Brief history of Kanazawa-Hakkei station area

- A satellite city of Kamakura (one of the four corners of Kamakura) during Kamakura Era (1192-1333)
- In 1258, a geographical name of "Kanesawa" appeared. The name "Mutsura" appeared in an official history book called "Azuma-Kagami" edited by Kamakura Government as an area where Miura clan controlled.
- Hojo clan realized Mutsra as an excellent outer port and threw out Miura clan. **Hojo Saneyasu (実泰)** was appointed as a governor to keep the area from Miura clan (Miura peninsula) and Chiba clan (Chiba pre area)
- In 1240, Kamakura Government decided to open a pass between Kamakura Center and Mutsura port area. In 1241, the road construction started. The son of Hojo Saneyasu, **Sanetoki（実時）**, called himself as "Kanesawa clan" and controlled Mutsura area for four generations.
- They constructed Shomyoji Temple, then they opened a library called "Kanesawa Bunko." Mutsura had been developed during the time as a port city, and became a religious center, as well.
- As population increased Mutsura became one of the satellite cities of kamakura and many tourists visited here to appreciate the natural beauty of the area.
- Salt field was made during Kamakura era.
- After the end of Kamakura era, Mutsura Port remained as a hub of ship transportation. As Shomyoji owned numerous lands throughout Japan, a "Toi" or wholesale market was developed to trade commodities gathered as customs.
- During Edo era, land ownership changed many times. Kanazawa Hakkei's scenic beauty became more and more popular, and the middle of 17th century new rice field was created by a massive land reclamation.
- In 1874, the area was called Mutsuraso-Mura (District). After 1894 when Yokosuka Military Port expansion plan was made, many related facilities were constructed, and beautiful sceneries were destroyed gradually.
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ANDO HIROSHIGE　EIGHT VIEWS OF KANAZAWA

Title: Eight Views of Kanazawa

Kanazawa Hakkei　in 1835-6

1. Uchikawa on a snowing evening

2. Kozumi on a rainy evening

3. The Autumnal Moon over Seto

4. Shomyoji (Temple) at the twilight bell

5. Sailing boats returning to Ottomo

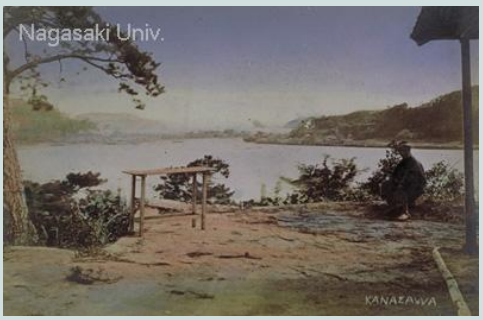
6. Wild Geese Flying Down at Hirakata

7. The Sunset at Nojima (Island)

8. Sunlight dispersing the mists at S

saki

A photo of Kanazawa Hakkei



"Kanazawa was the most popular spot for picnics among foreigners living in Yokohama. Frequent visitors to this spot will recognize where this photo was taken. From the November 21, 1872 edition of The Far East, in the republished edition."

Hirakata Bay from Kyurantei

"Taken at Kyurantei in the Kinryuin Temple grounds, this same photograph was published in the March 16, 1872 issue of The Far East. To the right of Hiragata Bay is Muronoki, to the left is part of Nojima, and further back lies Natsushima Island. Kyurantei was famous as a spot to enjoy all of the Kanazawa Hakkei (""Eight Scenic Places of Kanazawa "")."

Asahina Pass

This is one of Kamakura's seven Kiridoshi, or steep slopes, and is designated a national historic site. To make a passage connecting Kamakura to Mutsuura, construction of this road was commenced in 1241 under the command of Hojo Yasutoki, the Shikken officer who held the real power in the government. The name Asahina comes from the legend that a man named Asahina Saburo Yoshihide cut the road overnight.

