Kyoto, the city of manufacturing, commerce and hospitality

(1) The areas that support traditional industries

Kyoto was the centre of politics, economy and culture as well as abode for the accumulation of information and commodities. Because of the untiring activities of the citizens, Kyoto industries have greatly developed. The development has been carried out by the people with the sense of beauty which has been cultivated in them by the rich variety of four seasons and the beautiful nature of Kyoto.

A great portion of such sense of beauty still survives in the traditional industries of Kyoto. Among the traditional products, 17 items are designated as “National Traditional Handicrafts” by the national government which is the largest number from a single prefecture in Japan. Kyoto can create new traditional crafts using the energy amassed by many traditional industries.

There are firms who had originally started as traditional industries, but later on they shifted to advanced industries by using their traditional skills and sense of beauty. Many such cutting-edge industries which have entered the world market exist in Kyoto. Such firms keep their headquarters in Kyoto without moving to Tokyo. This is quite different from the large industries that started in Osaka.

The following pages show the scenic beauty of the areas where traditional industries are based.

A Examples

(A) Gojo-zaka, a town of pottery

Today, Gojo-zaka Slope is the area stretches between Higashioji Street and Kiyomizu-zaka Slope.
However, it used be the area on the Gojo Street from the crossing point of Yamato-ōji to the crossing point of Kiyomizu-zaka Slope. Kiyomizu-zaka Slope is a road extending from Kiyomizu Temple down to Higashi-ōji Street. A road bifurcated from it down to Gojo Street is called Gojo-zaka Slope. Both are the access routes to Kiyomizu Temple. Kiyomizu Pottery shops are located along both Gojo-zaka Slope and Chawan-zaka Slope which run parallel to each other. These pottery shops and the pilgrims walking on those slopes remind us of the history of Kiyomizu Pottery.

Both Gojo-zaka and Chawan-zaka are located in the west side of Mt. Kiyomizu and slopes sharply descending from the temple to Higashiya-Gojo crossing. Gojo Street is lightly steep from Higashiya-Gojo crossing to Gojo Bridge.

Climbing kilns for Kiyomizu Pottery were installed utilizing these slopes. Some such kilns still remain in the area today. Among them, one at the memorial house of Kanjiro KAWAI (designated as a tangible property by the national government) and old Fujihira kiln are carefully preserved.

Kiyomizu pottery is said to have originated somewhere between 1596 and 1615. Kiyomizu Pottery was also produced in Gojo-zaka in the middle of Edo Period. Kenzan OGATA (1663 to 1743) wrote in a pottery manual book in 1737 that people would get clay from Higashiya-Gojo area. High quality clay of this area is one of the reasons for the prosperous pottery industry here.

A guide book called Miyako-meisho-zue in 1780 shows shops selling pottery wares at Gojo-zaka area.

According to a document, there were 38 pottery shops and 10 climbing kilns at Gojo-zaka during the late Edo Period to the beginning of Meiji Era. In 1896, the city established a pottery research centre at Gojo-zaka. In Modern Ages, the area enjoyed its prosperity with many climbing kilns, pottery producers and retail
shops along Gojo Street. Pottery Festival held every summer is one of the seasonal traditions at Gojo-zaka which began in 1919. A potter named Kanjiro KAWAI used to live there to produce his works and to lead Mingei Undo or folklore movement. Today, his old residence is converted to Kanjiro KAWAI Memorial House, a popular sightseeing spot in Gojo-zaka attracting many visitors.

Later, Gojo Street was widened and climbing kilns were not used anymore. Most of pottery producers moved to Kiyomizuyaki Danchi (Kiyomizu Pottery Complex) at Yamashina Ward. As a result, Gojo-zaka became the town of pottery shops.

Today, pottery companies and retail shops are concentrated in Gojo-zaka area. Climbing kilns and the old potter’s houses there remind us the area used to be the production centre of Kiyomizu Pottery.

Rakushi-en is a pottery shop in this area which opened in 1965. It is designated as a building of historical design by the city. The founder Dosen IRIE produced pottery here in late 18th century. Later Kyo’machiya type building was used as the residence of the president and the office of Dosen Chemical Pottery Company located on the north side of Gojo Street. A part of the Irie family climbing kiln is still kept in the old style. The lodgings of craftsmen were located between the main residential building and the climbing kiln. Viewing through the long and narrow alleys, it is easy to imagine how the potters and makers of wooden boxes for pottery wares used to work and live there. The shops have a historical and elegant atmosphere. Inside the shops, the shoppers will be fascinated by Kyo’yaki wares with their artistic atmosphere created by delicate colours and sophisticated style.

Totensei-Kawasaki is a Kyo’machiya style shop and is said to be built in late
Meiji Era. The shop has been producing and selling Kiyomizu pottery products for four generations. Inside the shop, items for daily use are displayed closely together. Each shop has its own characteristics and they form the townscape there.

The Pottery Festival held here every year from August 7 to 10 started in Taisho Era. Originally, people used to open stalls for the visitors who would visit temples on the religious occasion of receiving dead souls from netherworld. Nowadays, hundreds of stalls are set up selling colourful pottery wares along Gojo Street. However, the smoke from kilns cannot be seen anymore. Stall owners could be heard driving a hard bargain for their goods. Pottery town is still alive, and vibrant.

The combination of daily transactions, the Pottery Festival, the historical assets such as old climbing kilns and historical landscape of Gojo-zaka have blended together and created the vivid atmosphere of traditional industry.

(B) Nishijin, the town of textile industry

Nishijin Textile is one of the representative traditional industries of Kyoto the production of which involves several processes which require highly trained skills. Nishijin still keeps craftsmen who have the skills of producing fabrics. Though Nishijin is not the official name of the area, it represents the concentration of communities whose people are engaged in the textile business. Nishijin area is located roughly within the boundary of Horikawa Street in the East, Kitaoji Street in the North, Nishioji Street in the West and Nakada chiuri Street in the South.

The textile industry started in Nishijin area much earlier than its name. In
Heian Period, the textile department of the government under *Ritsuryo* law system chose the area for the weavers. In late Heian Period, both the *Ritsuryo* law and textile department were abolished. However, the weavers remained there and continued producing their fabrics privately. The area was devastated by Ohnin War in Muromachi Period. After the war, many weavers who had escaped during the war returned to the area where Sozen YAMANA set up a command post in the West of Horikawa River and named it Nishijin which means west camp. This is how the area called Nishijin got its name.

In late Edo Period, the business in Nishijin area deteriorated because of the flourishing of “rural silk fabric“ in Kiryu and Tango areas. It was also affected by the enforcement of the frugality law by the government, and again it was destroyed by the devastating fire of 1730 and 1788.

In order to improve the situation and to renovate the techniques, Jacquard looms were imported from France in 1873. Later Jacquard looms began to spread along with the growing popularity of manufacture. Gradually textile companies and self-employed weavers began to use them. Today, the oldest looms are registered as a tangible cultural property by the city and are stored in Nishijin Textile Centre.

A distinctive feature of Nishijin area is the presence of alleys called *Tsujiko* that connect main streets. Under the *Jobo* system in Heian Period the street layout comprised of large square blocks. However, these blocks were separated into two rectangular blocs by placing a new street from north to south by the city renovation project by Hideyoshi. However, some areas like *Hokocho* in Shimogyo...
where urban development had been advanced were not included in this project. Nishijin area was also not covered by this project because the area was well developed as a result of Tsujiko.

Most *Kyo-machiya* town houses in Nishijin are made for dual purposes, a residence and a workshop. Nishijin textile industries have many divisions of labour and workers of similar categories live closely to each other. The entire area is like a factory itself. This is a distinctive feature of Nishijin area. Companies which connect the different divisions of labour are called *Jiba-donnya* which means local wholesalers. They bear the cost of threads and the payment of labourers’ wages. They also sell the products to the wholesalers in Muromachi area. Among these divisions, the weaving division occupies the largest space. Weavers’ houses in Nishijin are called *Oriya-date* style. As mentioned in the chapter of “Daily lives in *Kyo-machiya*”, the origin of *Kyo-machiya* dates back to Heian Period. However, the present *Kyo-machiya* were completed in the middle of Edo Period.

*Oriya-date* style has a dirt passage way in the house. Its inner most room has a vaulted ceiling and is used as weaving space. This is quite different from *Kyo-machiya* in Muromachi area.

Even today high quality fabrics are produced here. Experimental fabrics are also one of the products of Nishijin. Rakuyo Orimono company, one of the producers of Nishijin textile has been doing business here for more than 100 years, since 1898. Its *Kyo-machiya* office building is said to be built in 1867 and is designated as a historically designed building by the city. Today fabrics are still woven in the inner most room. When walking the streets of Nishijin, one can hear the sound of weaving from the traditional houses and that would remind us
of the colourful designs of the brocades. The daily activities of weavers together
with *Oriya-date* style *Kyo-machiya* and their historical townscape show that the
traditional industry still alive in Nishijin area.

**(C) A town of Yuzen dyeing**

*Kyo Yuzen* dyeing is a major traditional industry similar to Nishijin textile. In
the past, many Kyo Yuzen dyeing firms were located along Horikawa River
which provided ample water needed for the industry. Today, the firms are not so
much clustered as those of Nishijin. This is because the dyeing industry has
some divisions that need larger space.

As it will be explained in the coming pages, the washing process used to be done
in the river. Since the location is very close to Muromachi wholesalers, many
dyeing factories are still concentrated along both sides of Horikawa Street
between Nijo Street and Gojo Street.

*Kyo Yuzen* dyeing flourished in Genroku time (1688 to 1703). Yuzensai
MIYAZAKI who lived in front of Chion-in Temple used to paint pictures for
folding fans, became very popular. Hereafter, people started requesting him to
paint designs on Kimono cloth. In 1688, a catalogue of dyeing products was
published. The technique of Yuzen dyeing in Edo Period was almost the same as
the hand drawing dyeing technique today. Because of such manual labour, the
amount of products at that time was limited. As a result, the products were
distributed only to some limited people and areas.

With the introduction of modern technology in Meiji Period, chemical dyestuff
was imported. Along with this, stencil dyeing method was invented. Techniques
using pattern and chemical dyestuff in combination with glue were applied in
dying industry. This made mass production possible as a result of which the
distribution of Yuzen kimono was quickly enhanced. Later on, the application of
pattern dyeing to broad-sized fabrics, the introduction of roller printing machines,
and auto-screen machines imported from western countries after the World War
II, resulted in the advanced development of the business.

The biggest feature of Yuzen industry is that there are various divisions of
labour in different methods and types of production. Also many specialists are
engaged in those divisions. For instance, *“Tegaki Yuzen”* or hand drawing dyed
products has more than 10 divisions including designing, drawing, steaming,
colouring and embroidering in the process. While these processes are clearly
divided, they are closely related to each other.
This division of labour enhances community bond. A roll of cloth is passed on from one door to another in the chain of events until the dyeing process is completed. In the old days, bicycles carrying items such as cloth, kimonos, brushes and dyestuff could be often seen on the streets. Even today, signboards saying “Dyeing” can be seen at some traditional *Kyo-machiya* houses built in the middle of Edo Period. Also people carrying cloth under their arms on bicycles and in cars are seen.

Located in the centre of Kyoto, Honno school district has got ample underground so it has prospered as one of the producers of *Kyo-zome* dyeing. Even today, many people are engaged in this business there. They have a catch-phrase “Honno, the Town of Dyeing” which is used to make the most of dyeing techniques and culture for the promotion of the community. They hold Honno Festival every spring and autumn. *Noren* curtains dyed with traditional colours are hung at the entrances of many *Kyo-machiya* houses. An exhibition is held in this area where they show various dyeing processes including stencil dyeing, hand dyeing, gold foiling, machine dyeing and others. The residents of the community also understand the depth of dyeing industry through these festivals. Their daily business activities include producing custom made kimono according to the colour and design of customer’s taste, then sewed and provided with reasonable price. Such activities have contributed to the promotion of Honno school district.
Many residents of the community are closely related to each other in different ways. They are either old elementary school classmates, or fellow traders, or members of Heiankosha, or the organizer of Jidai Festival. Many of them live in Kyō-machiya and know about each other’s lives. Therefore, it is quite natural for them to be involved in their community activities.

Kyo-Yuzen dyeing is often said to be “the art of water”. After dyeing, cloth is steamed to fix the colours and later is washed in cool water. The quality of the finished products varies greatly depending on the quality of water. If the water includes iron, the colour becomes reddish. The water washing process is called Yuzen nagashi, carried out in Kamo and Horikawa Rivers and was one of the seasonal traditions of ancient capital. After 1960's, washing in the river was prohibited because it caused water pollution. Today, most factories wash their cloths indoors using underground water. They have inherited the traditional beauty of Kyō-Yuzen.

Every year in August, Yuzen nagashi is demonstrated in Kamo River using already dyed cloth in order to re-create the scene of old days. The event became a part of the tradition to be preserved.

Thus, this blend of Kyō-Yuzen industry with the historical landscape of Kyō-machiya creates a unique atmosphere which reminds us that the traditional techniques still exist vividly. The scene of the colourful pieces of cloth in the river during Yuzen nagashi demonstration with the beautiful green mountains at the background coupled with the neighbouring townscape reminds us that the area is the centre of traditional industry.

(D) Wholesalers at Muromachi area

Muromachi area is the centre of wholesale business for fabrics in Kyoto.
Wholesalers here deal with Nishijin and Tango fabrics as well as Kyoto dyed fabrics. The area serves as the integral centre of wholesale for both Nishijin and Tango areas and also forms the biggest distributing centre of Japanese dress industry.

