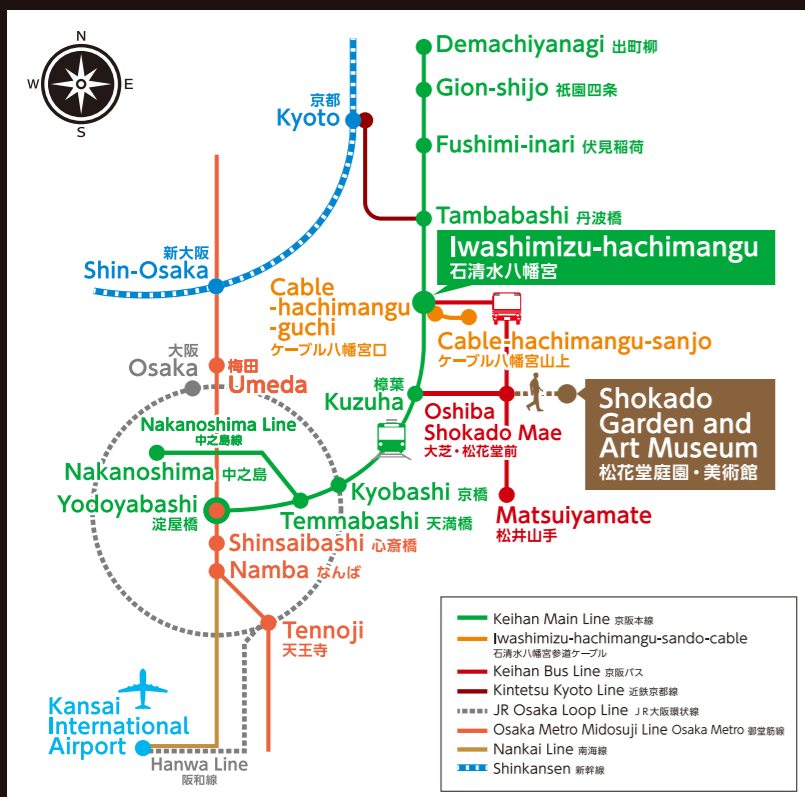


Sightseeing spots



English 英語版

**YAWATA
KYOTO
JAPAN**



Access

From Kyoto
 Kintetsu Kyoto Line : Kintetsu Kyoto – Kintetsu Tambabashi
 Keihan Main Line : Keihan Tambabashi – Keihan Iwashimizu-hachimangu

From Osaka
 JR Osaka Loop Line : JR Osaka – JR Kyobashi
 Keihan Main Line : Keihan Kyobashi – Keihan Iwashimizu-hachimangu