Yagura tombs and *Kiridoshi* excavations

Kiridoshi excavations from the middle ages are dark all day long

Since Kamakura is surrounded by mountains on three sides, the historic administration created paths for exchange with the outer world. But the paths are difficult to pass through; this prevented invasions.

Category:Kamakura Seven Passes

[x]

Description	A map of Kamakura made with Illustrator with the position of its Seven Entrances (鎌倉七口)

Sunday, April 19, 2009

The secluded but pristine Kumano Shrine BURRITT SABIN PHOTO

On the trail of the ancients

The medieval miracle of the Asahina Pass that leads into Kamakura

By **BURRITT SABIN**

Special to The Japan Times

Today, most visitors to Kamakura reach the former shogun's capital by rail. But the railway was not blasted through hills until 1889, and in shogunal days travelers arrived via the seven *kiridoshi,* passes cut through hills as entrances to the city. Deciding to enter Kamakura like the ancients, we took a bus to Asahina in Yokohama from Kanazawa Hakkei Station on the Keikyu Main line.

The Asahina Kiridoshi had to go through a hill in order to easily connect Kamakura with Mutsuura, now in Kanazawa Ward, Yokohama, at the behest of Regent Yasutoki Hojo in 1241. The pass was important, for Mutsuura was a center of salt production and also Kamakura's outport, bustling with ships from the Boso Peninsula in present-day Chiba Prefecture and as far away as China.

Weathered stone images stand along the Asahina Pass.

Yasutoki personally supervised the construction. He even provided his horse as a pack animal. From the following year, 1242, salt and other commodities were carried from Mutsuura over the Asahina Pass to Kamakura.

Yasutoki also had a strategic purpose in building the road. The shogunate was at odds with the Miura, a clan of Sagami Province (now Kanagawa Prefecture). In case of war, Hojo-clan reinforcements from the Boso Peninsula and elsewhere could disembark at Mutsuura and quickly reach Kamakura through the pass.

A short distance from the bus stop, we saw a sign pointing to Asahina Kiridoshi. Of the seven passes, Asahina is said to be the one best preserved since the Middle Ages. We were skeptical; arriving at the entrance to the pass, our ears were assaulted by the whoosh of vehicles bowling along an elevated highway and the clanging of hammers and whir of machinery from a foundry. But we bucked up at the sight of a row of hoary stone monuments.

Our eyes were drawn to a *koshinto*,a stone monument reflecting belief in *koshin* — a day in an ancient calendar when, during your sleep, three worms dwelling within you emerge and report your sins to the celestial god. Because this snitching was believed to shorten your life, it was considered wise to stay awake.

The Chinese character for "shin" is read "saru" (monkey) in Japanese;so many koshinto are depicted by three wise monkeys. At the base of this koshinto they admonished us to see no evil, hear no evil, speak no evil. The monument bore the year Kansei 6 (1796).

The noise from the foundry abated and, turning around, we saw workers, steaming cups of tea in hand, observing us.

As the road hugged dun rock fringed with greenery there heaved into view shallow grottoes, resting places of the dead's ashes, *yagura* in the parlance of Kamakura, where

flat land was too scarce for burial in the ground to be the norm.

We exchanged greetings with hikers descending the road. Ahead a man lingered, as if wanting to talk. We obliged. Yujiro Yamazaki, from Mutsuura, was reconnoitering the Asahina Pass in preparation to serve as a voluntary guide for seniors.
The road steepened between palisades, which, together with the bedrock underfoot, disclosed the pass had been scooped out of solid rock. But how was it done in an age before any kind of mechanical power?

A signpost pointed to Kumano Shrine, whither we directed our steps. We gingerly tread for 500 meters over a ferny trail skirting the brim of a ravine shaded by tall *sugi* (cedar). Yamazaki judged, from the wide spaces between them, that the sugi had been planted in the not-too-distant past.