The origin of the fabric wholesalers in Kyoto dates back to the beginning of Heiankyo, when the government established the East and West Markets. Wholesalers at Muromachi were said to begin in 1673 when Mitsui family opened a shop for Kyoto fabrics. Muromachi area developed into a wholesalers town in the middle of Edo Period when demand for Nishijin products and Kyo-zome dyed fabrics had greatly increased. At that time many high-quality fabrics from other areas were gathered in Kyoto and the foundation of the centre market for all Japan was established. The scene of clothing shops along Muromachi Street is depicted in a guide book called *Kyo-habutae* published in Edo Period.

Muromachi wholesalers are well known nationwide even today. The area is not limited to Muromachi area alone; it also covers the surrounding areas in the vicinity. Some of the offices of these wholesalers are still in the traditional *Kyo-machiya*, the origin of which dates back to the middle of Heian Period. Its present structure was completed in the middle of Edo Period. During normal days, an atmosphere of quietness prevails in *Kyo-machiya* townscape. However, the atmosphere changes drastically during Gion Festival. As mentioned in the chapter “Festivals and Rituals of Kyoto”, Muromachi wholesalers live within the Yamahoko-cho communities. The ornaments of *Yamahoko* or floats indicate the history of these floats. Some wholesalers decorate their houses with folding screens. Some hold bargain sales for summer cotton kimonos, sashes and other goods.

One can sense the history of Muromachi wholesalers in the scenes on the evening of Gion Festival.

**B. Historical scenic beauty in the areas of traditional industries**

Kyoto has many traditional industries including 17 items that has been designated by the national government as traditional handicrafts. There are many more products which have not been introduced here such as objects used in Buddhist rituals in front of Honganji Temple (previously described) and Sake in Fushimi area (later described). Although, there are no distinguishing boundaries, different localities in Kyoto produce various goods. Each of these localities has its
own history.
Some industries such as tofu or soybean curd production are scattered in the city because good water is available all over Kyoto.

Various traditional industries still operate in Kyomachiya and other historical buildings. The combination of these businesses and the townscape create the depth of unique history of Kyoto industries.

In the production process of these traditional industries, divisions of labour exist which are connected with each other. Many of the numerous finished products are destined to be utilized at the fixed places such as Noh theatres and at tea ceremonies because traditional handicrafts include utensils, tools and accessories for various purposes. Thus they are influenced by and connected with each other. This is the biggest feature of traditional industries of Kyoto.

(2) Historical markets and fairs

There are many markets in Kyoto which have prospered for a long time and many of them are still popular. Some shopping areas such as Nishiki-koji Market date back to the time before Edo Period. These markets have kept changing their styles. Today they are the very important components of historical urban landscape. Kobo-san and Tenjin-san are known as fairs open only on fixed days. The following pages describe the historical scenic beauty seen at historical markets and fairs.

A Examples

(A) Nishiki-koji market

At the end of year, Nishiki Market is filled with so many people. Those who usually buy foodstuffs at their neighbourhood visit Nishiki for the feast of the New Year holidays. The narrow street is filled with so many people that they have to struggle moving through the crowd. Loud voices of storekeepers and
sellers, together with the vibrating noise of visitors boost the atmosphere of the market.

Nishiki-koji Street existed at the present location since the beginning of Heiankyo. At first the width of the street was 12 meters. Later it became narrower. The exact period of the opening of a market for fish and fowls is not known. The area was densely populated and had clean underground water appropriate for keeping fish and fowls. The location of Nishiki was very convenient for the transportation of foodstuff to the imperial palace. These are the reason why the market was set up at this location.

The market became full-fledged fish market in Genna time (1615 ~1623) because the government officially permitted it to operate as a fish wholesalers. In
the middle of 17th century, Ue shops, Nishiki shops and Rokuji shops became most prosperous and were called as Three Fish Wholesalers. Among them shops at Nishiki got licenses from the government and exclusively operated the businesses. In 1770, dealing with vegetables was permitted by the government around the cross point of Nishiki-koji Street and Takakura Street and later a vegetable market opened near the fish wholesalers.

The present Nishiki shopping arcade is a narrow three meters wide street. Most of shops along the street are narrow, rectangular, often called *Unagi-no-nedoko* or eel’s bed. Some shops are housed in *Kyo-machiya* in the arcade.

The land layout and structure of these buildings are of the style designed before Edo Period and the street still maintains the chain of town houses. Some shops display their commodities out on the street. They are careful not to deal with products that have been displayed by other shops. The shops and the street together form the image of one large Nishiki shopping arcade. At the same time, each shop has its unique characteristics. Thus, the area has maintained its historical townscape while their business styles have kept changing within the framework of retail business.

The front portions of the shops in *Kyo-machiya* are wide open facing the arcade. Kyoto vegetables, fish, pickles and other products are crammed on the display stand. Loud voices of storekeepers trying to outdo their counterparts, the vibrating noise of shoppers and the special smell of the market compose the tasteful and classic atmosphere of the vibrant Kitchen of Kyoto.

**(B) Ennichi fairs**

*Ennichi* literary means the day of good destiny. It often falls on the days when gods arrive at temples and shrines. They compete with each other to publicize their *Ennichi* and attract many people. In Edo Period pilgrimage became a kind of tourism. Many people were attracted by *Ennichi* fairs where many stalls would be installed in the premises and access rout of the temples and shrines. Among such fairs, Kobo san and Tenjin san which open every month are very popular both among pilgrims and visitors.

*a Kobo-san*

*Kobo-san* is a fair held on the 21st of every month, commemorating the day of death of Priest Kukai or Kobo-daishi at Toji Temple. Its origin is not
certain. However, it is said that in the Middle Ages, the business of selling a cup of tea appeared in the premises of the temple. In Edo Period, plants dealers and other merchants also joined the fair. A guide book published in 1799 depicts the scene of memorial service for the priest Kukai and plants and food stalls along the access routes.

Toji temple is the head quarter of Toji-Shingon Sect. When Heiankyo was constructed in 794, in order to reduce the influence of Buddhists, only two Buddhist temples, Toji (East) Temple and Saiji (West) Temple were built on the East and the West of Rajomon Gate by the government for protecting the country. Later, Saiji Temple started declining, while Toji Temple maintained its power. Toji became the temple of Esoteric Buddhism by the order of Emperor Saga to the priest Kukai. The role of the temple was not limited to protect the country and its capital, but it attracted the religious faith of aristocrats as the Esoteric Buddhism gained popularity.

After Kukai’s death, he gained popularity among common people, too. Since the branch hall of the Inari Shrine was located in the neighbourhood of Toji Temple, it resulted in the development of temple town after Kamakura Period.

A memorial service for Kukai is held on the day of Kobo san. Many stalls are set in the premises and in the vicinity of the temple selling good-luck articles, daily items, plants and curios on this day. Scenes of vivid
interactions between sellers and visitors are commonly seen.

Among the monthly fairs, Hatsu-Kobo in January and Shimai-Kobo in December attract the largest number of people. The vigorous voices of merchants echo in the vibrant noise of visitors. The fair is held in front of five storied pagoda and other temple buildings surrounded by the earthen walls. The shoppers sense the historical atmosphere at this powerful energetic fair.

b Tenjin-san

Tenjin-san is a fair held at Kitano Shrine (designated as National Treasure) on the 25th of every month commemorating the death of Michizane SUGAWARA, a scholar and a politician in Heian Period. The practice of first visit to Kitano shrine in a year was recorded in a document in Edo Period. Similar to Kobo-san, visiting shrines and temples became a kind of sightseeing for the urban residents in Edo Period. Monthly fair of Tenjin-san also became popular.

Affectionately called Tenjin-san in Kitano area, Kitano Shrine was established in 947. After the Middle Ages, people started to revere the shrine as the divine power of arts and
education. Especially, many students and adults who want to receive blessings for success in the university entrance exams visit this god of academic knowledge during the entrance exam season.

On the day of *Ennichi*, many stalls are set up along the access path and On-mae Street exhibit a vivid feeling all day long. Its energy can be felt even from Imadegawa Street. *Tenjin-san* is well known for the fair where antiques and used clothes are sold. Among the monthly fairs of *Tenjin-san*, the ones held in January and December attract the largest number of people.

Since the fairs of *Kobo-san* and *Tenjin-san* compete with each other, people would often say that “When it rains on the day of *Kobo-san*, it will be fine on the day of *Tenjin-san*”. The energy from the numerous stalls fills the historically valuable Kitano Shrine and its vicinity where traditional *Kyo-machiya* houses form the townscape.

B The scenic beauty in historical markets and fairs

Thus markets and fairs developed during the long history of Kyoto maintain the invigoration until today. The scene of loud conversation between sellers and shoppers renders the energy and depicts the history of the fairs which have never changed till today. The scene can be observed from its vicinity, exhilarating and inviting people to the fairs. Many historical markets and fairs often sell traditional and time honoured articles, furnishing a tasteful atmosphere there. The proceeding of these markets and fairs together with temples, shrines and their historical townscape offers the visitors the sense of the long history of the area.

(3) *Hanamachi* or entertainment quarters, hospitality spots

Kyoto has five entertainment quarters, Kamishichiken, Gion-Kobu, Gion-Higashi, Miyagawa-cho and Pontocho where they offer refined hospitality unique to Kyoto is inherited from the past and vividly continues till today. Demeanour of *Geiko* and *Maiko* entertainers and their refined garments are the live examples of the culture of hospitality. The following pages give a brief description of the entertainment quarters in Kyoto, and their historical scenic beauty from the point of view of hospitalities such as dances.

A Entertainment quarters in Kyoto
Many of the entertainment quarters of Kyoto started at about 16th century around temples and shrines such as Kitano shrine, Gion Shrine and Kiyomizu Temple. Originally, visitors were entertained by being served tea at Mizu’jaya or tea houses. Today five such quarters still remain in Kyoto. The tea house association and the dance theatre existed at Shimabara area until 1996.

Entertainment quarters have Okiya (also called Yakata in Kyoto) and Ochaya. Okiya is a place where Geiko and Maiko live and Ochaya is a spot where they entertain customers with dance and music while serving them sake. Some Yakata also serve as Ochaya. While living in Yakata, Geiko and Maiko take dance lessons and learn other performing arts at the special schools in the area.

These schools were originated from vocational schools established in the early Meiji Era for sewing, weaving and other such skills. The aim of the schools was to bring up Geiko and Maiko in such a way so that they might not have difficulty finding jobs when they leave these quarters. Those days, not only Geiko and Maiko, but other women living in the quarters would study there. Even today, Yasaka-Nyokoba-Gakuin school in Gion-kokubu, Kamogawa-gakuen school in Ponto-cho, Higashiyama-gakuen school in Miyagawa-cho still teach subjects such as dance, Japanese music, flower arrangement, and tea ceremony. Kamishichiken area does not have a school like those but has Kenban, the office for the entertainment business which serves as substitute for the school. The Mima Nyokoba school in Gion-higashi was active until Taisho Era, but it was abandoned.
then. Today, the tea house association there provides lessons to the Geiko and Maiko, so that they can acquire the tradition of entertainment business.

B Examples

(A) Kamishichiken

Kamishichiken is the oldest of the five quarters. Its origin dates back to the middle of 15th century when a part of Kitano Shrine caught fire. (Materials left from the repairing of the shrine were used to build seven tea houses.)

Kamishichiken quarter is the core centre of the area designated as “Kamigyo Kitano Community Landscape Development District” by the city. Its attractive facades in front of Kitano Shrine still maintain a unique atmosphere. Many tea houses are located along Kamishichiken Street. Together with the bustle of the shrine town, the traditional culture of entertainment quarter is maintained which has formed an elegant and quiet townscape is formed there.

Fig 2-44 Kamishichiken

Photo 2-72 Townscape of Kamishichiken

Fig 2-45 Kamishichiken (enlarged)

Fig 2-46 Kamishichiken on a document in early Meiji Era
Owned by Kyoto Prefectural Library and Archives
The area used to be the place where Hideyoshi TOYOTOMI organized the Great Tea Ceremony in 1587. In Saiho-ni ji temple located in the north of Kamishichiken theatre, there is a well called Rikyu-no-i which is said to be used by the tea master Rikyu SEN at the occasion. Even today, this temple hosts tea ceremonies and attracts tea lovers. Kitano Shrine being famous for its plum trees hosts Plum Festival every spring, where outdoor tea ceremony is held with the help of Geiko and Maiko who create spectacular effect together with plums in full bloom. The area in front of Kitano Shrine still continues holding this historical event.

The Kaburenjo theatre of Kamishichiken was constructed in 1895. It had been frequently renovated until 1951 when the current building was constructed. In 1952, the Kitano Odori Dance performance started in this theatre commemorating the 1050th Anniversary Lantern Festival of Kitano Shrine. The dance is choreographed by Hanayagi School and attracts large audience in spring. At this time of the year, paper lanterns on which the name Kitano Odori written are hung in front of tea houses, creating an elegant and unique atmosphere typical to Kyoto.

(B) Gion-Kobu Area

At present Gion-Kobu is the largest entertainment quarter in Kyoto. It originated from Gion-shinchi-uchiroku-cho, an officially permitted area in Kyoho Time (1716 to 1736). In the early 19th century, there used to be 700 tea houses and more than 3,000 dancers. Gion-cho was divided into two, Kobu and Otsubu in 1881.

When the Meiji Government ordered to destroy the Buddhist facilities, temples and shrines lost most of their lands. As a result, the landscape of Kyoto changed drastically which also affected Gion-cho area. In 1872, the north part of Ken-ninji Temple’s premises was confiscated by the government and was made a part of Gion-cho. This change resulted in development of the townscape of Kyomachiya along Hanamikoji Street. Most of the land taken from Ken-ninji Temple was possessed by Nyokoba-gakuen School. Many tea houses rented pieces of land from the school. This is one of the reasons why the townscape of tea houses is maintained till today.

