

Delineation of Pilgrim Routes on the Lower Slopes of the Mountain

1 Purpose

From the perspective of spiritual quality of Fujisan, the analysis and compilation of the past research and study findings is to be made to look into the matters that have not yet been clarified, with a view to identifying the locations and courses of the ascending routes and pilgrimage routes on the lower slopes of the mountain that are no longer in use today. Also, new research and study is to be continued. The results will be reflected in the Interpretation Strategy etc., so as to help visitors recognize and understand the relationships among different component parts based on information about the pilgrimage routes in the past.

Also, while identifying the locations of the ascending routes and pilgrimage routes, considerations should be given to not only those on the lower slopes of the mountain but also those on the body of the mountain and the Mihonomatsubara pine tree grove.

2 Existing State

Since the Early Modern period (from the 17th to late 19th centuries), the routes of worship-ascents and pilgrimage used to exist, used by many ordinary people traveling to the foot of Fujisan from different places in Japan to tour spiritual places, including the Sengen-jinja shrines, and to ascend to the summit, utilizing the upper ascending routes. However, many of the pilgrimage routes on the lower slope of the mountain are no longer in use today or have been converted to roads. Therefore, it has become difficult to recognize the relationships of some spiritual places and Shinto shrine compounds to the upper ascending routes. As a result, the relationships among the 25 component parts are difficult for visitors to understand in some cases.

Thus far, Yamanashi Prefecture, Shizuoka Prefecture, and the relevant municipal governments have been conducting research related to pilgrimage routes, and their results have been published in individual reports. However, this research has not advanced insufficiently to present a complete picture of Fujisan as a “sacred place” in terms of the ascending routes and pilgrimage routes.

3 Issues

The pilgrimage routes that connect the component parts of the mountain were not simple linear routes along which people moved from one place to another; instead, they were an assemblage of complex networks of various routes taken by different people for varied purposes. Therefore, it is necessary to show not only the locations and historical changes in pilgrimage routes but also the multi-layered historical relationships that have developed among the component parts, reflecting

the styles of worship in different periods.

To clarify the relationships among the component parts, it is essential to conduct long-term research and use results to develop the Interpretation Strategy etc. in a stepwise, planned manner. In particular, it is essential that Yamanashi Prefecture, Shizuoka Prefecture, and the relevant municipalities establish and strengthen the system for research to ensure the continuation of long-term research and study.

4 Policies

The following two policies are set out: “continuation of comprehensive research” and “feedback to the Interpretation Strategy”.

(1) Continuation of comprehensive research

i. Analyze and compile the findings of previous research

To compile the findings of previous research conducted separately by Yamanashi Prefecture, Shizuoka Prefecture, and municipal governments and to identify the need for future research, including by making decisions on the subjects of such research.

ii. Continue long-term research

To plan and conduct long-term research, including the analysis of old documents, drawings, field surveys, archaeological excavations of the remains of old roads, and so on and to compile these findings systematically.

iii. Establish and reinforce a system for research

To establish and reinforce an appropriate system and station relevant expert research staff at Yamanashi Prefecture, Shizuoka Prefecture, and relevant municipal governments.

(2) Feedback to the Interpretation Strategy

As information on the “locations and delineation of ascending routes and pilgrimage routes” is obtained, it will be used to develop the Interpretation Strategy in a stepwise, planned manner.

5 Measures

(1) Measures for the continuation of comprehensive research

- To clarify the diverse relationships among component parts, examination will be made of not only the locations of and historical changes in individual pilgrimage routes but also the multilayered historical connections that have developed among component parts, reflecting

the styles of worship in different periods. The results will be presented as the outcomes of research and study.

- “The Fujisan World Heritage Centers”¹, which will be established by Yamanashi Prefecture and Shizuoka Prefecture respectively, will play a central role in developing and implementing a practicable plan for the promotion of comprehensive and interdisciplinary research, the preparation and publication of reports, and the provision of opportunities to present and disseminate their outcome data. Yamanashi Prefecture and Shizuoka Prefecture have established separate research committees, consisting of university researchers and others and have started research on pilgrimage routes to collect and clarify the documents and other materials. The progress of each research committee will be shared to integrate the results.
- Yamanashi Prefecture, Shizuoka Prefecture, and “Fujisan World Heritage Centers” will play a central role in coordinating the research conducted by the relevant municipal governments and provide instructions and advice, as necessary, from the perspective of research and study.
- Yamanashi Prefecture, Shizuoka Prefecture, and the relevant municipalities will strengthen the institutional capacities of “Fujisan World Heritage Centers” and the relevant municipal governments to perform research.