八幡市の歴史・文化が分かる / YAWATA STORY & GUIDE

<http://www.city.yawata.kyoto.jp/yawata-story/en/>

観光庁 Japan Tourism Agency

文化庁 Agency for Cultural Affairs, Government of Japan

Discover Premium Green

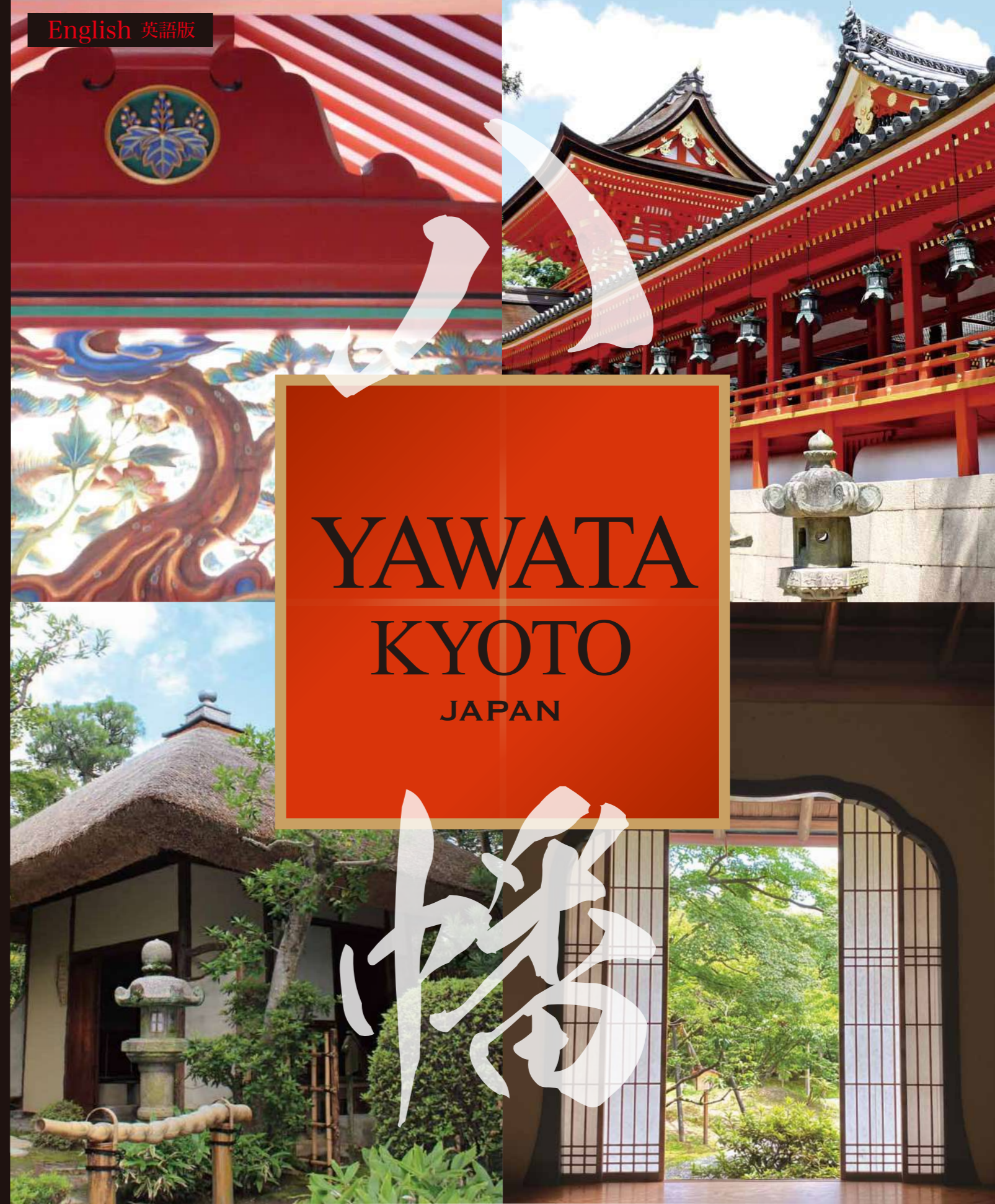
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Iwashimizu Hachimangu Shrine

Iwashimizu Hachimangu Shrine & Mt. Otokoyama

Iwashimizu Hachimangu is a Shinto shrine with a history spanning nearly 1,200 years. Its origin dates back to 859, when the deity Hachiman was ceremonially transferred from Usa Jingu Shrine in Kyushu to Mt. Otokoyama. Over the centuries, nobles and commoners alike made pilgrimages here, and eventually Iwashimizu Hachimangu grew to cover the entire mountain, with a large main shrine, subsidiary shrines, numerous temples, and a thriving town at the base of the mountain. Because Hachiman was worshipped as a guardian of Kyoto and the imperial family, people would come here to pray for protection against misfortune, a tradition that continues to this day.

For many centuries, Iwashimizu Hachimangu was a shrine-temple complex where religious elements from Shinto and Buddhism were combined. This style of worship of Shinto deities (kami) and Buddhist deities (Buddhas and bodhisattvas) as syncretic entities gradually became tradition after Buddhism was introduced

to Japan in the sixth century. Since faith in Hachiman was particularly strong, Iwashimizu Hachimangu played a big part in the development of syncretism and the spread of Hachiman worship across the country. This mixture of Shinto and Buddhist practice lasted more than a thousand years until the government ordered the separation of these religions in 1868.

Iwashimizu Hachimangu remains one of the more prominent shrines in the country and is recognized for its long history, syncretic religious traditions, and notable architecture. In 2016, several of its structures, including the main sanctuary, were designated National Treasures.

Main Shrine

The main shrine of Iwashimizu Hachimangu is Japan's largest and oldest example of the *hachiman-zukuri* style of shrine architecture. It dates back to a reconstruction completed in 1634 under the third Tokugawa shogun, Tokugawa

Iemitsu (1604–1651). Many of the structures are designated National Treasures.