Some parts of Gion-kobu area are designated as “Gion Shinbashi Preservation District for Groups of Traditional Buildings” and “Gion-cho-Minami Historical Landscape Conservation and Adjustment District”. These districts consist of well
preserved tea houses along the streets. Geiko and Maiko could be seen on their way to the school in day time and to the tea houses in the late afternoon passing the street with the row of tea houses with bamboo blinds hung at the lattice windows. In the evening, lights through lattice windows, together with the shadows of street lamps add attractive atmosphere to the tea houses.

In 1871, immediately after the capital was relocated to Tokyo, Kyoto Exposition was held at Okazaki area by Kyoto Prefectural Government to cheer up the weakened Kyoto. In the following year, Miyako Odori Dance was performed for the first time as one of the attractions of the exposition. At that time, Ms. Haruko KATAYAMA (the 3rd generation of Yachiyo INOUE) was asked to choreograph and perform at a tea house called Matsunoya. Later, Inoue School became the only dance school for Gion area. Even today many dance lovers visit and enjoy the performances held at the resident of Yachiyo INOUE.
*Miyako Odori* Dance was performed for the second time in 1873 at Seijuin Temple, a branch of Ken-ninji Temple. In 1913 the dance was performed at the present Kaburenjo theatre of Gion-Kobu (a tangible cultural property registered by the national government). Thereafter, the performance is held every April and has become a seasonal tradition. When *Miyako Odori* Dance approaches, people hang paper lanterns with the characters of Miyako Odori along the eaves of tea houses telling that spring is approaching.

**(C) Gion-Higashi Area**

Gion-Higashi area once housed the Kyoto Office of Zeze feudal clan which was also called Zeze-ura. After the office was removed in 1870, tea houses were built in its place and the entertainment quarter expanded. In 1888, the governor of Kyoto Prefecture divided the Gion-cho area into two, Kobu and Otsubu. Later Otsubu was renamed as Higashi-Shinchi in 1949 and again as Gion-Higashi in 1955.

Gion Odori Dance started being performed in Gion Higashi around 1952. It was choreographed by Fijima School. Gion Kaikan Hall was constructed in 1958. Since then, the dance is being performed there every autumn while other entertainment quarters perform it in the spring. Located diagonally across the West Gate of Yasaka Shrine, Gion Kaikan Hall is decorated with paper lanterns and paper covered lampposts during the dance season. The front of tea houses are decorated with paper lanterns for Gion Odori.

**(D) Miyagawa-cho**

Miyagawa-cho is associated with *Kabuki* and its founding dancer called Izumo-no Okuni. After the construction of the dike at the bank of Kamo River in 1670, the area was quickly improved and many tea houses were constructed where Kabuki actors would be dispatched to the parties. This is the origin of Miyagawa-cho. Later in 1751, the entire area was officially permitted by the
government to run the business.

*Kyo Odori* Dance at Miyagawa-cho began in 1950 at the Kaburenjo theatre of Miyagawa-cho. The dance was also sometimes performed at Minamiza Theatre. In 1969, the Miyagawa-cho theatre was rebuilt and since then the performances have been held there every spring. The original choreographers were from Umemoto School. However, Wakayagi School, a school diverged from Hanayagi school in Meiji Era, has choreographed the dance for the last 30 years. Full blooming cherry trees and paper covered lampposts along the canal are spectacular scenes at the time of dance performance in April.

**Ponto-cho**

Ponto-cho was also developed in the days when the dike was constructed at the bank of Kamo River and Takasegawa canal in 1670, on the islet between the two streams. Starting from five houses at Umenoki-cho in 1674, the area quickly developed by the construction of many other houses. The official permission by the government in 1813 made it possible for this area to have Geiko and Maiko performers there. There are several theories about the name “Ponto”. Some say the word “Ponto” comes from a Portuguese word meaning “point”.

(E)Ponto-cho
Kamogawa Odori dance at Ponto-cho was also started the same reason as that of the case of Miyako Odori, that is to serve as a part of the entertainment for Kyoto Exposition. It was first performed at Chiyonoya house located in the north
of the crossing of Urateranachi, and Shijo Street. It was choreographed by Onoe School. Now it is performed every year at Kaburenjo Theatre of Ponto-cho built in 1927. This is another addition to the festive atmosphere in this area.

Ponto-cho is also known for its Noryo-yuka or cool stage set up on Kamo River for enjoying cool air in summer. Today such stages are set up on the west bank of Kamo River, between Nijo Bridge to Gojo Bridge from May 1st to September 30th. This custom has a long history. Its origin dates back to Edo Period when rich merchants would entertain their guests who came from afar on the stage installed on the sandbars along the river to get the cool breeze. A guidebook published in 1780 depicts the scene where people enjoy cool breeze on such stages around the river side at Shijo-Kawara.

Originally, benches were used instead of floors. In the course of several hundred years, the style had changed several times until it acquired the elevated floor style seen today. Sitting on the floors, getting the cool breeze from the river, and the sound of water give a sense of coolness in hot summer of Kyoto. This is a good example of wisdom of Kyoto people.

A row of elegant buildings with cool stages extended along the river, and the presence of some Geiko and Maiko performers there gives us the sense of summer of Kyoto.

C Historical scenic beauty found in the entertainment quarters, the places of hospitality
As mentioned in the section “Examples”, dance performances and the daily activities in the entertainment quarters have been inherited from several periods of time. Such warm hospitality is still alive in the historical townscape of these entertainment quarters.

Stage performances in each quarter provide good occasions for Geiko and Maiko to show their skills, the fruit of their long daily practices. On the days of performances, the quarters are decorated with paper lanterns and paper covered lampposts which add to the festive atmosphere of the area. In the evening, lanterns and lamps are lit and the reflection of some of them can be seen in the river, producing an atmosphere quite different from the one in daytime.

Activities of a typical day at the entertainment quarter include Geiko and Maiko in their casual clothes walking on the way to schools and to hair stylists. It also consists of Geiko and Maiko walking to the tea houses to attend parties in gorgeous clothes. Such scenes are often observed there which constitutes the
The daily activities of the quarters are supported by various people. For instance, foods served at tea house are catered in from delivery service shops. Food deliverers are often seen here and there at meal times in the quarters. Some Otokoshi, or male stylists are also seen on the way to the quarters to dress Geiko and Maiko. So it could be said the the culture there is supported by the whole community.

The activities of Geiko and Maiko are not limited to the services in their quarters, but it is extended to other areas such as participating in Gion festival and Jidai festival where they play important roles as members of Kyoto citizens. Geiko, Maiko and other people of the area catches the eyes in the calm atmosphere there. Their conversation with mild Kyoto dialect is one of the qualities that represent the culture of hospitality in the entertainment quarters.
Kyoto, the city of culture and arts

(1) Kyoto, the city of culture and arts

Kyoto was the capital of Japan for about 1100 years. The culture of court nobles in Kyoto which has been inherited from the past has been blended with the culture of warriors in Muromachi Period. This culture has contributed to making the city the center of sophisticated Japanese culture. In Edo Period, town’s people culture was born and it became a part of Japanese culture. Although the political capital was moved to Edo (present Tokyo), Kyoto remained the center of culture. Thus, the arts and culture of Kyoto was deeply engraved in the daily lives of the citizens. The following section is dedicated
to the historical scenic beauty of Kyoto from the point of view of traditional performing arts such as Noh play, Kyogen comic play, fine arts products and traditional culture such as tea ceremony and flower arrangement.

A Examples

(A) Gagaku

Gagaku is an integral art originated before Heiankyo which consists of singing, dancing and playing musical instruments such as winds, strings and percussions. It is an elegant traditional performing art of Japan. In the 10th century, Gakuso, the first organization of the musicians of imperial court and temples was founded. In late 16th century, such organizations were established in three cities, Kyoto, Nara and Osaka and they played the role of passing down their tradition skills to the future generations.

In 1813, the restriction on the use of Gagaku by people other than the specialized persons was lift and everyone was allowed to perform it. As a result, Gagaku Ensemble Association was founded in Kyoto. Since then Gagaku has been performed frequently in many prominent temples and shrines of Kyoto and in many other places of Japan.

Today, Gagaku becomes the integral part of the festivals, especially during New Year’s holidays when people visit shrines for the first time of the year. People have a lot of opportunities to see them today.

Yasaka shrine which is famous for Gion Festival (a mid-summer event,
mentioned in “Festivals of Kyoto”) also holds Gagaku performance on the occasion of “Azuma-asobi”. This tradition is believed to have been started in 975 on the order of the emperor to render a service for the eradication of the smallpox outbreak. This event is still carried out every June. Gagaku is also played at Kamigamo and Shimogamo Shrines which fascinates people with dances and slow music and transcend them to the solemn and elegant world of imperial court.

These activities together with the temple and shrine buildings give the feelings of traditional culture of imperial court from Heian Period.

**(B) Noh play and Kyogen comic play**

Noh is one of the representative arts developed in Muromachi Period. Until Edo Period, it had been called Sarugaku. It was greatly influenced by Sangaku which originated from China, and Dengaku born in Heian Period. In Muromachi Period the base of present Noh-gaku was completed.

Noh play has five schools, namely Kanze, Hosho, Konparu, Kongo and Kita.

In Edo Period, every school moved to Edo (Tokyo) from Kyoto. Later Kongo school and its master finally settled in Kyoto after going through several ups and downs. In the first year of Meiji Era, Sanjiro-Naohiro NOMURA bought the Noh stage of Iwashimizu-hachimangu Shrine and moved it to his house in Muromachi for his Kongo school. In 2003, a new theatre opened at the present site, at Karasuma Imadegawa. The stage with 130 year history was moved to the new theatre where many performances are carried out.

On the other hand, Utai or singing part of Noh play became popular among common people. Later, five families of Kanze School in Kyoto spread Utai and contributed to the establishment of a unique culture called Kyo-Kanze. Katayama family who was made in charge of the management and operation of Kanze family buildings still plays the centre role in Kyoto Kanze school. The performances are periodically held mostly at Kanze Hall. Other Noh theatres include Ohe Noh theatre, the oldest in Kyoto built in late Meiji Era and Kawamura Noh stage. Both places hold Noh performances periodically.

Kyogen comic play was developed from Sarugaku, from where Noh play also originated. After Meiji Era, Kyogen, Noh play and Shiki-sanban, are called together as Noh-gaku. It is often performed between Noh plays and also is performed independently. After Modern Ages, Sengoro SHIGEYAMA and his family began to choose themes familiar to common people called “Otohu-shugi” and gained popularity. While Kyogen masters from Edo Period have traditional
warrior type of oldness and rigidity, Shigeyama family has a graphic and friendly style of performance.

In olden days, only the stage of Noh theatres were covered with a roof, the audience seats part had no roof. The present style of Noh theatre where both the stage and audience seats are under one roof was constructed for the first time in 1881.

Nishihonganji Temple has two Noh stages, the North Noh Stage (National treasure) and the South Noh Stage (Important cultural property). On the main pillar of the North Noh Stage the construction date of the temple is written as 1581, the oldest in Japan. To celebrate the birth of priest Shinran, every May a Noh play is performed at the South Stage, attracting many visitors.

There are other Noh stages in many other temples and shrines in Kyoto.

Kyoto Takigi Noh or the outdoor Noh play by the bonfire is performed in the summer evening at Heian Shrine. The 60th anniversary of this play was celebrated in 2009, and it became a part of annual summer events. The play starts early in the evening after the torches are lit, which create an elegant atmosphere. The Noh performance at Heian Shrine provides a fantastic feeling to the audience.

Noh play, Kyogen and Utai are performed not only at Noh theatres. Walking on the streets of the old quarters, one will hear the voice of Utai and the sound of a hand drum coming from Kyo-machiya. There are some town houses which have rooms with wooden floor instead of tatami mats for practicing Noh play.

Noh and Kyogen performed at the historical theatres blended with historical temples and shrines, the voices of people singing Utai and the townscape of the
historical neighbourhood create a delicate and classy atmosphere.

(C) Kabuki Theater

When billboards are posted at Minamiza Theatre to attract audience to Kaomise Kabuki performances in December, this becomes a conversation topic for many people. The colourful billboards contribute to the festive atmosphere of New Year’s holidays and people would forget hustle and bustle of the year end. Kaomise has long been the winter seasonal tradition. A book published in 1799 depicts the scenes of the plays. 

Kabuki is said to have begun about 400 years ago by Izumo-no-Okuni who used to dance in the premises of Kitano Shrine.

Minamiza Theatre was one of the seven playhouses permitted by the government in the early 17th century. Out of them, only Minamiza and Kitaza survived until Meiji Era. Kitaza was closed in 1893 and only Minamiza still exists today. Although the building has been reconstructed several times, the location is the same since Edo Period. The present building was constructed in 1929 and its interior was fully renovated in 1991. It is registered as a tangible cultural property by the national government.

The names of actors on the billboards are written with a unique calligraphic style, characteristic for Kabuki, called Kantei style to allure audience. In late November every year, two billboards made of cypress wood are placed above the main entrance of the theatre.
During the period that the *Kaomise* plays are staged, many people gather in front of the theatre waiting to get in. Some even order new kimono to wear for the show. The building itself, the billboards and audiences waiting outside the theatre exhilarate the viewer's imagination and create a traditional festive atmosphere that would bump off the feeling of busy year end period.

(D)*Chanoyu* or tea ceremony

Tea ceremony is said to have started by Juko MURATA and his colleagues. They created a new style out of *Sarei* or the manner of tea that was practiced as one of the Zen ceremonies. Later, it was passed down to Jo-oh TAKENO and to his student Rikyu SEN who completed this school. Tea ceremony became popular among military commanders in the warring states period.

After the death of Rikyu Sen, his school was revived by his son Shoan. Each of the three sons of Sotan, the grandson of Rikyu, started Omote Senke School, Ura Senke School and Mushakoji Senke School. Around late 17th century, tea ceremony began to spread among commoners. Besides the three Senke schools and Yabunouchi family, Hisada family, Horiuchi family and Hayami family who are still active contributed to the popularity of tea ceremony.

