here. *Hatatate Yanagui* (literally means a willow tree to hoist a flag) of Shino Hachimangu Shrine in Kameoka City is the most important mark left behind. Takauji collected warriors here and charged forward to *Miyako*. In the Muromachi Period, the Hosokawa Family reigned over this area as *shugo* (Muromachi government-appointed official). The site remains in Shiroyama, Yagi-cho, Nantan City. In the early modern period, the area became the territory of Akechi Mitsuhide, who stayed in Kameyama Castle. Toyotomi Hideyoshi, who avenged Mitsuhide, made much of this area and used its lumber in order to build his *Jurakudtei* residence. At this time Naitou Joan came to prominence. Joan is said to have played an important role in Bunroku no Eki (an invasion of Korea in 1592), but he escaped to Manila in Luzon Island because he was a Christian. The sister-city relationship between Nantan City (former Yagui-cho) and Manila could have been brought about due to his legacy.

In the Edo Period, Tamba Kameyama *han* (domain) and Sonobe *han* reigned over this area. You can find some cultural features from this period. Ishida Baigan, an originator of *Sekimon Shingaku* (ethics of commerce) and Maruyama Oukyo, a painter of *Sesshu-zu Byobu* (a painting on a folding screen) are both from Kameyama. In Sonobe *han* (present Kyo-tamba-cho), Wachi *ningyo-joruri* (a Japanese-style puppet play) was performed in Wachi. It ceased to be performed in the Meiji and Taisho Eras. In the Showa Era it was revived and has been handed down to the present generation as Wachi *ningyo-joruri*.

In 1876 (9th year of Meiji), Kyoto Prefecture Agriculture and Stock Farming School was established, inviting Mr. J. A. Weed from the United States. It became one of the three famous agriculture and stock farming schools, together with Sapporo Agriculture School famous for the words of Dr Clark, "Boys. Be ambitious!" The school is succeeded by the present Kyoto Prefectural Shuchi High School.



**The site of Kyoto Prefecture Agriculture and Stock Farming School**

The construction of railways brought about a further change. Tanaka Gentaro from Kameoka City and others established the Kyoto Railway Company and completed the construction of the railway between Kyoto and Sonobe in 1899 (32nd year of Meiji). The company was nationalized and the railway was extended from Sonobe to Ayabe. Hiyoshi Station developed as a major base, from where the lumber of the Tamba Highlands was shipped. In Wachi they floated the lumber along the Yura River and carried it by railway from Wachi Station. In the Taisho Era, tungsten, a rare metal, was also carried by railway from Wachi.

Today this district prospers thanks to satellite cities of Kyoto and Osaka and the improvement of the transportation network like the electrified double track between Kyoto and Sonobe and Kyoto Juukan Expressway. Many machinery and food companies are coming into this district. In the field of agriculture, this district is a big production area of *Kyo Yasai* such as *mizuna* (potherb mustard leaf), *kujo-negi* (naganegi onion) and *mibuna* (Mibu potherb mustard leaf). The area also produces well-known products like chestnuts, *matsutake* mushrooms and *kuromame* (black beans). This district attracts many tourists with tourism resources like the Hozu River boat tour and the village of thatch-roofed houses in Miyama. The village is designated by the Agency for Cultural Affairs as a preservation area of valuable traditional structures. And the *Shuzan Kaido* is also called the *West Saba Kaido* (mackerel road).

#### 4 Chutan District

The Chutan District covers the northern part of former Tamba and the southern part of former Tango and consists of Ayabe City, Fukuchiyama City and Maizuru City.

In Maizuru City, bordering on the Japan sea, dugout canoes, apparently from early Jomon Period, and earthenware vessels and ear accessories with some features of the Hokuriku-region were unearthed. This suggests that in those days, people of this area broadly interacted with people from distant lands overseas. Additionally, some ruins and excavated articles suggest that the inland area occupied an important place in transportation and culture because the area was a meeting place of Kinai (southern area of Kinki) and Izumo • Tango, a former influential sphere.