"Kumano Shrine was established in conjunction with the completion of Asahina Kiridoshi," he explained. "The deities of Kumano Sansha, the collective name for three shrines in Wakayama Prefecture, were transferred to the new shrine to protect Kamakura from the north, the direction of the Demon's Gate."
There's another explanation as to the origin of the shrine. Hojo Yasutoki (1183-1242), third regent of the Kamakura Shogunate, is said to have enshrined here a guardian deity in supplication for the successful completion of an upgrade of the Asahina Pass.

For a place associated with illustrious men, Kumano Shrine has few visitors.It is, after all, remote and architecturally undistinguished. Neither, according to Yamazaki, does it hold festivals. But it presents such a pristine appearance in its sylvan solitude that I wondered what invisible hand swept the grounds and touched up the facade and signboards.
We broke out sandwiches and tea purchased at Kanazawa Hakkei Station. Yamazaki recounted childhood visits to the shrine, where he heard the bark of hunting guns as he fashioned mouth harps and helicopters from leaves.

As we retraced our steps to Asahina Pass, he pointed out more yagura and faults in the rocks resulting from the upthrust of the land from the sea eons ago.
We climbed to the peak, the Yokohama-Kamakura border, where holes in the rock face were reportedly used as supports for a teahouse where men would have savored a cup, lingered over their pipes, and flirted with serving girls. The teahouse existed until the Taisho Era (1912-1926).

Perfect path: Narrow, and with sheer walls, the Asahina Pass was easily defended against an invading army.

Thereafter the road dropped between mossy rock walls overhung with vegetation.

Streamlets purled at the shoulders or rippled in tiny cascades down the stone-flagged center. The streamlets, canopies of branches and water oozing from rocks kept the road cool and would have given burdened men and animals respite from summer heat.

The call of an *uguisu* (bush warbler) broke the silence. Yamazaki said the bird is a harbinger of spring and that to Japanese ears its song sounds like "hoo-hoke-kyo," a phrase from the Lotus Sutra, an influential discourse attributed to Buddha himself.

He handed us binoculars and, after much straining of the eyes, we sighted the diminutive songbird perched on a branch. The olive-brown passerine, dubbed the "Japanese nightingale" by English speakers, is unprepossessing — better heard than seen.

Toward the end of the kiridoshi there came into view a collection of large yagura on the scale of a miniature of the Ajanta caves in Maharashtra, India.

Farther down, a bamboo pipe conducted water from a spring to a roadside stream. This was the Kajiwara Tachi-arai no Mizu (Kajiwara's sword-washing water), so called because the warrior Kagetoki Kajiwara (?-1200) supposedly washed in this spring the sword with which he killed fellow samurai Chiba Hirotsune (?-1183).

We came to a small waterfall. Next to its plunge basin stood a stone monument, erected in 1941 by the Kamakura Young Men's Association to mark the entrance to Asahina Kiridoshi. Its inscription recounts how the road was built in a single night by the eponymous supersamurai Saburo Yoshihide Asahina (1176-?).
The upheaval of land from the sea, a road hewn from bedrock, tombs yawning in cliff faces, birds warbling sutras — the wonders of the Asahina Pass were such that I was ready to believe in a miracle by its namesake.

Asahina-Kiridoshi Pass (朝比奈切通)

Location: The entrance to the pass is some three and a half kilometers northeast of JR Kamakura Station and 500 meters northeast of Juniso Jinja Mae Bus Stop.
The site: A stone marker stands on the right and next to a cascade, Saburo Daki, literally Saburo Falls. From this point onward, the path goes through dense woods and the winding stream meanders upward while steep cliffs close in from both sides. The area is preserved as a Historic Site by the government.