In Modern Ages, tea ceremony is being regarded as a part of daily culture and became a part of people's life. Today Daitokuji Temple, which is closely associated with Rikyu SEN and tea ceremony, holds tea ceremonies on the 27th of every
month at Jukoin branch temple. The three Senke schools take turn to commemorate the day of Rikyu SEN’s death. Other buildings in the premises of Daitokuji Temple such as Hojo hall (important cultural property), Kan’inseki tea house, and other branch temples also hold tea ceremonies and memorial services.

Offering tea to deities in other temples and shrines by the tea masters are also practiced in Kyoto. Tea ceremonies called Tsukigama are held every month at more than 20 temples and shrines including Gokogu Shrine, Kitano Shrine, Nashinoki Shrine and Daitokuji Temple. During New Year’s holidays, people in Kimono are seen on streets coming and going to attend New Year tea ceremonies. This adds an attractive touch to the townscape. Gokogu and Nashinoki Shrines are so famous for high quality underwater that people come to take water for making tea.

The houses of grand tea masters of Ura Senke, Omote Senke and Mushakoji Senke schools are located on Ogawa Street. People in Kimono from all over Japan gather here to learn tea ceremony which adds a colourful atmosphere to the area. The facade of grand masters’ elegant houses naturally radiates an air of the hospitality and the beauty of Japan.

There used to be a tiny stream along Ogawa Street. The reason for the three
Senke houses being located on Ogawa Street is the availability of high quality underground water. Many of those who run businesses related to tea ceremony are living in this area.

Passersby in Kimono and tea utensil shops on the streets add an elegant atmosphere to the townscape. The *Yabunoichi* house is located in the east of Nishihonganji Temple (a world cultural heritage site) far from the three Senke houses. The *Yabunoichi* house serves as one of the important components of creating a tasteful atmosphere in the temple area.

Thus tea ceremonies at the historical temples and shrines in Kyoto and their participants in Kimono together with the historical buildings and the townscape give the air of tranquility and peacefulness. The daily lives of people who are engaged in tea ceremony and its related businesses in the area offer the sense of the history of Kyoto as the centre of tea ceremony.
(E) *Ikebana or flower arrangement*

Flower arrangement originated from offering flowers to gods and Buddha. It was developed in Muromach Period and deeply related to the *Hana-awase*, a game to compete the beauty of rare flowers arranged in Chinese style vases, and to the decoration of *Horaku* Buddhist event.

In 1399, Yoshimitsu ASHIKAGA, the third Shogun of Ashikaga Shogunate held *Tanabata-Hana-awase* at his newly completed Kitayama residence. Later it became an annual event. Senkei IKENOBO, a priest from Rokkakudo Chohoji Temple was known for his excellent skill in standing style of flower arrangement. In 1462, he was invited by Mochikiyo SASAKI to arrange flowers in a gold vase. It is said that many fanciers of flower arrangement in Kyoto were racing to see the show.

Later Sen'oh IKENOBO, another priest from Rokkakudo was often invited to the imperial court to arrange flowers. He completed the art of flower arrangement and documented its theory and techniques in a book called *Ikenobo Sen'oh Koden*. In early Edo Period, Senko IKENOBO, the 32nd generation (1536 to 1621) was an excellent master of standing style flower arrangement. He used to direct the exhibitions of standing style flower arrangement held at the imperial palace and became one of the members of Kan'ei Culture Salon hosted by the Emperor Gomizuno'o.

Besides Ikenobo, today Kyoto has many flower arrangement schools such as *Shogetsudo-Koryu* which started in the middle of Edo Period and *Seifur-Enshuryu* and *Senkeiryu* in later period. They became popular among common people. Even today, the masters of flower arrangement are often the priests of temples, for instance Daikakuji Temple masters Saga-goryu school: Nin-naji Temple, Omuro-ryu school and Sen-nyuji Temple masters Tsukinowa-Misho-ryu school. Flower arrangement exhibitions are frequently held at temples and shrines.

The practice of offering flowers to gods and Buddha at temples and shrines in Kyoto reminds us of the original spirit of flower arrangement. Every year...
Ikenobo School holds flower offering ceremonies at Fushimi-inari Shrine and Sanjusangendo Temple. The ceremonial style of flower offering in the orange coloured outer hall called *Gehaiden* of Fushimi-inari Shrine commenced during 708 to 715 gives the air of dignity and gorgeousness.

As described under “Life in *Kyo-machiya* and local communities”, people in *Kyo-machiya* would decorate their alcoves with flowers to entertain their guests. Thus, flower arrangement became a part of the town people’s lifestyle. Activities including flower offering ceremony at temples and shrines creates a colourful atmosphere in their premises. Also arranging flowers at *Kyo-Machiya* town houses is a good example of hospitality that offers guests some comfort.

**(F) Fine Arts**

Kyoto has a long history of arts. It has produced many talented artists and excellent art works including Yamato-pictures, picture scrolls of the Tale of Genji,
religious paintings, wall paintings at imperial palaces and Nijo Castle by Tan'yu KANO and Korin OGAWA; an artist who created Korin style. After Modern Ages, Kyoto artists launched innovative projects with traditional and creative spirit. Consequently, Kyoto became a leading city of Japanese art, comparable with Tokyo.

Some areas dealing with art works began to develop in Kyoto. One of them is Teramachi Street. The street was given this name because many temples were brought here by Hideyoshi TOYOTOMI in 1590 as a part of the great renovation plan for Kyoto. Hideyoshi relocated 80 temples which were scattered around the urban area to the east edge of the city. When the area developed into a temple town, shopping area also grew here. In the 17th century, shops selling books, tower-type stone lanterns, rosaries, letter boxes, Buddhist statues and ink brushes started appearing in the vicinity.

A poetry book called Kefukigusa describes the commercial products of Teramachi Street such as pictures, wooden statues, paperhangers and folding screens. This book describes that the street was lined with shops for art works in Edo Period. Later, shops dealing with other articles were added to the area which formed the base of today's Teramachi shopping arcade.

Today, the street consists of shops of antique arts, old books, Japanese paintings, western paintings, prints and art galleries in Kyo-machiya along the street.
Shinmonzen Street and its vicinity are also famous for antiques. The area was developed as a town in front of Chion-in Temple during late 17th century. Before that, the area had many tea ceremony shops. Later on, a hotel was constructed in Maruyama Park and the area served as a passage to Kawaramachi street. After late Meiji Era, antique art shops were opened and such shops added a tasteful atmosphere to the area. Thus Shinmonzen Street developed into a business town for art dealers. Each shop displays the unique taste of the owner. The elegant Kyo-machiya here are a part of the townscape. The products in the showcases add a colourful atmosphere to its townscape.

Okazaki was known as a place with traditional and enterprising spirit and developed as the area of culture and education. The area is still engaged in artistic activities such as blending Japanese style painting with the western ones and holding Nitten Exhibition (a successor of Bunten Exhibition). Many art galleries along the access route to Heian Shrine indicate that this is a town of arts.

Thus the art related businesses developed and still operate in front of temples and shrines and in the areas where traditional and modern spirits have merged. These areas with art related businesses have traditional buildings in which artworks and other artefacts are displayed. These elegant shops form the townscape there. Artworks and the interior design of shops remind us of the history of arts in Kyoto. People enjoy the tasteful atmosphere there.
B The historical scenic beauty in Kyoto, the city of culture and art

Besides the above mentioned cases, Kyoto has many other artistic and cultural activities. *Kodo* is the art of identifying fragrance of incense. Stores with long-history hold classes for *Kodo*. Some people like to carry scent bags.

*Sencha*do or leaf tea ceremony is as popular as powdered tea ceremony and is often held at temples and shrines.

Thus, various art events are held in the historical buildings of Kyoto including temples and shrines. Their sound, colours, and atmosphere depict the stages of history and the depth of art and culture of Kyoto. It also shows that Kyoto still maintains its status as the city of art and culture.
A place for traditional and innovative spirit

(1) Revitalization of old capital and the formation of the district for culture and education

After the Meiji Restoration, one of the drastic changes that Kyoto underwent was the relocation of the capital of Japan to Tokyo. With this change, not only the emperor, but a great number of other parties such as bureaucrats of new government, aristocrats, officers of the local lords stationed in Kyoto, and some merchants who had used to provide necessary supplies for the government left Kyoto. In the face of such adversity, citizens of Kyoto who had both the spirit of tradition and innovation made efforts to achieve the modernization by starting up their own businesses and reviving the city functions.

Some of such symbolic feats are the Biwako Canal and the development of Okazaki area where the commemorative events of the 100th anniversary of founding of Kyoto as the capital was held.

The following pages are dedicated to Biwako Canal, a symbol of modernization, and historical scenic beauty of Okazaki area.

A Biwako Canal brought modernization and affluence

Kyoto is a treasure house not only for temples and shrines but also for modern heritages such as Biwako Canal. Their innovative spirit is the pride and foothold of the citizens of Kyoto.

In Modern Age, Biwako Canal (a national monument) and Kyoto University were constructed at the foot of Higashiyama mountain range. In 1890, Biwako Canal was constructed as a part of modernization project and played a significant role in revitalizing Kyoto which had declined due to the transfer of the capital. Kyoto had long cherished the dream of

Photo2-61 Rakushien pottery shop
getting water from Lake Biwa. The canal contributed to laying the foundation of modern city that includes water transportation, water supply, hydroelectric power generation, city tram operation and such others.

The canal has more than 120 year history and still keeps supplying water for Kyoto from Lake Biwa. Besides its original function, the canal gives joy to people for its excellent and beautiful modern structure and greenery along its waterfront. The east part of Okazaki is a good example. The canal runs next to the Kyoto City Zoological Garden, the second oldest in Japan. The boat pier near Nanzenji Temple has a fountain which was constructed utilizing the difference of water level. The fountain and the cherry trees in the zoo form one of the essential sceneries of Kyoto.

A stream from the canal supplies water to the Kyoto Municipal Zoo. After the water runs through the waterway and the pond of the zoo, it crosses under Okazaki Street and continues to flow to the West to the garden of Kyoto Municipal Museum of Art and then to the North to the garden of Heian Shrine (a place of scenic beauty designated by the national government). There are many
other streams coming out of the canal that run to several other gardens of elegant houses such as Hekiun-so villa and Tairyu-sanso villa (place of scenic beauty) in the vicinity of Nanzenji Temple. The entire water system played an important role in the formation of modern landscape gardens which were created by the excellent gardener Jihei OGAWA the 7th. The Path of Philosophy (Tetsugaku no michi) and other pathways along the canal are some of the favourite walkways for the citizens.

![Photo2-97  Garden at Kyoto Municipal Museum of Art](Image)

### B Examples

(A) **Heian Shrine and the commemorative events for the 1100th anniversary of the foundation of Kyoto as the capital**

In 1895, the 4th National Industrial Exposition was held and the 1100th anniversary of the establishment of capital was celebrated in Okazaki, where the head office of Biwako Canal Project was located. Before that, Tokyo was the only place where expositions were held. Hirobumi ITO, the then Prime minister decided to hold the exhibition in Kyoto for the first time together with the celebration of the anniversary so as to show off the history of Japan to the world.

Heian Shrine (a tangible cultural heritage designated by the city) was constructed to serve as the place for the cerebration. Dedicated to Emperor Kanmu, the shrine was copied after Chodo-in, a ceremonial building in the ancient imperial palace compound, and was dedicated to the guardian god for Kyoto. Old Awata-guchi Street in the north of Sanjo Avenue, (Jingu-michi Street today) was widened in 1894 and was regarded as the access way to the shrine. In 1928 an Oh-torii or the large shrine gate (registered as a tangible cultural heritage by the national government) was constructed. As one of the attractions of the commemorative event, a procession was organized to portray
the main historical events of Kyoto. It depicted the transition of 1100 years as the capital. Later, it was named Jidai Festival and has been conducted until today. These two events reconfirmed the history of Kyoto and strongly marked the start of modernization of the city.

Jidai Festival is organized by a group called “Heian Kosha” which includes the entire citizens of Kyoto. Local community federations which are based on the old school districts take turn to participate in the festival. The procession starts from the Imperial Palace and finishes at Heian Shrine. The procession route serves as the stage for the colourful picture scrolls depicting the transition of the history of Kyoto. Those who operate the festival have opportunities to have close contact with the history of Kyoto and appreciate it. Heian Shrine is the symbol of the 1100 year history of Kyoto.

Heian Shrine is known for being a place where people have the spirit of creating new projects based on tradition. Such a spirit is quite appropriate for Osazaki, a place where tradition and modernity are merged. Starting in 1950, “Kyoto Noh Play by the Light of Bonfire” co-hosted by the Kyoto City and the Noh Association Kyoto Branch was among such projects. This Noh play celebrated the 60th anniversary in 2009 and became a summer tradition of Kyoto. In the front yard of the worshipping hall of Heian Shrine, a stage with sanctified bamboo poles on four corners is set up. At dawn, the play starts on the stage lit by bonfire. The hall illuminated with glowing sunset adds the subtle and profound beauty to the Noh play.

Thus, after the Modern Age, Okazaki area has served as the stage for new events with traditional roots, such as Jidai Festival and Kyoto Noh Play by the
Light of Bonfire. These events also became a part of the tradition of Kyoto and are loved by the citizens.

(B) Okazaki area as the place of culture and education

At the 4th National Industrial Exposition which was held to celebrate the 1100th Anniversary of the foundation of the Capital, many facilities such as Heian Shrine, a museum and an industrial exhibition hall were constructed. These facilities were kept there and are being used in regular basis. Later, Butokurden, a martial art gymnasium was constructed in 1898 which was financed partly by the donations collected for an auspicious occasion related to the Crown Prince. It was followed by the constructions of the zoo in 1903, the commercial exhibition hall and the prefectural library in 1909, and the auditorium and the art museum in 1933. Thus, the area became a place for culture and education activities.