(2) Measures for feedback to the Interpretation Strategy

- Working in coordination with the relevant municipal governments, “The Fujisan World Heritage Centers” are to play a central role in developing effective interpretation methods, including training locally-rooted human resources to serve as “World Heritage guides”²; publishing and using brochures, guidebooks and so on to provide visitors and climbers with an overview of the locations, courses, functions and so on of ascending and pilgrimage routes; and recognizing and understanding the relationships among the component parts.
- Yamanashi Prefecture and Shizuoka Prefecture will play a central role in presenting educational seminars in coordination with schools and in organizing special exhibitions, academic symposia, and so on at museums and other facilities in Yamanashi and Shizuoka Prefectures.
- Based on up-to-date knowledge of the “locations of ascending and pilgrimage routes”, methods to educate visitors on the unused routes as well as ways to guide visitors to the component parts, such as the use of integrated and systematic explanatory boards, road signs, trails, information plazas, and so on, will be developed in compliance with the Fujisan Regional Guidelines, which specify the principles and rules for the installation of signs and so on on and around Fujisan.

¹ Fujisan World Heritage Centers: Facilities and their organizations that implement the information provision, research, and study about the Outstanding Universal Value of Fujisan and its conservation. To be set up by Yamanashi Prefecture and Shizuoka Prefecture, respectively. Details are provided in Example 1 of the interpretation strategy.

² World Heritage guides: People who provide interpretation to deepen visitors’ understanding about the Outstanding Universal Value of Fujisan and its conservation. Details are provided in Example 2 of the interpretation strategy.

Results of Researches and Studies for the Delineation of Pilgrim Routes on the Lower Slope of the Mountain

<1> Historical relations of component parts and transformation of pilgrimage routes

Significant practices of the religious beliefs of Fujisan are categorized into the following four types and described in chronological orders: (i) Volcanic eruption and worshiping of the Fujisan from afar (“Yohai”); (ii) Shugen practice and worship-ascent (“Tohai”); (iii) Popularization of religious belief and pilgrimage; and (iv) Diversified styles of climbing in Fujisan. Findings of research and study individually conducted by Yamanashi Prefecture, Shizuoka Prefecture and municipalities in the past are organized, and an overall view describing the pilgrimage routes is summarized, thereby reviewing historic relationships among individual component parts and transformation of pilgrimage routes based on historical documents and relics.

(1) Volcanic eruption and worshiping of Fujisan from afar (from around ninth century)

Since ancient times, Fujisan, the mountain with frequent volcanic activities, has been the symbol of worshiping from afar (“Yohai”), a practice of worshiping the mountain by viewing the mountain top from the foot of the mountain. Records of volcanic disasters of Fujisan date back to the eighth century in literatures. Frequent volcanic activities led people to enshrine the god residing in Fujisan as Asama no Okami to pray for the volcanic eruptions to calm down. According to legend, Fujisan Hongu Sengen Taisha Shrine enshrining the Asama no Okami, was first relocated from a site at the foot of Fujisan³ to Yamamiya Sengen-jinja Shrine, which was then relocated to the current location on the southwestern side in the early ninth century. Yamamiya Sengen-jinja Shrine which has no main hall, located on the Shizuoka side, is a compound without any building reflecting a scene of religious services practiced before the ninth century. Yamamiya is the location where people practiced worshipping the sacred mountain from afar. On the Yamanashi side, Kitaguchi Hongu Fuji Sengen-jinja Shrine which initially had no shrine, is also thought to be established as a location for worshipping Fujisan from afar.

The eruption in 864 (Jougan 16) (the Jougan Eruption) caused damages in which lava flow filled Lake Motosuko and Senoumi (current Lake Saiko and Lake Shojiko). In the following year, the Imperial Court constructed a small shrine enshrining the Asama no Okami in the region of Kai (present Yamanashi Prefecture) to stop the eruption. This small shrine is thought to be Kawaguchi Asama-jinja Shrine or Fuji Omuro Sengen-jinja Shrine⁴. The Sengen Shrine was constructed in the region of Kai after the construction of the current Fujisan Hongu Sengen Taisha Shrine. Kawaguchi, the location of Kawaguchi Asama-jinja Shrine, was a post town of the Kamakura Kaido Route (Misakaji Route) connecting the region of Suruga (present Shizuoka Prefecture) and the region of Kai, and the location of the route is considered to have an influence on the construction of the shrine. The Nakamichi Okan Route connecting Omiya, the location of where

³ The exact location is unknown but estimated to be somewhere closer to the summit than to Yamamiya Sengen-jinja Shrine.