Visitors pray at the two-storied gate that comprises the front of the main shrine. The gate extends into covered corridors that enclose the buildings within. Past the gate is the prayer hall where priests perform rituals. The prayer hall is in turn connected to the shrine's main sanctuary. The buildings are decorated with over 150 colorful woodcarvings of plants, animals, and mythical creatures.

The main sanctuary is characteristic of the *hachiman-zukuri* style. It looks like two separate buildings from the side, but is comprised of a single structure with two roofs. The interior is divided into an outer hall and an inner hall, both containing three rooms side by side, one for each enshrined deity. Between the roofs is a golden rain gutter donated by the prominent warlord Oda Nobunaga (1534–1582).



Golden Rain Gutter Donated by Oda Nobunaga

Deities and History of Iwashimizu Hachimangu Shrine

Iwashimizu Hachimangu enshrines Hachiman, protector of Japan and the imperial family. Hachiman is the deified form of Emperor Ojin, the legendary 15th emperor of Japan, and is worshipped as one entity with his mother, Empress Jingu, and Hime Okami, a trio of goddesses associated with the sea.

Hachiman was ceremonially transferred to Mt. Otokoyama from Usa Jingu Shrine in Kyushu by the monk Gyokyo in 859 and was officially enshrined in a newly constructed sanctuary in 860. Hachiman is considered a sacred ancestor of the imperial family and has been worshipped by both ruling and retired emperors, who have made more than 240 grand pilgrimages to Iwashimizu Hachimangu over the centuries. The Minamoto, a powerful warrior clan, also regarded Hachiman as their patron deity. With their support, Hachiman shrines spread throughout the country.

The most important ritual at Iwashimizu Hachimangu is the Iwashimizu-sai, held on September 15th. It has a long

history as a *chokusai*, a ceremony held by imperial order to present offerings and prayers at designated shrines on behalf of the emperor. During this ritual, the deities are transferred to three portable shrines and carried down to the base of Mt. Otokoyama, where an imperial messenger conducts prayers for peace and protection of the nation. Public festivities include traditional music and court dance performances, as well as a ceremonial release of captive birds and fish.

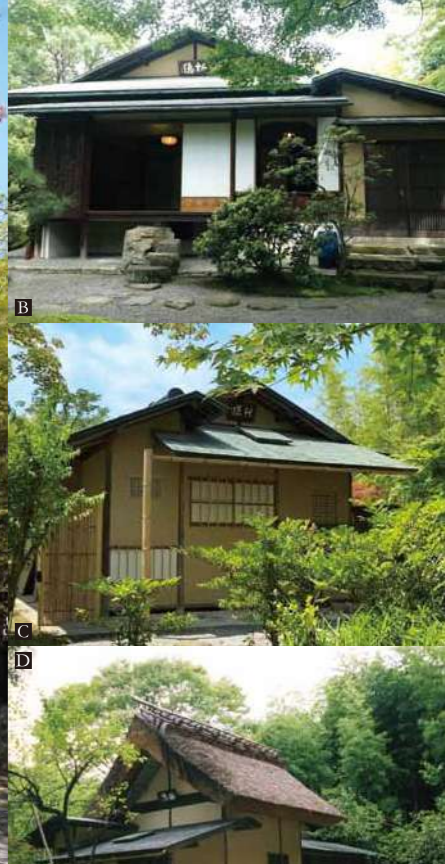
Subsidiary and Auxiliary Shrines

There are several small shrines located behind the main shrine of Iwashimizu Hachimangu, some of which are nationally designated Important Cultural Properties. Large shrines usually have such minor shrines on their grounds, often dedicated to deities connected to the principal deity of the main shrine.

- A Main Shrine
- B Iwashimizu Hachimangu Shrine (Aerial View)
- C Mt. Otokoyama
- D Nail-Eye Monkey Woodcarving
- E Iwashimizu-sai (Offerings from the Imperial Messenger)
- F Iwashimizu-sai (Kinuyaden Hall Rituals)
- G Iwashimizu-sai (Departing Procession)
- H Iwashimizu-sai (Hojo Ritual)
- I Anjo Bridge
- J Kora Jinja Shrine (Auxiliary Shrine)

This allows worshippers to pray for many things in one place.