In addition to the tradition culture developed during the 1100 year history of Kyoto, modern western civilization was also adopted in developing Okazaki as a cultural and educational center. Okazaki contributed in building the modern cityscape and in creating new cultural and artistic activities with traditional roots.

The Kyoto Municipal Museum of Art is one of the typical examples of the several buildings forming the landscape of Okazaki. Young artists who had followed their master Tadashi ASAI from Tokyo to Kyoto found Kyoto quite appropriate to start their activities and founded the Kansai Art Center in 1906 which at that time was the biggest research institute for western paintings. The institute produced many representative artists of Japan such as Sotaro YASUI, Ryuzaburo UMEHARA and Kunitaro SUDA. Soon Kyoto became a Mecca for Japanese style western paintings and still keeps its status today. Kyoto
Municipal Museum of Art founded in 1933 and the National Museum of Modern Art produce the artistic atmosphere to Okazaki.

Kyoto Municipal Museum of Art is known for being the venue of “Nitten” art exhibition which started in 1907 and was originally called “Bunten”.

Bunten was founded in Tokyo and its 4th exhibition was held in Kyoto in 1910. Later the exhibition was held alternately in Tokyo and Kyoto. This exhibition was regularly held in Kyoto Industrial Exhibition Hall until the Kyoto Municipal Museum of Art was opened in 1933 which was considered to be a proper place for this exhibition. Since then, the exhibition is regularly held at the above museum. The name Bunten was changed to Teiten and then to Nitten in 1946. Later, they started holding this exhibition in other Japanese cities as well. Today, Nitten has a high reputation among other exhibitions with five divisions including Japanese paintings, western paintings, sculptures, crafts, and calligraphy.

“Kyoten” exhibition is held in spring every year and is known as a stepping stone to the success of young artists. It originated from “Shiten” exhibition in 1935. Kyoten is an exhibition displaying art works selected from applicants from all parts of Japan and have five departments including Japanese paintings, western paintings, sculptures, crafts, calligraphy and printings.

There are many art galleries located along the access route of Heian shrine, displaying various kinds of art works which creates an artistic atmosphere there.

Kyoto Kaikan Hall, an auditorium of Modern architecture, was designed by Kunio MAEKAWA and constructed in 1960. It is used for concerts, plays and other performing arts. The Hall has long been loved by Kyoto citizens and is considered as a place for entertainment, fulfilling the need for artistic desires, and as a center of cultural activities. Kyoto Labourers’ Theatrical Society or
affectionately called “Roen” has been continuously played at Kyoto Kaikan Hall since its opening.

Thus, many cultural activities such as art exhibitions and theater performances are held at modern architectures in Okazaki area such as Kyoto Municipal Museum of Art and Kyoto Kaikan Hall.

C Revitalization of old capital and historical scenic beauty in the cultural and educational area

With Higashiyama mountain range at the background, Okazaki has many cultural facilities such as Heian Shrine which reminds us the 1100 year capital history, and the group of modern western architectures including Kyoto Municipal Museum of Art which serves as a center for cultural activities with the traditional roots. The rows of zelkova and cherry trees, the canal and the traditional and innovative cultural activities in Okazaki area has created a special blended atmosphere of artificial and natural environment which is appreciated by many visitors.

(2) The areas that revitalised the city

The characteristics of commerce and industries of Kyoto are the mix of tradition and innovation. The traditional and modern industries stimulated each other to
create Kyoto industries. As a metropolis, Kyoto has provided big market since the olden days.

The following pages are dedicated to Sanjo Street, the west-end point of Tokaido Trunk Road and the centre of commerce and business after Modern Age. These will show how this area of historical scenic beauty supported the city.

A Examples

(A) Sanjo street

Sanjo Street which corresponds to the old Sanjo Avenue in Heian Period, runs from east to west. In 1590, Hideyoshi TOYOTOMI, the ruler then, constructed Sanjo Bridge. In the late Middle Age, the bridge was the western terminal point of Tokaido Trunk Road and was located close to the port on the Takase River where commodities and information were gathered. The area prospered as the centre of Kyoto with a lot of inns and offices for money exchange and postal services. The area further prospered even after Meiji Era harbouring public offices, banks, textile and other business and cultural facilities, which attracted many people.

After 1945 when Karasuma Street was widened, many banks and other offices on Sanjo Street were shifted out there. As a result, modern architectures and traditional town houses were left without being renovated and formed the landscape of Sanjo Street having a nostalgic atmosphere of Meiji and Taisho Eras. Today, Kyomachiya and other houses of rare design are seen together with massive modern western architectures. Thus, it can be said that various buildings ranging from that of Modern Age design to the present one can be seen on this street.

Being once a traffic junction, the street embraces various businesses such as an old Japanese socks shop, traditional craft shops and inns which are still active.

Bundo-ya socks shop, a house-com-shop style building which opened in 1864, still maintains the traditional style. Its jutted billboard hints that the area used to be a commercial district. The shop still makes traditional white socks and
socks for Kyogen play. It started producing Yuzen-dyed socks 50 years ago. The scene of the jutted billboard of the shop, its Noren curtain and the sound of sewing machine creates a classical and tasteful atmosphere.

When stepping from the main street into one of these small alleys, one can still find some old inns along the street that welcomes visitors with the same hospitable manners of the olden days.

Founder of Hiiragiya Inn had come from Fukui Prefecture to Kyoto in 1818. He opened a shop dealing with sea products and delivery business while providing rooms for travellers. Later he changed from retailer to inn business.
This old inn is in a stark contrast to the modern buildings such as Old Kyoto office of the Bank of Japan (presently “Museum of Kyoto” building, designated as an important cultural property by the national government), old Mainichi Newspaper Kyoto office (presently “1928 Building”, registered as a cultural property by the city), Ienabe watch store (registered as a cultural property by the national government) and old Fudo Chokin Bank Kyoto Office (registered as a cultural property by the national government). Most of the buildings are now used for different purposes except Nakagyo Post Office. When the postal system started in 1871, Saikyo Post Office was established at a different location, and it was later relocated to the present site and renamed as Nakagyo Post Office.

Present building was constructed in 1902 and has been used as Nakagyo Post Office (outer part of the building was registered as a cultural property by the city). This building symbolizes the modernization of Sanjo Street where it used to have many postal service offices in the Edo Period. Old Mainichi Newspaper Company building is now frequently used by the citizens as an event hall. Moreover, some textile companies are still located along Sanjo street although the scale of their businesses shrunk very much.
So it can be said that Sanjo Street has a mixture of traditional town houses and modern buildings. This street which used to be a traffic junction where businesses such as souvenir shops and inns were operated in traditional buildings in Edo Period, still maintains that trend and attract many visitors. The transition of time from Modern Age to present can be seen in this historical neighbourhood.

B The historical scenic beauty that supported the city

The structure and styles of business centres that supports the economy of large cities are being modified in the process of development. As a result, buildings for different businesses of different ages co-exist there. In an area where a business town was formed before Edo Period and has continued developing after Modern Age such as Sanjo Street area, historical buildings such as Kyo-machiya including businesses in them were inherited from the past. Modern western buildings located next to the traditional buildings remind us of the depth of the history of Kyoto.
**Historical scenic beauty in suburbs of Kyoto**

**(1) Area that supported the transportation business**

The following pages are dedicated to the scenic beauty of Fushimi area and its vicinity where Hideyoshi TOYOTOMI constructed a castle town, and where shipping and Sake brewing business flourished.

**A History of Fushimi and its vicinity**

**(A) A castle town constructed by Hideyoshi TOYOTOMI and TOKUGAWA Shogunate**

Located in the south-east of Kyoto, Fushimi area has a long history. It appears in the ancient “Anthology of Myriad“. Back in Heian Period, it already played the role of a station for transporting goods between Kyoto and Osaka by the water route of Yodo River and land route.

Fushimi experienced drastic change due to the construction of a castle and the castle town by Hideyoshi TOYOTOMI in 1594. Hideyoshi focused on developing water and land transportation systems which greatly changed the geography of the area. Uji River which used to flow to Ogura Pond was diverted to the north by building a dike called *Makishima-zutusumi*. Another dike called *Taiko-zutsumi* was also constructed extending from Misu to Yodo for diverting Uji River to the west to connect it with Yodo River.

A great earthquake in 1596 destroyed the entire town including the castle. The reconstruction work of the town was expanded much wider than originally planned. It covered 4 km from the east to the west and 6 km from the north to the south with grid pattern streets neatly laid out. Most blocs were filled with residences for feudal lords of more than 60 provinces. Unlike other castle towns, except “Yotsu”, no T-shape streets with dead ends and no zigzag streets were constructed in Fushimi. This was very unusual in the castle towns those days. Local residents were relocated to the area along the trunk road and in the west of outer moat.
Kyo machi Street near Yamato Trunk Road was bustling with people. Present Fushimi lies on base of the structure of old castle town of that period.

After Fushimi castle was abandoned, Tokugawa Shogunate constructed Yodo castle and its castle town. The area called Yodo is a meeting point of the three rivers, i.e., Uji, Katsura and Kizu. From early days, Yodo was known for its strategic, military and traffic position, and prospered as the Yodo castle town. However Yodo castle was burnt down in 1868 by the Toba·Fushimi War. Today only the donjon and some parts of the stone walls remain. Later, the castle site was converted into a park which is loved by citizens. Yodo Shrine which was moved with its premise from Mizudare area during Meiji era to the north of the park, creates a historical atmosphere there.

(B) A port town developed by the construction of a canal called “Takase River”

Fig 2-64  Fushimi and Yodo
In Edo Period, Ryoi SUMINOKURA, a business tycoon constructed a canal in 1614. After the opening of the canal, shipment from Fushimi to Kyoto became easier. Its role as the center of shipment and land transportation made Fushimi a prosperous port town and a post station. At that time, boats called *Jukkoku-bune* and *Sanjukkoku-bune* were used to shuttle between Fushimi and Osaka to carry shipments on Yodo River.

**B Fushimi and Sake brewery**

Fushimi was known as a place having rich high quality underground water. Gokogu Shrine is the centre of festive events in the area and attracts the faith of local people. The shrine was so named by Emperor Seiwa because it was believed that the underground water of the shrine cured diseases. After the construction of the castle town by Hideyoshi in 1594, *Sake* brewing business developed quickly, thanks to the rich high quality underground water, water transportation, the increasing demand of the residents of the castle town and being a town for travellers. The *Sake* business fully bloomed after Edo Period. A document published in 1841 indicates the existence of *Sake* license.

In Meiji Era, the Sake business developed explosively. Glass bottles which were quite rare at that time were used for *Sake* to avoid decay. The producers tried to seek market in Tokyo by taking advantage of the railroad. The use of glass bottles and railroads, and the search for market in Tokyo, bore fruits and triggered the nationwide distribution of *Sake*.

Even now, some of the top brands of Japanese *Sake* are produced here. A number of *Sake* breweries are scattered around Minamihama, Itabashi and Sumiyoshi areas. Traditional buildings dating back to Taisho Era owned by several well-known companies are still used as *Sake* stores and breweries. In winter time, the aroma of fresh *Sake* can be felt in that neighbourhood.

Most of these breweries belong to the Fushimi Sake Brewery Association. Since they have inherited the business spirit from their ancestors, they actively play their roles. There are many *Sake* storehouses and some museums introducing 400 year history of their businesses.

*Sake* produced in Fushimi features its fine, mild and soft taste which can be achieved by the slow fermentation process under low temperature and four other processes in the last stage of fermentation. The *Sake* of Fushimi developed along
with the popularity of refined Kyoto cuisines.

With its rich flavour and delicate and soft taste, *Sake* goes well with Kyoto cuisine which is delicately cooked so as to retain maximum natural taste of ingredients.

Workers for *Sake* production were recruited from all over Japan such as Echizen, Tanba, Tajima, Nanbu and Hiroshima. They would compete with each other for their skills. As a result, high quality *Sake* was produced in Fushimi.

The strength of Fushimi lies in the castle town and network of its water routes. Today residents are trying to restore the glorious times of the castle town of the past by running boats on the moat where passengers can observe *Sake* storehouses and other historical scenery.

![Fig2-65 Townscape of Fushimi](image)

![Photo2-110 Sake store houses](image)

![Photo2-111 Jukkoku-bune boat](image)

The contrasting view of the traditional town houses and the symbolic large storehouses is unique characteristics of Fushimi. The large *Sake* storehouses with deeply shaded by their gables, their plaster finished walls, chard wood walls and roof tiles produce special atmosphere. Even today, Fushimi people live with a high
spirit in this area where Sake brewery has flourished since the beginning of Modern Age. Most of the old storehouses were destroyed in Toba-Fushimi War. Later on, in Meiji Era, Sake producers moved to better areas, the present location, to get the best underground water needed for their business.

C Festivals in Fushimi and its vicinity

Gokogu Shrine is regarded as a guardian shrine for Fushimi people. The shrine is said to have originated either from Mimoro Shrine in the vicinity or from Kashii Shrine in Kyushu. Many believe that the name came from fragrant spring water found in the premises of the shrine in 862.

In Bunroku age (1592 to 1596), Hideyoshi TOYOTOMI relocated the shrine to O-kamedani area so that the shrine could protect Fushimi castle from demons. Later in 1605, Ieyasu TOKUGAWA returned it to its original place. In the premises of the shrine, there are several symbolic buildings for Momoyama Culture including the main building and front gate (designated as important cultural properties). According to an old diary, the shrine festival was conducted on September 1 every year after 1416. Now the festival is called Kojinsai or Fushimisai and is celebrated every year in early October for several days and is the most prestigious festival in Fushimi.