Moreover, the Yura River, which starts in Mt. Mikunidake bordering on Kyoto, Shiga and Fukui Prefectures, runs through this district from Ayabe City to Fukuchiyama City and then to Maizuru City. People in this district have lived with the Yura River, making effective use of the river in fishery and agriculture, transportation and logistics, and the supply of daily life water. And the district has developed. Unfortunately, the Yura River sometimes floods, causing disasters the people along the river have had to live with and fight against through the years.

This district has many places associated with historically famous people, like Ankokuji

Temple in Ayabe City, reported to be a birthplace of Ashikaga Takauji, Fukuchiyama Castle, which Akechi Mitsuhide built (He suppressed Tamba Province, ordered by Oda Nobunaga.) and Tanabe Castle in Maizuru City, which Hosokawa Fujitaka (later Yusai) built (He suppressed Tango Province, also ordered by Nobunaga.) .

In recent years Maizuru-Wakasa Expressway and Kyoto Juukan Expressway have been improved and the railways which circle the area have been completed. These transportation networks have made the linkage with other areas of the prefecture and Keihanshin Area (Kyoto-Osaka-Kobe area) much stronger.

#### **Column ⑭ Tamba Urushi (lacquer)**

*Urushi* is translated into English as "japan", the same as the country of Japan. Yakuno-cho in Fukuchiyama City is now known as the only *urushi* producing area in the Kinki-region. As many as 30 *urushi* producing areas have decreased to just a few at present. Owing to the activities of the Tamba Urushi Producing Association (organized in 1948), the techniques of scratching *urushi* sap from the trees are handed down to the present generation. Tamba Urushi still remains.

### 5 Tango District

The Tango District consists of Miyazu City, Kyo-tango City, Ine-cho and Yosano-cho, covering the northern area of the prefecture. Historically, in 713, the northern part of Tamba Province (Kasa-gun, Yosa-gun, Tamba-gun (later Naka-gun), Takeno-gun and Kumano-gun) was designated as Tango Province. A part of present Maizuru City and Fukuchiyama City was included in this province.

Tango is an area where you can appreciate unique scenery with beautiful nature and traditional structures. These include *Kotobiki-hama* beach famous for musical sand, a varied coastline with *Byobu-iwa* (a rock like a folding-screen), Ama-no-hashidate - one of the three most scenic spots in Japan - and a row of *Funaya* houses with the first floor used as a boat garage and the second floor as a living space.

In this district, many ruins have been excavated such as the Akasaka Imai Tomb, the largest-scale square-shaped burial mound of the Yayoi Period, the Amino Choshiyama Ancient Tomb, a keyhole-shaped burial mound, and the Shinmeiyama Ancient Tomb in Tango-cho, Kyo-tango City of the fourth to fifth century. Precious articles like copper mirrors and glass bracelets have been unearthed from those tombs. From this research, it is presumed that the area in and around the Tango Peninsular which juts into the Japan Sea was once a gateway to the Continent and that there existed a very influential sphere (sometimes called Tango Kingdom) which had been prosperous by means of trade with the Continent.

In this district, sericulture existed from the days of old and silk fabrics were produced as a regional product. This is presumed from the fact that silk fabrics called *ashiginu*, which were sent to Nara from Yasaka-cho, Kyo-tango City, are still preserved at Shosoin Treasure House



in Nara. In the Edo Period, Kinuya Saheiji (later changed to Morita Jirobei) and others brought back the technique of Nishijin and began to produce Tango Chirimen (silk crepe). Formerly Tango Chirimen was often sold in white cloth as a kimono material, but in recent years a new processing technique was developed and new types of fabrics are being made.

#### **Column ⑮ The Legends of Seven Princesses in Tango**

In the Tango District, folklore and anecdotes concerning seven women have been passed on: Oto-hime Princess (in the folklore of Urashima Taro), Hagoromo Ten-nyo (Japanese houri), Empress Hashiudo, Onono Komachi, Shizuka Gozen, Hosokawa Gracia and Princess Anju. Some of the stone monuments and shrines related to the legends were chosen as sightseeing spots of Tango by Mineyama Junior Chamber Inc. in 1985 (60th year of Showa).



**Ama-no-hashidate**

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