⁴ Based upon “Yamanashi Prefecture Fujisan Comprehensive Academic Research Report” (published by Yamanashi Prefecture Board of Education, 2012) and other references

Fujisan Hongu Sengen Taisha Shrine and the Lake Motosuko area was also an important route.



(left) Photo 1 Fujisan Hongu Sengen Taisha Shrine (Component Part 2) ©Imaki Hidekazu

(above) Photo 2 Kawaguchi Asama-jinja Shrine (Component Part 7) ©Imaki Hidekazu

<1> Historical relations of component parts and transformation of pilgrimage routes

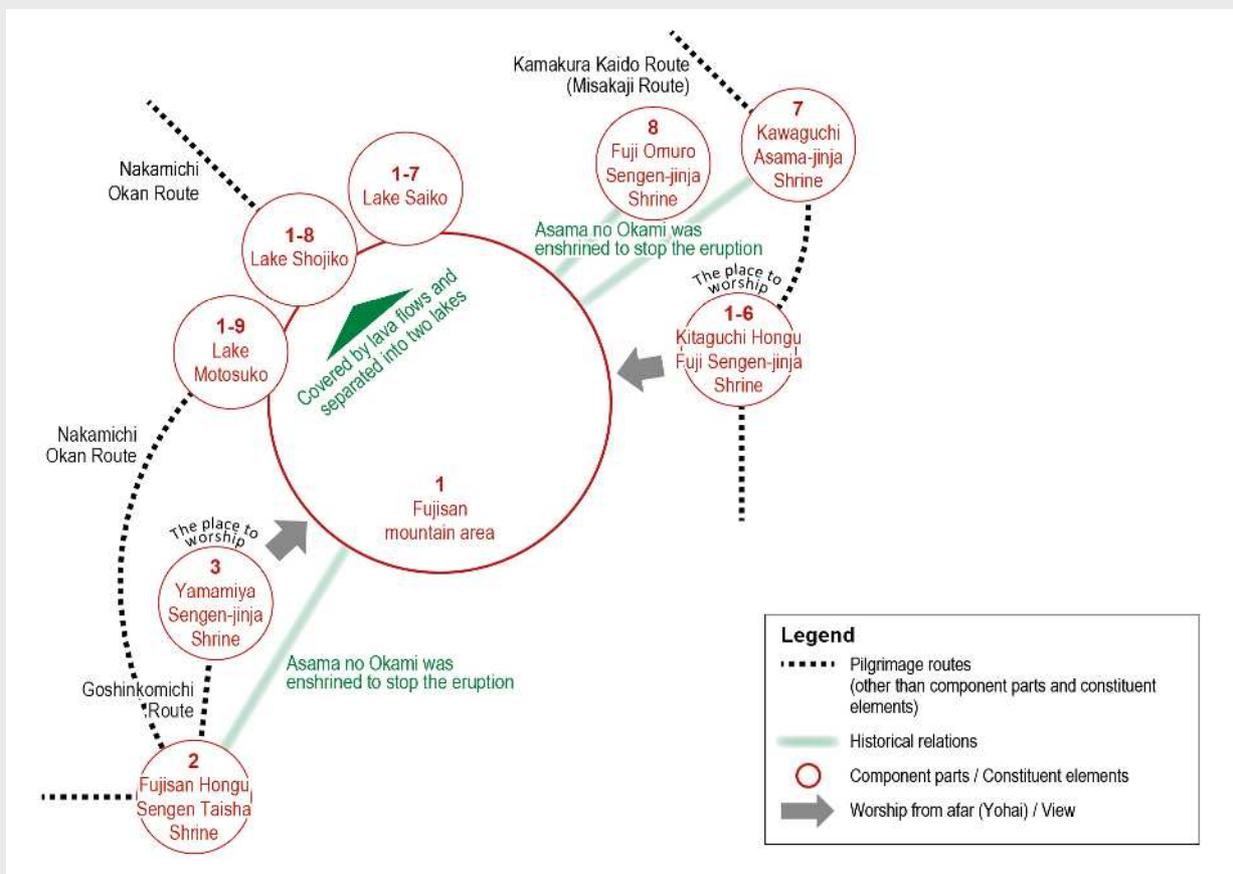


Figure 1 Conceptual diagram presenting historical relations (Volcanic eruption and worshipping of Fujisan from afar)