Two of the most important auxiliary shrines at Iwashimizu Hachimangu are Wakamiyasha and Wakamiyadensha, a pair of wooden shrines surrounded by a lattice fence in the northeast corner of the earthen walls. People who take part in rituals at the main shrine receive symbolic prayer garments called *kiyome no koromo* ("garment of purification"). After the service, they write their prayers on these garments and dedicate them at Wakamiyasha or Wakamiyadensha. Men pray at Wakamiyasha, which enshrines Emperor Nintoku, the son of Emperor Ojin deified in the main sanctuary. Women pray at Wakamiyadensha, which enshrines Emperor Nintoku's sisters, who were imperial princesses.



Shokado Garden & Art Museum

Iwashimizusha Shrine and Iwashimizu Well

Iwashimizusha is an auxiliary shrine of Iwashimizu Hachimangu Shrine, and both shrines are named for the mountain spring flowing on the grounds that is called Iwashimizu (“pure water from the rocks”). It is said that the spring served as a reliable source of water even in cold winters and harsh droughts, and thus residents of Mt. Otokoyama and the surrounding area considered it sacred. According to shrine tradition, visiting emperors and shoguns used to dedicate sacred water from this spring to the deities of the main shrine of Iwashimizu Hachimangu, and it is still used in offerings today.

The existing structures of Iwashimizusha date to the early seventeenth century. The well containing the sacred spring water is decorated with paintings of waves and mythical creatures. The stone torii gate donated in 1636 is the oldest still standing on Mt. Otokoyama. The shrine building, the well, and the torii are designated Cultural Properties by Kyoto Prefecture.

The deity enshrined in Iwashimizusha is Ame no Minakanushi, who is said to help people fulfill their most earnest wishes.

Thomas Edison Monument

Thomas Alva Edison (1847–1931) was a prolific American inventor, innovator, and businessman. He developed and improved many devices that had a significant impact on modern life. It is believed that Edison’s work on the incandescent light bulb has a strong connection to Yawata, and this monument was erected to commemorate Edison and his achievements.

When Edison was developing an electric lighting system in 1878, he needed to create a long-lasting and reliable light bulb. The key was finding a suitable material for the filament. He tried thousands of options, from metals to cotton thread and even beard hair, and

concluded that bamboo was the most promising. Then Edison’s assistants were sent to collect bamboo samples from around the world, including Kyoto. High-quality bamboo specimens gathered on their journey did indeed produce especially durable filaments that burned for over 1,000 hours, and this discovery greatly contributed to the spread of incandescent light bulbs. It is believed that Edison used bamboo from the grove near Iwashimizu Hachimangu Shrine, recognized throughout Japan for its excellent quality, as filaments in his light bulbs.

The first monument to Edison was built on the grounds of Iwashimizu Hachimangu in 1934. It was moved to this location in 1958 and was redesigned in 1984.

Iwashimizusha Shrine and Iwashimizu Well
Iwashimizu Well
Thomas Edison Monument
Edison’s Light Bulb

Shokado Garden and Art Museum



Maple Trees on Shokado Garden

The Shokado Garden features picturesque landscapes, traditional tea houses, other historic structures related to the culture of tea (*chanoyu*), and an art museum. Over 40 species of bamboo, about 300 camellia bushes, maple trees, and many other plants flourish throughout the 22,000-square-meter grounds, ensuring that the spacious garden has something in season to enjoy year-round.

The garden is named after Shokado Shojo (1584–1639), a Buddhist monk who lived in one of the temples of the Iwashimizu Hachimangu shrine-temple complex on nearby Mt. Otokoyama. He was an accomplished tea master and artist

and was recognized as one of the top three calligraphers of his time. The inner section of the garden contains Shojo’s thatched-roof hermitage and the guest hall of his retirement temple and is a designated National Place of Scenic Beauty.

Yawata City gained ownership of the hermitage and temple guest hall and created the Shokado Garden in 1977 to preserve the buildings and honor Yawata’s cultural heritage. Re-creations of three historic tea houses representing different stages in the evolution of tea house architecture were added to the outer garden and are regularly used for tea gatherings and cultural events.

The permanent exhibition at the Shokado Art Museum is focused on the life and art of Shokado Shojo. Various other exhibitions are held throughout the year to display artifacts connected with Mt. Otokoyama and Yawata’s history and culture.