	History: Nowadays, the modern paved road runs nearby, but long ago this old path which connected Kamakura with Kanazawa (金沢) and Mutsura (六浦, the old name of present-day Mutsuura) was an important thoroughfare for people and vital goods. In 1240, the Kamakura government, under Hojo Yasutoki (北条泰時, 1183-1242), the third regent, decided to construct a road between Kamakura and Mutsura. The undertaking was so important that Yasutoki himself inspected the construction work. The date of completion, however, was not recorded, even though the project was an official one. On the other hand, because the work was said to have been carried out at top speed, the huge achievement was attributed to a one-night feat by Asahina Saburo Yoshihide (朝比奈三郎義秀, ?-?), a warrior reputed to have been unrivaled in his day. It is from this legend that the Asahina Pass got its name. A cascade next to the stone marker of the Asahina Pass also has his name, being called Saburo Daiki (三郎滝), Saburo Falls.
	  **Story:** Yoshihide was the third son of Wada Yoshimori (和田義盛, 1147-1213). The father, Yoshimori, came from Wada in the Miura Peninsula, and as a member of the Miura family, served under the command of Yoritomo in the latter's campaign against the Taira and later became the first betto (別当, administrator) of the Samurai-dokoro (侍所), the Board of Retainers. Yoshimori distinguished himself in battle and was greatly trusted by Yoritomo, and much admired by other warriors as an example of an ideal soldier. His son, Yoshihide, also gained a reputation for bravery in battle from an early age. As the years passed, the Wada family became influential in government and the Hojo came to fear Yoshimori and his family. In 1213, Hojo Yoshitoki (北条義時, 1163-1224) provoked Yoshimori into rebellion. Yoshimori, together with his sons and other family members, fought bravely, but finally lost the battle. With almost all of the clan members now dead, Yoshihide saw the hopelessness of the situation and fled to Chiba by boat, hoping to restore their clan there. Nothing more, however, was ever heard of him.

Kajiwara Tachiarai no Mizu Water (梶原太刀洗の水)

Location: Three and a half kilometers northeast of JR Kamakura Station, and some 400 meters northeast of Juniso Jinja Mae Bus Stop. It is located on a hillside to the left on the way to the Asahina Kiridoshi Pass (朝比奈切通し).

Site: This cascade, called Kajiwara Tachiarai no Mizu, literally "Kajiwara Sword-Washing Water," was counted in old Kamakura as one of the five sources of pure water, Kamakura gomeisui (鎌倉五名水). Nowadays, after rains or in the wet season, clear water flows from between rocks on the hillside.

Story: Legend says that Kajiwara Kagetoki (梶原景時, ?-1200), an influential warrior of the Kamakura shogunate, washed his blood-stained sword at this spring after slaying another leading warrior, Chiba Hirotsune (千葉広常, ?-1183). The cause of the event traces back to some years before Minamoto no Yoritomo (源頼朝, 1147-1199) established his government. When Yoritomo took up arms against the Taira clan (平家, the rival of the Genji), Hirotsune, who was in what is now Chiba Prefecture, still sided with the Heike. Although many other warriors were gathering under Yoritomo, he was slow in making up his mind.

By the time Hirotsune proudly met Yoritomo, he had already decided in his mind to kill Yoritomo should he find his new master not worth serving. However, when Yoritomo remarked in a grave tone that Hirotsune's joining had come rather late, Hirotsune was so impressed by Yoritomo's dignified attitude that he immediately joined Yoritomo.

Hirotsune's military contribution greatly helped Yoritomo succeed in establishing the government in Kamakura. Nevertheless, tension between the two continued. While Hirotsune, a warrior by nature, insisted their activities should be limited to the eastern region, Yoritomo enthusiastically promoted close