(2) Shugen practice and worship-ascent (from 12th century)

Since 12th century, religious people called Shugen practitioners started to regard Fujisan as the place of mountain training and began to develop the aspiration to the worship-ascent (“Tohai”) to directly climb up Fujisan. Matsudai who trained in Soutousan (Izusan-jinja Shrine)⁵ climbed up Fujisan around 1149 as worship-ascent and constructed Dainichi-ji Temple at the peak and buried the *Issaikyo* buddhist scripture. Matsudai also constructed Fujisan Koho-ji Temple (current Murayama Sengen-jinja Shrine) in the area of Murayama located on the south slope. Murayama then developed as the base station of Shugen practice (Murayama Shugen practice). The Omiya-Murayama Ascending Route was the route constructed for Murayama Shugen practitioners to climb up Fujisan as worship-ascent and training. Thus, Murayama Shugen practitioners continued to maintain the route from the Murayama entrance to the top of Fujisan in the medieval era and the period of Edo in the modern era (from the 12th century to the 19th century).

Fuji Omuro Sengen-jinja Shrine, a sacred place of Shugen practice on the Yamanashi side, has a folklore that Kakujitsukakudaibo who trained in Soutousan (where Matsudai trained) created the Yamato Takeru statue and goddess statue dated late 12th century⁶. Sacred places at the foot of Fujisan and mountain slopes were connected in the Shugen practice network beyond the boundary of Yamanashi and Shizuoka. There is also a legend that there was an ancient road called "Keiau Route" or "Keian Route" ascending from Komitake-jinja Shrine (in Fujiyoshida City) on the Ochu-do Route which surrounded the mountain side to Hakusan-dake on the mountain top until the early 19th century⁷. Yet, there is a possibility that this road was named by a monk Kennan who was from the region of Kai and involved with Soutousan. The Keiau Route was probably used as a pilgrimage route of Shugen practitioners on worship-ascent.



Photo 3 Murayama Sengen-jinja Shrine (Component Part 4) ©Imaki Hidekazu



Photo 4 Fuji Omuro Sengen-jinja Shrine (Component Part 8) ©Imaki Hidekazu

5 Sotosan: Izusan-jinja Shrine in Atami city, Shizuoka Prefecture. It was a temple within a shrine for Shinto- Buddhist syncretism and had been called Sotosan or Izusan Gongen before the formal separation of Buddhism from Shinto by the Meiji government.