Yodo Shrine, the guardian shrine of Yodo people and Nosho areas, conducts Yodo Festival in autumn with three portable shrines paraded. Each community in the shrine precinct makes flower umbrellas of their own and brings them to the shrine on the first and the last days of the festival. They have inherited this custom from the past when their old villages used to compete with each other in making flower umbrellas. On the last day of the festival, three potable shrines, men impersonating Singh, Sarutaikogod, and warriors and children wearing traditional costumes join the flower umbrella procession. They jubilate by shouting “araun yoi yoi” until late in the evening. Noh play is performed once a year in the shrine.

D Historical scenic beauty in the area where shipping business prospered

The construction of Fushimi and Yodo towns are based on castle towns. Both towns prospered by the river shipment business making use of the topography of
Kyoto. Sake brewery business also prospered because of the use of good underground water. The area still maintains the traditional atmosphere created by the combination of the businesses and religious activities at the historical shrines. The historical landscape of traditional buildings such as Sake warehouses and town houses accentuates the atmosphere there.

(2) Suburbs of Kyoto as scenic sites

The mountainside surrounding Kyoto has been known for its scenic beauty and is being visited by innumerable people since olden days. Since the beginning of Heiankyo, villas of noblemen, hermitages and temples for imperial families were built in such areas where people could enjoy the rich natural environment and beautiful landscape. These sceneries were expressed in poems, tales and paintings. Gradually they earned fame as beauty spots and became attraction places for common people in Muromachi Period.

In Edo Period, "Miyako Meisho Zue", a pictorial guide book of beauty spots, helped such places becoming popular visiting spots. Those days the suburban area was called Rakugai and was well known for its beautiful mountainsides with temples, gardens, historical sites. The area also served as stages for poetry and other forms of literature and attracted many visitors from other provinces. Residents of Kyoto rediscovered the charms of Kyoto from such guide books and from the impression visitors had of Kyoto, and welcomed the tourists accordingly.

The following pages are dedicated to Sagano area that represents typical historical scenic beauty of Kyoto suburbs.

A Examples: Visiting Sagano, a scenic site

Sagano area has been known as a scenic site since old times. The name Sagano came into existence immediately after the establishment of Heiankyo. The name is said to have come from Mt. Saga, a scenic site in the suburb of Chang-ang, the capital of Tang Dynasty in old China. Sagano area is blessed with natural beauty of sacred mountains such as Narabigaoka, Mt. Atago and Mt. Ogura, the rich and clean water of Oh-i River and subtle sound of bamboo forests.

In Heian Period, Sagano was the place for game hunting as well as an area for the detached houses for noblemen.
Many temples in Sagano and other parts of west Kyoto originated from the detached houses of imperial families and noblemen. Kinkakuji or Rokunonji Temple used to be the detached house of Kintune SAIONJI and later was bought by Yoshimitsu ASHIKAGA. After Yoshimitsu died, the house was converted to a Buddhist temple. Ryoanji Temple used to be the detached house of Sanetaka DAITOKUJI. Ninnaji Temple was founded by the emperor Koko on the site of emperor Uda’s residence. Myoshinji Temple used to be the detached palace of emperor Hanazono. Daikakuji Temple was the residence of emperor Saga. Tenryuji temple which was founded by Takauji ASHIKAGA used to be the residence of retired Emperor Gosaga. Thus, it can be said that most temples located in Saga and other western parts of Kyoto have their origin in detached residences of emperors and noblemen.

The beautiful landscape with the relaxing atmosphere in Sagano is quite different from that of the downtown area. Such atmosphere is created by the temples and shrines, pleasant and serene scenery with farm houses stretching over Sagano area and town houses along trunk roads blended with natural scenic beauty.

Sagano area has served as an arena for various poems, stories and Noh plays. For instance, Nonomiya shrine appears in the Sakaki chapter of the Tale of Genji as the place for sanctifying the daughter of Rokujo-Miyasudokoro. The shrine is described as “a small brushwood fence producing a frail air”, and “Torii gate made of logs looks godly as might be expected”.

Even now, the fences made of spicebush tied to bamboo poles and the Torii gate made of logs that appeared in the Tale of Genji are maintained.

This book also describes the residence of Lady Akashi in Kyoto which was located along the Oh-I River. Hikaru Genji, the protagonist, would make his excuse by saying that he would visit Mido temple at Sagano located on the south of Daikakuji Temple, but actually he would visit her at her house.

Mifune Festival at Kurumazaki Shrine started in 1928. It reminds us of the ancient parties on boats at Oh’i River, the elegant atmosphere of Heian Period with colourful boats floating on the river. In Edo Period, the area became an attractive destination. Visiting such places together with visiting temples and shrines became very popular. Sagano is still one of the representative tourist spots in Kyoto and the second most popular place next to Kiyomizu Temple.
Fig2-66  Beauty spots at Sagano area

Photo2-112  Ohasha Pond and Hirosewa Pond viewed from Nishiyama
Photo 2-113  View of Sagano

Photo 2-114  Ohsawa Pond and Daikakuji Temple

Photo 2-115  Ohi River and Togetsu Bridge

Photo 2-116  Souvenir shops at Sagano
As temples and other beauty spots became increasingly popular among tourists, the businesses targeting these tourists flourished. A book called “Fudemakase” written in late Edo Period mentions about inns along the Ohi River. A travel book written by Kokan SHIBA describes Dengaku tea house. Even now, many souvenir shops selling traditional bamboo crafts, restaurants and inns are located in Sagano and Arashiyama areas and their Japanese style buildings blend well with the beautiful scenery there.

Residents of Sagano are making efforts to protect the beautiful landscape of the area where many detached houses of imperial and noble families were located and served as an arena for the classic literature. They still maintain their old businesses including souvenir shops of bamboo crafts, restaurants and inns.

(2) Trunk roads of Kyoto and the seven gateways

Fig2-67 Old trunk roads in Kyoto
After the construction of Heiankyo capital in Kyoto 1200 years ago, all the trunk roads from local provinces were connected to Kyoto. By these roads, Kyoto culture spread out to other parts of Japan. Gateways of these trunk roads in downtown Kyoto were called *Kyo no Nanakuchi* or Kyoto seven gateways. The location of these gateways often changed with the passage of time. Although the gateways no more exist, their names were given to the areas where they were located. Some of those are Awata-guchi, Kojin-guchi and Kurama-guchi. Such areas were closely connected to the daily life of the people there. The trunk roads connected to these gateways include Kurama Trunk Road, Wakasa Trunk Road, Fushimi Trunk Road, San-in Trunk Road, Atago Trunk Road and Toba Trunk Road. Towns and villages were formed along these trunk roads. The following pages are dedicated to the historical scenic beauty along these trunk roads.

**A Kurama Trunk Road**

Kurama Trunk Road connects Kyoto and Tamba and was used for transporting goods. Also it has served as the access route of Kurama Temple and Kibune Shrine since Heian Period. This trunk road extends from Kyoto to the north reaching the temple town of Kurama, and then on the way it bifurcates to Kibune.

**(A) Kurama**

Kurama is a village located along Kurama River which runs through the mountain valley and serves as the key station of Kurama Trunk Road. After the capital was shifted to Heiankyo (Kyoto), Kurama Temple was constructed to protect the north side of the capital, and as a result a temple town was formed. After Edo Period, it prospered as a resting spot for travellers, for delivering charcoal to Kyoto from Tamba area.

**a Kurama and its temple town**
It is generally thought that Kurama Temple was founded in the 8th century. It is believed that Ushiwakamaru or Yoshitsune MINAMOTO was brought up here. There are some Buddhist statues including wooden statue of Bishamon-ten and some documents in this temple which are designated as national treasure and important cultural property. Yuki Shrine, located in the premises of the temple was founded in 940 and is proud of its long history. The hall of worship reconstructed by Hideyoshi TOYOTOMI represents Momoyama Culture and is designated as an important cultural property by the national government.

The landscape of Kurama from the roadside consists of a mountain range appearing above the roofs and other natural scenery such as the river and field seen between the mountains.

Private houses here are mostly Kyōmachiya style. This continuous uninterrupted chain of houses located on both sides of the trunk road forms the townscape. Among them, the resident of Takizawa family is a good example of traditional style houses which is designated as an important cultural property by the national government.

As described in a book named Yoshuhushi, historical private houses along the trunk road sell local specialties such as Kinome-ni (Japanese pepper boiled in soy source). The distinctive smell of the specialty adds the special atmosphere to the temple town of Kurama.

The ease up station of Yuki Shrine is located along the trunk road where the portable shrine carried by the people is rested during the festival parade. This station is popular as a playground for the local children. Moreover, some other religious buildings are also scattered here and there and are blended with the townscape.

Water of Kurama River is used for domestic purposes and for
extinguishing fire. The combination of the stone steps from the road down to the river, the vegetable fields and the narrow paths along them; and the sound of water have created an excellent landscape. Heavily covered with vegetation, Mt. Kurama which forms the background of the above landscape is considered as the sacred extension of Kurama Temple which also serves as a resource for forestry business.

b Festival in Kurama

During the long course of history Kurama has developed as a temple town and has yielded rich traditional festivals which have been passed down to the present.

Fire Festival of Yuki Shrine (registered by the city as an important cultural property and an intangible folklore property) is conducted annually on October 22, the same day as Jidai Festival. The festival is considered as one of the three unique festivals of Kyoto. During the festival, young local people carry big torches and walk along the roads which are lit by bonfires.

Takekirie or bamboo cutting event (registered by the city as an intangible folklore property) at Kurama Temple is supposed to foretell the harvest of the year judged by how fast a four meters long bamboo pole having the shape of a snake can be cut. Festivals in Kurama attract many people every year. The historical landscape of the area along the trunk road and the festivals provides a special atmosphere in the region.

(B) Kibune

Entering the Seryo mountain pass from Kurama Trunk Road, Kibune area comes into view. The famous Kibune Shrine where the god of water is enshrined is situated in Kibune. The shrine is said to be founded in the 5th century. The present building was rebuilt between 1861 and 1864. The shrine known for the god of water attracts many of those who are engaged in farming, forestry, fishery and Sake brewery.

In June, a festival is conducted by Kibune shrine. In the festival a portable shrine is paraded in the area. In the afternoon of the festival day, local children chanting Osendondon (meaning “praying 1000 times”) visit the inner shrine
building and circle the boat-shaped stone there. As mentioned in a book written in 1676, those days the festivals used to be held twice a year in April and November.

Kibune was developed as a summer resort. There are many restaurants on the access route of Kibune Shrine. The tradition of installing many *Kawadoko* daises along Kibune River in summer is an attraction of the area. The history of *Kawadoko* in Kibune dates back to Taisho Era when local people started entertaining those who used to travel between Kyoto and Tanba or those who came to visit Kibune Shrine, by serving them tea and food on the stools placed on the river bank. After the World War II, the present style *Kawadoko* was developed and the number of inn-restaurants were increased.

The daises are fixed so close to the surface of the river that one’s feet can easily touch the water. This closeness to the water gives a feeling of coolness and the sound of the nearby waterfall adds pleasure to the taste of food served there. *Kawadoko* stay there from May to September. The temperature of this area is about 5 °C lower than that of the downtown. The dishes served here are prepared mostly from the ingredients obtained from the river and the nearby mountain. The crystal clean water of the river provides a cool atmosphere for the urban visitors.

(C) Historical scenic beauty along Kurama Trunk Road

As noticed in the preceding part, temple town related and summer resort businesses prevail along Kurama Trunk Road. The area has also served as a home for festivals and rituals. These activities together with the historical buildings such as temples and shrines as well as the surrounding mountains and rivers in the background contribute to the creation of a serene atmosphere in the area. Furthermore, the traditional events taking place there serve as reminders of the old temple town.
B Wakasa Trunk Road

Wakasa Trunk Road connects Kyoto to Wakasa passing through northern mountainous area. The road had existed since Heian Period and been used for carrying fish from Wakasa to Kyoto. That is why it is also called *Uo-kaido* (Fish Trunk Road) or *Saba-kaido* (Mackerel Trunk Road) and used to be busy with traffic. Ohara area along this road is known for its rich natural environment and for being a place for retired noblemen.

(A) Ohara

A place for retired noblemen

Ohara is a quiet mountain village with rich and a colourful environmental diversity created by four seasons. It used to be an area embracing the detached villas of noblemen who spent their secluded lives. Turning to the west from the trunk road one can find Jakko-in Temple which is known to be the place where Kenreimon-in Tokuko, the mother of Emperor Antoku spent her life dedicated to console the soul of his son who died in Genpei War. While Sanzen-in Temple on the east of the trunk road is known for religious singing called Gyozan Shomyo.

At first, a hut built on the East Tower area of Mt. Hiei by Saicho (Priest Denkyo) was made the temple for a member of the imperial family in the 12th century. Then this temple began to establish a school for *Tendai Shomyo* called Ohara Gyozan and established its managing office in Ohara. This is the predecessor of Sanzen-in Temple.

*Shomyo* is a melodic sutra chanting and is a kind of religious music.
Ohjo-Gokurakuin Amida Hall (an important cultural property designated by the national government) is a wood roofed building and is constructed around 1148. Agriculture and tourism are the main industries of Ohara area. Once being a place for aristocrats’ retirement lives and enjoying the scenic beauty of four seasons grants a special atmosphere to the area which is in stark contrast to that of the downtown area.

Sanzen-in Temple hosts *Hatsuuma Daikondaki*, a radish cooking event in February and attracts many visitors. In December the ascetic training of monks begins reminding us of the approach of the year end. Several other annual events are also held by the people in Ohara.