	relations with the courtiers in Kyoto. Ultimately, Hirotsune's attitude led to tragedy. In December 1183, Kajiwara Kagetoki informed Yoritomo that Hirotsune was forming a plot against his master. Under orders from Yoritomo, Kagetoki then visited Hirotsune at his residence in Asahina, and pretended to share time with him. While the two seemingly enjoyed a game of sugoroku (双六, a board game much like backgammon), Kagetoki suddenly lashed out at Hirotsune with his sword, killing him on the spot. Later, Hirotsune was found innocent. With this and other events, Kagetoki earned the disgust of many leading warriors, and was eventually banished from Kamakura. The spring in which Kagetoki washed his bloody sword was thereafter called Tachiarai no Mizu. The residence of Hirotsune is thought to have once stood on the tableland above this spring.
	Shioname Jizo (塩嘗地蔵), or Salt-Tasting Jizo  
	This strangely named statue stands within the grounds of Kosokuji Temple. It is enshrined in a small wooden house, together with six smaller Jizo, the Roku Jizo (六地蔵), guardian deities of the Six Realms of the afterlife: Hell (地獄), Hungry Spirits (餓鬼), Animals (畜生), Bellicose Spirits (阿修羅), Human Beings (人間), and Heaven (天). In earlier days, the statue stood beside the main road where many people passed by. The name of this Jizo derives from the following story: In the early days, salt sellers offered the Jizo a portion of their salt on their way to the town of Kamakura because they hoped for a successful trade. On their return, they always noticed that the salt was gone. They innocently believed Jizo had graciously tasted it and would give them luck. The legend attests the importance of this road for transportation of daily necessities such as salt.
	Jomyoji Temple (浄妙寺) **Full name:** Tokazan Jomyoji (稲荷山浄妙寺) **Denomination:** Rinzai sect (臨済宗)

Location: Two kilometers northeast of JR Kamakura Station.

History: Tradition says that Ashikaga Yoshikane (足利義兼, ?-1199), an influential retainer of the Kamakura bakufu, founded the temple by inviting Taiko Gyoyu (退耕行勇, 1163-1241) to be its first priest. The temple was first named Gokurakuji (極楽寺), belonged to the Shingon sect (真言宗).

It was converted to the Rinzai Zen sect when Ashikaga Yoshiuji (足利義氏, 1189-1254), a son of Yoshikane, came to support it Furthermore, Ashikaga Sadauji (足利貞氏, 1273-1331), the father of Ashikaga Takauji (足利尊氏, 1305-58), greatly contributed to the temple. In his honor, the temple name was later changed to Jomyoji, which is part of his posthumous name, Jomyojiden-Teizan-Dokan, 浄妙寺殿貞山道観.

Grounds and structures: Cherry trees lining both sides of the approach to Somon Gate (総門) come in full bloom in spring. The grounds are not so spacious, but are full of seasonal flowers and well-trimmed trees. In its heyday, the temple boasted massive structures befitting its position as one of the five most prominent Zen temples, the Kamakura Gozan (鎌倉五山). Jyomoyji still retains its dignity, although the buildings are now very modest.

The main hall stands in the center of the precincts, and a new guest hall and the priest's living quarters are to the east, with kaisando hall (開山堂, founder's hall) behind the main hall. The grounds have been designated a Historic Site by the government. The main hall houses two treasures: a statue of Shaka Nyorai (釈迦如来) and a statue of Amida Nyorai (阿弥陀如来). A statue of Awashima Myojin (淡島明神), the deity for gynecological diseases, is also there. In founder's hall is a statue of the celebrated priest, Taiko Gyoyu, who was the first to officiate at the temple. The statue is designated an

	Important Cultural Property. Also in this hall are a statue of Fujiwara no Kamatari (藤原鎌足, 614-669), an ancestor of the Fujiwara clan who prospered in the Heian period (794-1185/92), and a statue of Sambo Kojin (三宝荒神), a Buddhist deity who is popularly believed to reside in kitchen hearths and prevent fires. In the graveyard behind the main hall stands a hokyointo-type (宝篋印塔) stone stupa, reportedly the grave of Sadauji. One of the inscriptions on it is an era name, 明徳三年 (corresponding to the year 1392). Whether it is the actual grave of Sadauji has been questioned because the inscribed year is some 60 years later than his recorded death. The place name Kamakura is said to signify the location where Lord Kamatari buried the sickle, or "kama."