Exterior of Shokado Garden



Exterior of Shokado Art Museum

Shokado Garden
Shoin Tea House
Chikuin Tea House
Baiin Tea House



Shokado Shojo

Inner Garden and Shokado Shojo

The inner area of the Shokado Garden contains the seventeenth-century thatched-roof hermitage of the Buddhist monk Shokado Shojo, the guest hall of his retirement temple, and the Higashi-Kurumazuka Kofun, a burial mound dating from the fourth or fifth century, all skillfully integrated into the lush landscape. This part of the garden is a designated National Place of Scenic Beauty.

Shokado Shojo (1584–1639) was a well-known tea master and artist, recognized as one of the top three calligraphers of his time. Shokado was his art name, interpreted as “house of the monk who loved pine flowers.” In ancient times, pine flowers were believed to only blossom once every thousand years and were used as a poetic metaphor for rare and beautiful happenings.

Shojo arrived at Mt. Otokoyama as a teenager to enter monastic life and eventually rose to the rank of chief abbot of Takimotobo, one of the numerous small temples that once comprised the

Iwashimizu Hachimangu shrine-temple complex. He was well-connected with artists, members of the nobility, and the imperial family, hosting tea gatherings that brought together the cultural elite of his time. In his mid-fifties Shojo retired and moved to the nearby Izumibo Temple, where he built a small thatched-roof hermitage in 1637, naming it Shokado. The building served as both residence and tea house, where Shojo continued to entertain, holding small tea gatherings and intellectual discussions.

In the late nineteenth century, the hermitage and the guest hall from Izumibo were removed from Mt. Otokoyama after the government-ordered separation of Shinto and Buddhism. They were moved several times and eventually installed at their current location in the Shokado Garden. The hermitage and its tea garden (*roji*), as well as their original location on Mt. Otokoyama, are designated National Historic Sites.



Shokado Hermitage **A**
Inside of Shokado Hermitage **B**
Inner Garden **C**

Shokado Hermitage

The hermitage is a traditional, simple structure with a thatched roof and a two-tatami-mat tea room. The small seating area is surrounded by a Buddhist altar, a tokonoma alcove for displaying art, a round hearth for heating water, and shelves for tea utensils. The woven bamboo ceiling initially featured a different painting, but the current image of mythical birds in flight was done sometime after the hermitage was moved from its original location on Mt. Otokoyama.

The Shokado hermitage with its adjacent tea garden (*roji*) is a designated National Historic Site, and the building itself is a designated Cultural Property of Kyoto Prefecture.



Izumibo Hall

This building incorporates the entranceway, main room, and anteroom of the guest hall from Izumibo Temple, which was located on Mt. Otokoyama in the Iwashimizu Hachimangu shrine-temple complex. According to legend, the entranceway was originally part of Fushimi Castle built by the warlord Toyotomi Hideyoshi (1537–1598), and the doors display his paulownia crests. The main room and anteroom retain the grand décor and classic architectural style of the early seventeenth century.

In 1868, when the government ordered the separation of Shinto and Buddhism, all Buddhist structures were removed from the complex on Mt. Otokoyama. The main room, anteroom, and entranceway of the Izumibo guest hall were carefully preserved and later incorporated into the present-day Izumibo Hall at the Shokado Garden. These three architectural elements are registered Cultural Properties of Kyoto Prefecture.

Izumibo Hall **D**
Shokado Bento **E**
Shokado-Gonomi-Yotsugiri-Nuribako (Collection of Shokado Museum of Art) **F**

Shokado Bento

The item most strongly associated with Shokado Shojo in modern Japan is “Shokado Bento,” a square meal box divided into four equal sections. Shojo was in the habit of converting wooden boxes that farmers used to carry seeds into containers for his paints and tools. To make the boxes more attractive, he added a light coat of lacquer and ink paintings with nature themes.

The idea of using this type of box to serve food was born in 1933, when the founder of the famous Japanese cuisine restaurant Kitcho attended a tea function in Yawata. He was inspired by a lacquered box in the style favored by Shojo and decided to adapt it for his restaurant, giving it the name “Shokado Bento.” The Yawata branch of the restaurant, Kyoto Kitcho Shokado, is located next to the Shokado Art Museum and serves fine Japanese cuisine in this distinctive style of bento box.



Kyoto Kitcho Shokado