**b Life in the mountainside village**

Located on the upper stream of Takano River, Ohara area, as mentioned before, used to be a popular place for noblemen who spent their retirement lives there. This fact demonstrates that the area is rich in nature with colourful variation of four seasons. Some traditional farm houses still survive there, giving a pleasing atmosphere of the mountainside village. These farm houses are commonly seen in Kitayama area. It is believed that middle-sized farm houses were built after the middle of Edo Period.

The scene of *Shiso* or purple Japanese basil fields surrounded by green rice fields in summer give the area an unspeakable beauty. *Shiso* is the ingredient of *Shibazuke*, one of the well-known pickles of Kyoto. Such large *Shiso* fields are rarely seen in other parts of Japan.

*Shibazuke* has been a local specialty in Ohara for a long time. Its’ origin is believed to date back to the time when a common man presented this pickle to Kenreimon-in, the retired empress. She liked it and gave the name *Shibazuke* to it. Originally, the residents made this for their own consumption. Later, it became a local specialty and it became popular in other places, too. A local history compiled in the late Meiji Era introduced *Shibazuke* as the local specialty of Ohara Village.

The climate of Ohara is quite suitable for the growth of *Shiso*. Generally, the plant turns beautiful red in early summer. Soon after the rainy season when the summer temperature rises above 30 °C the colour will fade away. However, *Shiso* in Ohara maintains its beautiful colour because the
temperature does not rise so high. Since Shiso leaves are very perishable, Shibazuke producers stay in Ohara in order to easily obtain fresh leaves grown there.

Ebumi Shrine located on the roadside near Ebumi mountain pass is the guardian shrine for eight local communities in Ohara. Although, its origin is unknown, Saikaku IHARA has mentioned the customs of this shrine in his literary works. A book published in the middle of Edo Period also has referred to the name of the shrine, the festival itself and the portable shrine. Even today, Ebumi Festival is conducted and the portable shrine is carried out every May.

Ohara Hassaku dance (an intangible folklore property registered by the city) is performed by young boys aged 15 and 16 in September. It has originated from Odori-kudoki or story telling dance which became fashionable in the middle of Edo Period. On that day at about 7:00 PM, people carry paper lanterns with bearing the name of their community to the shrine while singing. Then they gather at the foot of the stone staircase leading to the shrine. They climb up the steps together while singing a song called Ise-ondo and enter the premises of the shrine while singing another song called Shongaina. Other people of each community follow them and go to the stage, erect bamboo poles decorated with sacred rice-straw ropes on the four corners and dance there.

Okonai-Oyumi event is conducted at Kannon temple which belongs to Ueno-cho community. The origin of both the temple and Okonai-Oyumi is not known. However, a document of the middle of Edo Period has referred to the festival. In May, Oharama Festival is held by Ohara Tourism Association.
Oharame is the name given to the local women who used to carry firewood on head to central Kyoto and sell them there. Oharame Festival began 30 years ago for the purpose of displaying the costumes from the middle ages to the present worn by local women who parade from Shorin-in temple to Jakko-in temple. This is a part of their efforts to pass down the traditional customs to the present generation.

So it can be said that Ohara has many attractions such as the festivals at shrines and temples, and the local business of Shiso production. Together with the traditional buildings of temples, shrines and farm houses, such activities produce the atmosphere of mountainside village.

(B) Yase area

Located between Ohara and Kyoto, Yase is a beautiful village at the foot of Mt. Hiei which is famous for its cherry blossom in spring and crimson foliage in autumn. In early days, it belonged to Enryakuji Temple on Mt. Hiei. Later on, villagers had the honour of carrying the coffin of an emperor during the funerals. For this role, they are still called Yase doji.

Yase-shamenchi Dance (an intangible folklore property registered by the city) is performed on the occasion of the festival of Akimoto Shrine, a branch of Yase Tenmangu Shrine. The dance is also called Toro (lantern) Dance.

The dance is said to have started in the early Muromachi Period. According to a document in the late Meiji Period, in the middle of Edo Period the villagers built a shrine in Yase and began to offer the dance.

Animals were cut out on the shade of lanterns used for the festival. Today eight men disguised as women place one lantern each on their heads and then proceed to Akimoto shrine. During the interval of the dances, a comic play is performed. The dance is still performed in the style of Furyu Dance of
Muromachi Period.

**(C) The historical scenic beauty of Wakasa Trunk Road**

Villages along Wasaka Trunk Road have their own festivals and practice traditional agriculture. These villages are blessed with a milieu of serene and peaceful scenery because of their historical buildings of temples, shrines and farm houses, as well as natural environment such as rivers and mountains. The festivals and traditional customs, offer visitors the feeling and the atmosphere of old temple towns along a road which is quite close to the urban Kyoto.

**C Fushimi Trunk Road**

Fushimi Trunk Road starts from Gojo, in Higashiyama Ward and extends to the south towards Fushimi. The road was constructed by Hideyoshi TOYOTOMI, when he constructed Fushimi Castle during 1592 to 1595 to connect Kyoto to Fushimi. Many famous temples and places of scenic beauty such as Tohukuji Temple, Fushimi-Inari Shrine and Fujinomori Shrine are located along this trunk road. The road is packed with pilgrims since Edo Period.

Among them, Fushimi-Inari Shrine is the most typical attraction spot. The shrine is associated with Hata clan who migrated from the Asian continent. It was constructed during 708 to 715. The shrine is the headquarters of all other Inari shrines in Japan. Many people from every corner of the country visit Fushimi-Inari Shrine on New Year’s days. There are several buildings in the premises of the shrine including the main hall, worship hall and other branch shrines. The view of thousands Torii gates erected along the paths leading to small shrines located on the mountain behind the shrine is spectacular.

![Fushimi Trunk Road](image)
Inari Festival is a traditional event which dates back to Heian Period and is the largest event of the shrine. Five portable shrines from the Inari shrine are carried to the ease up station at Nishikujo Minami-ku. From there, they are carried back to Inari Shrine through JR Kyoto station area and Matsubara Street. These portable shrines are known to be the most remarkably elegant and gorgeous ones among other portable shrines in Japan. A document written in the early Edo Period has described the festival as being a gorgeous one.

There are many souvenir shops and eating places for the visitors along the access route of the shrine. These shops form the front town of the shrine. A book called _Miyako-rinsen-meishozue_ published in 1790 describes the scene of tea houses and other shops filled with people at _Hatsu'uma_ occasion. Even today, there are shops for dealing with articles used for religious ritual, dolls, crackers _yakitori_ stalls and other traditional businesses.

Fushimi dolls are coloured and unglazed ceramic items which are being sold since 16th century. It became popular in other parts of the country as a souvenir of Fushime-Inari Shrine. A book published in 1780 depicts the scene of a shop selling Fushimi dolls. Fushimi dolls are regarded as the original form of earthen dolls in Japan. Since they are precious objects, dolls similar to those of Fushimi have been made and sold in many other parts of Japan and they have gained popularity.

Fujinomori Shrine (designated as an important cultural property by the national government, and as a tangible cultural property by the city) is said to start before Heian Period when Empress Kojin buried war flags and armours here to dedicate them to the god. It is also known as being the origin of the iris festival.

During the Fujinomori Festival in May, three portable shrines and the warriors are paraded through the domain of the shrine. The custom of decorating one's house with a warrior doll comes from this event. On the day of the festival, acrobatic horse riding (registered by the city as an intangible folklore property) is
shown to the people.

Tofukuji temple is the head temple of Tofukuji wing of Zen Buddhism Sect. Its tower gate (a national treasure), bath house, Zen hall and belfry (both important cultural properties) are some of the important buildings. Ryugin’an Hojo building (a national treasure) is the oldest Hojo style architecture in Japan. The Hojo is surrounded by a dry garden. Tsutenkyo Bridge in the shrine premises is famous for its coloured maple leaves which has been described in a book published in 1799.

There are several other temples and shrines such as Sen-nyuji Temple and Sekihoji Temple on the Fushimi Trunk Road. Each of these temples and shrines conduct their own events. The shops along the road and the historical buildings create a historical and traditional atmosphere there. Passers-by will find the vividness of the area on the road that connects Kyoto and Fushimi.

**D San-in Trunk Road**

San-in Trunk Road connects Kyoto to San-in area. The name San-in comes from the administrative district in the 7th century. One of the roads was connected to Heiankyo capital and became an important road for transporting goods. In Edo Period, feudal lords from San-in provinces would take the road to travel between their home towns and Edo (Tokyo).

Katagihara is a village on the west bank of Katsura River and was used to be a post station where Honjin (inns for feudal lords) still survives. The houses along the road have the atmosphere of old days. Their style is similar to Kyo-machiya houses. These farm houses are said to have been built in the middle of Edo Period.

![Fig2-71 San-in Trunk Road](image-url)
The houses at Katagihara are constructed 2 to 3 meters away from the road. They have low second floors, a design called Mushiko style. That is why the houses look one story buildings with long eaves extending from the roof. A space between the road and the house is used for travellers’ luggage or for taking rest.

Because of this, residents would avoid placing objects on this space and on the road so as not to hinder the traffic and to create wide open space along the trunk road. This is quite different from the urban streets. The house of Tamamura family (designated by the city as a tangible cultural property) is the only Honjun building left in Kyoto and is valued as a Machiya house of Edo Period in Katagihara town for travellers.

Although the origin of Sannomiya Shrine is not known, it is believed that it existed since ancient times. The guardian god of Katagihara area is enshrined here. The shrine is described in a book written in Meiji Era. An old oak tree in the premises of this shrine is considered as the namesake of Katagihara (means “oak field”). Katagihara Festival is being held in May since the middle of Edo Period. A book written in 1676 has mentioned about the festival. A portable shrine is paraded at the festival. The shrine has other events such as Genshisai Festival in January, too. The site of the abolished Katagihara-haiji temple is located in front of the shrine and is popular among children and elderly as the place of relief.

Thus, the blend of the festivals, historical buildings and traditional houses of the town for travellers gives a tasteful atmosphere to San’in Trunk Road. The area brings to our memory the vivid scenes of tourists and merchants in old times.
**E Atago Trunk Road**

Atago Trunk Road connects Seiryoji Temple to Kiyotaki and Mt. Atago through Toriimoto area. It is also the approach way to Atago Shrine located near the summit of Mt. Atago. A book published in Edo Period depicts the road connecting Kyoto, Omuro, Seiryoji temple and Kiyotaki to Mt. Atago proving that the road was used from the olden days.

(A) **Mt. Atago and pilgrimage**

As the dominant peak of the west mountain range, Mt. Atago is revered as a mountain of god of god fire. Atago Shrine is very popular and is being visited by many people every month for a long time. Atago Shrine is believed to prevent fire. The tradition of posting a shrine talisman on family fireplace is still practiced today. In late Muromachi Period, the shrine was also regarded as the god of army.

In old days, Atago stone lanterns were erected at the corners of the downtown Kyoto where people could offer their prayers to the god who was located far in the North-West of Kyoto. Every home had the talismans posted on the walls of their kitchens. The saying “seven times to Ise Shrine, three times to Kumano Shrine and every month to Atago Shrine” was popular among people of Kyoto. Not only People from Kyoto but also from all over Japan visited the shrine to pray for fire prevention.

Tsuya-sai ritual which is held from the night of July 31 to the dawn of August 1 attracts many visitors who form a line from the first Torii gate at Saga Toriimoto to the top of the mountain. This is called *Sen-nichi-mairi* or a “thousand times visit”. As described in a book completed in 1676, people believed that conducting this one day visit is equivalent to 1000 days visit. The visitors would bring home talismans and special tree branches to display them at the fireplaces and alters of their houses.
(B) Saga Toriimoto

Saga Toriimoto area on Atago Trunk Road developed in the late Muromachi Period as a village for farming, forestry and fishery. Later in the middle of Edo Period, it also developed as a shrine town. From the late Edo Period through Meiji and Taisho Eras, people started building tea houses along the road in addition to farm houses and town houses.

The area is divided into two parts by Adashino-Nenbutuji Temple located in the middle. The upper area where the first Torii gate for Atago Shrine is located has farm style thatched roof houses, whereas, the lower area has town houses standing out against the beautiful natural scenery, forming an excellent historical environment.

In August Jizobon and Sento-kuyo events are held at Adashino-Nenbutsuji temple located in this area. Sento-kuyo began in 1905. It used to be held on the 24th of August, the occasion of Jizobon. However, today, this summer tradition is held for two days, on 23rd and 24th of August. In addition, “Atago Old Road Lantern” event is held on the same day. The road from the first Torii gate to Gioji Temple is filled with more than 500 paper lanterns, creating a fantastic world.

(C) The historical scenic beauty at Atago Trunk Road

As noticed, pilgrimage to Atago Shrine on occasions such as Tsuyasai, and other events as well as the prominent historical religious buildings and houses with the scenic beauty of the sacred mountain at the background create a stately and yet friendly atmosphere.
**F Toba Trunk Road**

Starting from Yodo, Toba Trunk Road runs north to Kamo River, Nishi-Takase River, and Koedabashi Bridge near the site of Toba detached palace finally reaches the site of *Rajomon* which used to be the main gate of Heiankyo capital. *Toba-tsukurimichi*, the origin of Toba Trunk Road was constructed at the same time when the construction of capital Heiankyo commenced. When the capital was completed, Jonangu Shrine became the guardian shrine of the south side of the capital. Today many annual events such as festivals of orientation belief and poem recitals are held here.

As Toba Trunk Road used to be connected with the water routes from the west provinces at Nosho and Yokooji areas, it was crowded with shipping business and inns. Two villages called Kamitoba and Shimotoba are located along this road where some historical farm houses, town houses still remain there today which reminds us of the old days. The style of farm houses along this road is much closer to the town houses. These houses are thought to have been built in the middle of Edo Period.

The houses on both sides of the road are built on stone platforms to avoid water immersion. Kamitoba and Shimotoba areas are confluent point of Kamo, Katsura and Nishi Takase rivers. The area produces a large amount of traditional vegetables like Kujo green onions and Mibuna leaf vegetable because the land is said to have become fertile by floods.

Located in the south of the capital, the area prospered because of shipping business on river routes. People also enjoyed the high quality underground water. Along the road is Masuda Tokubei Shoten’s *Sake* brewery building and its storage, one of the oldest companies with more than 300 year history. They do business even today. A cedar ball hung under the eaves of this house creates a tasteful
This house was also used as an inn for aristocrats who travelled to Osaka and other western provinces from Kyoto. Thus businesses from olden days on Toba Trunk Road together with the historical landscape remind people the tasteful old townscape.

**The historical scenic beauty seen at the trunk roads and seven gateways in Kyoto**

With the historical buildings, festivals, and activities of local people as well as townscape and natural scenery, the areas along the trunk roads produce their unique historical atmosphere.

Since every trunk road extends from Kyoto to other parts of Japan, businesses along the trunk roads have close relations to the culture and lifestyle of Kyoto. The businesses in such areas remind us the old days of Kyoto.

**(3) The historical scenic beauty in mountains and plains**

Kyoto which is surrounded by mountains on three sides has developed and been influenced by lifestyle of both mountainous, suburban and urban areas. The following pages will introduce the historical scenic beauty from the prospect of businesses in the mountainous areas.
Mountains on three sides of Kyoto

The mountains on three sides and rivers in Kyoto form a unique topography. The scenery of the basin observed by our ancestors is the prototype of the historical scenic beauty of Kyoto. The mountains have been worshipped and have brought up people with respect for nature.

Mountains on the north are called Kitayama which includes Mt. Minako, the highest in Kyoto, Mt. Minetoko, and Mt. Mikunidake, all of which are more than 900 meters high above sea level, with some lower mountains of 400 meters height at the foreground. Among 36 peaks of eastern mountain range called Higashiyama, Mt. Hiei is the highest and Mt. Inari is the end of its extension. Mt. Daimonji, Mt. Otowa and Mt. Daigo also are included in Higashiyama mountain range.

Nishiyama or the western mountain range starts from Mt. Atago and extend to some peaks with the height of 400 to 600m and finishes at Mt. Ponpon across the Hozu River. There are beautiful villages with forest, farm land and houses in the semi mountainous area.
B Examples

(A) Business in the plain: Kyoto vegetables

Kyoto is an inland city and has difficulty in importing sea products.

Therefore, it was important to grow vegetables to feed the citizens of Heiankyo, one of the largest cities in the world at that time. Suburbs of Kyoto were
developed for the cultivation of vegetables. Emperors and aristocrats would receive many gifts including seeds of vegetables from all corners of the country. Together with these gifts, manufacturing techniques were brought to Kyoto which contributed to the improvement of Kyoto industry. Along with the development of vegetarian dishes, people began to grow various kinds of vegetables that were brought from other parts of Japan.

Moreover, there were some other favourable factors that supported the growth of Kyoto vegetable in this city. These are, clear-cut four seasons, great difference of temperature between day and night, rich underground water and rich soil. In 1987, Kyoto Prefecture designated 34 agricultural products as Kyoto Vegetables. In 2009, the number increased to 40.

Today vegetables could be obtained everywhere throughout the year. Seasonal and local variation has vanished. Kyoto Vegetables are left in the original state without any modification which are available only in particular seasons. In other words, seasonal variation has been left in Kyoto vegetables. For instance, bamboo shoots and field mustard are harvested in spring, Kamo-eggplant, Shishigatani-pumpkin and other vegetables in summer, Tanba-mushroom in autumn, and Kujo-green onion, Kyo-cowbane and Shogoin-turnip, used for making Senmaizuke pickles are harvested in winter. Kyoto cuisine and Kyoto pickles have seasonal variation. Kyoto vegetables have supported the food culture of Kyoto. Appreciating and enjoying each season by eating seasonal vegetables is the inseparable part of life in Kyoto.

Kujo green onion is one of Kyoto Vegetables. It was introduced more than 1200 years ago. Since Kujo area in Minami Ward produced good quality green onion, it was named after this place. A book called Shoku-Nihonki in 838 describes a product assumed to be Kujo green onion. A document called Yoshuhusi in early Edo Period has described the green onion produced in the south – east of Toji Temple, the area called East Kujo and West Kujo.

The traditional method of growing Kujo green onion entails a lot of procedures. Seeds are temporarily planted in autumn until they grow into seedlings in March. In late July, those seedlings are dried for a month under the sun. It will take more than one year to harvest. Even today, they are grown around Toba Trunk Road. Town houses and farm houses along the road together with Kujo green onion field form scenic beauty.
Kyotakenoko or Kyoto bamboo shoots are said to have been brought from China by Priest Dogen to Oku-kaiinji temple in Nagaoka, a suburb of Kyoto in Edo Period. According to the record of Kyoto Prefecture in Meiji Era, bamboo shoots were introduced in late 18th century to Nishiyama area where a lot of them are harvested today. Advanced skills and intense care are needed to grow bamboo throughout the year.

In autumn and early winter, bamboo forests are covered with straw and fertilizers, and soil is added on top of them. The earth bed becomes so soft with tremendous care that one’s foot may sink in the ground there. A tool to pick bamboo shoot is order made which is similar to a pickaxe with longer haft. Before the tip of the bamboo shoot springs out of the earth, it is dug out and harvested. Nishiyama area consists of the settlements at the mountainside and rice fields. The traditional farm houses with mountain range at the backdrop forms the townscape of this area.

Kamonasu or Kamo-eggplant is one of the typical summer vegetables of Kyoto. It is grown around Kamigamo area in the north of Kyoto. Its origin is not known. However, a round and large eggplant described in a book compiled in early Edo Period is considered to be Kamonasu. It is planted in early April and harvested from early July to late August.

The area also grows Sugukina leaves after eggplants and rice are harvested. Sugukina is harvested at the end of autumn. Suguki pickle is one of the three representative pickles in Kyoto besides Shibazuke and Senmaizuke. Its origin is not certain, however, a document in early Edo Period has a description of Suguki which indicates the pickles already earned popularity 300 years ago.
Vegetables were originally grown only by *Shake* (priests’ families) at Kamigamo Shrine. Even today it is grown in a limited area. No documents are regarding the cultivation method, but it has been handed down by word of mouth. Harvested *Sugukina* is pickled by peeling off the roots of the plant, salting them twice and then fermented in the room temperature. The process requires long experience and secret recipe. This is one of the reasons why the producers are limited to this area. *Shake* houses and farm houses are mixed in this area and such historical buildings create peaceful atmosphere there.

Shogoin radish and turnip are other representatives of Kyoto Vegetables in autumn and winter. Shogoin radish is said to have originated from one of the offerings to Konkai-komyoji Temple at Kurodani in early 19th century. Farmers in the area obtained some of such offerings from the temple and grew them. Today, the plants are widely grown throughout Kyoto Prefecture and even in other parts of Japan. Shogoin turnip is the main ingredient of *Senmaizuke* pickles. It is said that Tozaburo Daikokuya, a cook at the imperial palace invented *Senmaizuke* pickles in 1865. It is one of the representative winter specialties of Kyoto.

The farm houses engaged in growing Kyoto Vegetables were located along the trunk roads close to downtown Kyoto. Their architectural style is similar to town houses. These farm houses are believed to have been built in the middle of Edo Period.

Today vegetables harvested by these farmers are transported to other parts of Japan, thanks to the advancement in transportation. There used to be vendors who would go door-to-door in the city to sell their vegetables on carts. Nowadays people use pickup trucks. In harvest season, some seasonal vegetables are sold under the eaves of farm houses. Not only the citizens but also visitors enjoy the tastes of dishes and the Japanese seasonal beauty.

Even today Kyoto Vegetables are grown and sold by the traditional methods. The old affection toward Kyoto Vegetables can be sensed in their business. The
history of Kyoto Vegetables is felt in the historical farm houses and the mountains in the background surrounding the fields. The food culture of Kyoto is supported by the interpersonal interactions through Kyoto vegetables, and creating a tasteful climate.

### Table for Kyoto traditional vegetables classified in season

<table>
<thead>
<tr>
<th>Season</th>
<th>Vegetable Type</th>
<th>Spring (March to December)</th>
<th>Summer (January to February)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Flower</td>
<td>Sababa radish</td>
<td>Early January to early April</td>
<td>Early November to early April</td>
</tr>
<tr>
<td></td>
<td>Kyo bamboo shoot</td>
<td>February to May</td>
<td>November to December</td>
</tr>
<tr>
<td></td>
<td>Hatakena leaf vegetable</td>
<td>Late March to early May</td>
<td>December</td>
</tr>
<tr>
<td></td>
<td>Tokinashi radish</td>
<td>Late March to early May</td>
<td>October</td>
</tr>
<tr>
<td></td>
<td>Kyo udo</td>
<td>April</td>
<td>April</td>
</tr>
<tr>
<td></td>
<td>Katsura gourd</td>
<td>May</td>
<td>Middle of October</td>
</tr>
<tr>
<td></td>
<td>Fushimi</td>
<td>May to June</td>
<td>November to December</td>
</tr>
<tr>
<td></td>
<td>Pepper</td>
<td>April to late October</td>
<td>November to December</td>
</tr>
<tr>
<td></td>
<td>Manganji</td>
<td>May</td>
<td>December</td>
</tr>
<tr>
<td></td>
<td>Junsai Pepper</td>
<td>Middle of May to early October</td>
<td>Early</td>
</tr>
<tr>
<td></td>
<td>Mogi eggplant</td>
<td>May to September</td>
<td>November to late January</td>
</tr>
<tr>
<td></td>
<td>Kamo eggplant</td>
<td>May to September</td>
<td>November to late January</td>
</tr>
<tr>
<td></td>
<td>Yamashina eggplant</td>
<td>May to early July</td>
<td>May to early July</td>
</tr>
<tr>
<td></td>
<td>Takagamine</td>
<td>Middle of June to late</td>
<td>Middle of January</td>
</tr>
</tbody>
</table>

**Table Notes:**
- Winter months: December to February
- Spring months: March to May
- Summer months: June to August
- Autumn months: September to November
<table>
<thead>
<tr>
<th>Autumn</th>
<th>Winter</th>
<th></th>
<th></th>
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<tbody>
<tr>
<td>pepper</td>
<td>September</td>
<td>Kuki radish</td>
<td>Middle of December</td>
<td></td>
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<tr>
<td>Tanaka pepper</td>
<td>June to September</td>
<td>Ouchi turnip</td>
<td>Middle of December to early March</td>
<td></td>
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<tr>
<td>Shishigatani pumpkin</td>
<td>Early June to late October</td>
<td>Uguisuna leaf</td>
<td>January to February</td>
<td></td>
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<tr>
<td>Hiiragino cowpea</td>
<td>Early July to middle of August</td>
<td>vegetable</td>
<td>February to March</td>
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<td></td>
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<tr>
<td>Kyo Japanese ginger</td>
<td>Early July to middle of September</td>
<td>Sabaka turnip</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shogoin radish</td>
<td>September</td>
<td></td>
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<td></td>
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</tr>
<tr>
<td>Shogoin turnip</td>
<td>Late October to late February</td>
<td>Others</td>
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<td></td>
<td>November to February</td>
<td>Mizuna leaf</td>
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<td></td>
<td></td>
<td>vegetable</td>
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<tr>
<td></td>
<td></td>
<td>Mibuna leaf</td>
<td>All year around</td>
<td>Kujo green onion</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>vegetable</td>
<td>All year around</td>
<td>preserved Shogoin cucumber</td>
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<td></td>
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<td></td>
<td></td>
<td></td>
<td>not grown</td>
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</tbody>
</table>

Definition of Kyoto traditional vegetables

1. The history of its production should be before Meiji Era
2. It should be produced not only in Kyoto city but also in other areas of Kyoto Prefecture
3. It include bamboo shoots
4. Should exclude fungi and fern
5. Should include products which are grown, preserved; or are not available anymore.
(B) Mountains for businesses

a Kitayama (North mountains) forestry

Kitayama area is located to the north west of downtown Kyoto and is well known throughout Japan for its “Kitayama cedar” which is a polished cedar log. Kitayama is one of the most prominent forest belts in Japan. The valleys are deep, and arable lands at the bottom of the valleys are so limited. That is why forestry prospered. Low temperature and high humidity throughout the year are quite suitable for growing trees there. Nakagawa, Sugisaka, Mayumi and Omori are areas where forestry business flourished intensively.

Forestry business is carried out in the suburban mountain villages of Kyoto. Since olden days, their business has been closely related to the economy of Kyoto. Its history is old and dates back to the Ohnin Era (1394 to 1427). After late Middle Ages, the area provided logs for house pillars and rafters to cope with the increasing needs of tea houses and Sukiya style houses. A document in 1787 has shown the picture of Kitayama cedars being transported in the river.

*Migaki Maruta* or polished cedar log is produced by barking and polishing with sand and is used without applying any paint.

Since logs cannot be reshaped, it is necessary to plant and grow the tree straight with proper size and without knots. It requires tremendous care and such skill have been handed down from generation to generation until today.
b Buildings which support forestry

The settlements are located on the narrow bottom of the valleys of Kitayama Mountains. Therefore, the front yard of the houses there has to be used as working space. While the front yard is large, the inner dirt floor is narrow. The thatched roof and unique layout of inner space give traditional air to the settlements.

Also a view of huts for drying logs along river is marvellous. Many of them are two storied wooden buildings with large roofs. The drying huts in Kitayama are unique in style which cannot be seen in any other part of Japan.

Thus, the scenery of beautiful trees growing straight upward together with drying huts and other houses of time honoured timber business compose the unique landscape of this area, reminding us of the traditional skills passed down till today.