6 From “Kaikokushi” (a comprehensive book on the history of Kai (present Yamanashi Prefecture) compiled in 1814)

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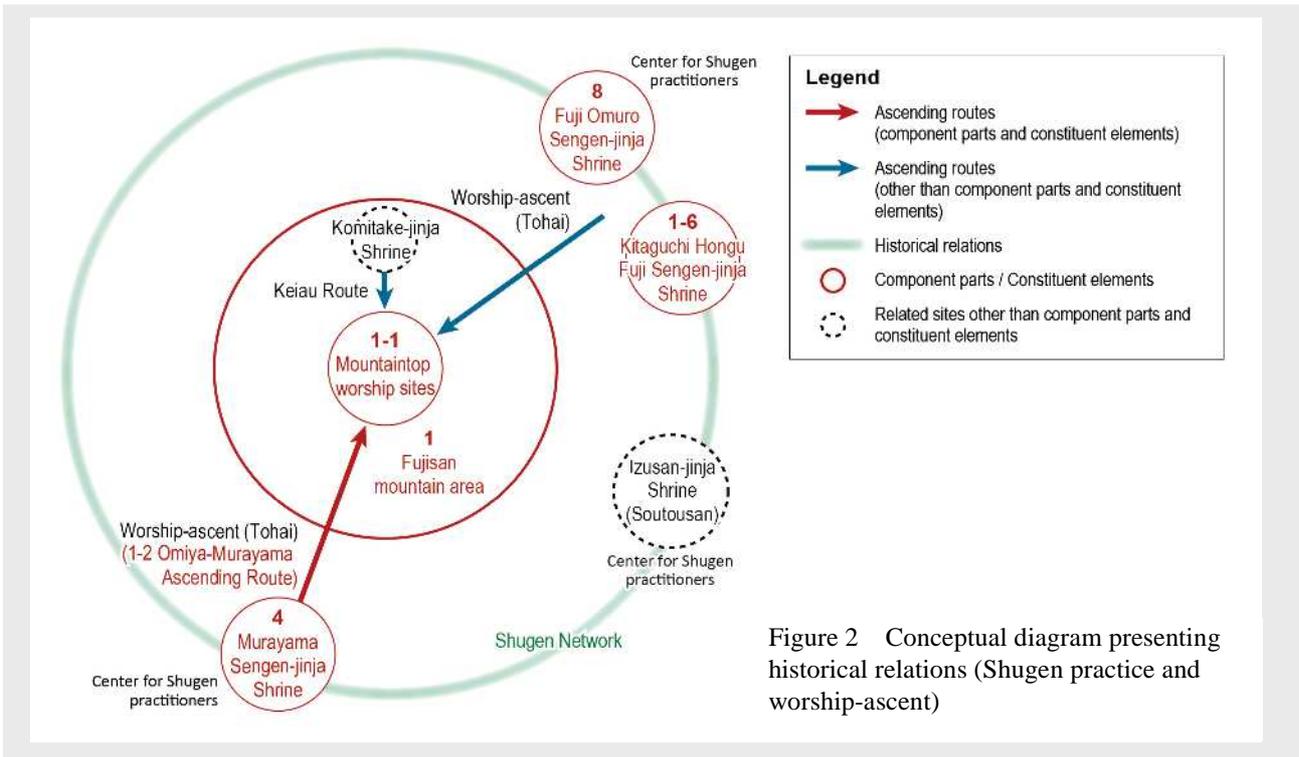


Figure 2 Conceptual diagram presenting historical relations (Shugen practice and worship-ascent)

(3) Popularization of religious belief and pilgrimage (from 14th century)

In the 14th to 16th centuries, common believers called Doja started worship-ascent to Fujisan, and the mountaintop worship sites were developed. The business of guides called Oshi who guided and attended Doja became active, and Kamiyoshida (a part of the city of Fujiyoshida) and Kawaguchi located on the southwestern side where residences of Oshi were located flourished as villages of Oshi. Yoshida Ascending Route, one of pilgrimage routes used by Doja, appeared in records in the end of the 15th century along with Kitaguchi Hongu Fuji Sengen-jinja Shrine, the starting point of the ascending route. This route was probably used frequently by Doja along with Funatsu Ascending Route connecting Kawaguchi and the mountaintop⁸. Lower Shinto priests at Fujisan Hongu Sengen Taisha Shrine also ran lodgings to care for Doja at Omiya Entrance, the starting point of Omiya-Murayama Ascending Route. There were more than 30 lodgings for Doja in the early 16th century⁹. Shugen practitioners at Koho-ji Temple at Murayama Entrance also provided lodgings. Doja in worship-ascent in this period is depicted in Silk-colored Fuji Mandala(Photo 5).

Fuji-ko (Fuji pilgrimage association) led by Hasegawa Kakugyo who trained in the Fujisan area and Hitoana Cave emerged in the 17th century. Hitoana and Uchihakkai (including Fuji Five Lakes), the training sites of Kakugyo, Soto Hakkai, and other areas are considered to be sacred places of Fuji-ko, and religious style of visiting these sacred places as pilgrimage became popular. Fuji-ko became popular under leaders such as Murakami Kosei and Jikigyo

⁸ Based upon “Yamanashi Prefecture Fujisan Comprehensive Academic Research Report” (published by Yamanashi Prefecture Board of Education, 2012) and other references

⁹ From “Omiya Dojodo Kibun” (documents recorded by Mr. Fuji, who took a job called *anzushiki* at Fujisan Hongu Sengen Taisha Shrine)

Miroku in the 18th century. The popularity of Fuji-ko led to the repair work for the buildings in the compound of Kitaguchi Hongu Fuji Sengen-jinja Shrine and the development of pilgrimage routes in mountain areas and the foot of the mountain such as the Ohachimeguri encircling the crater at the mountain top and the Ochu-do Route which horizontally surrounded the mid-mountain side.



(left) Photo 5 Fuji Mandara Painted on Silk (ca. 16th century) (collection of Fujisan Hongu Sengen Taisha Shrine, Shizuoka) ©Fujisan Hongu Sengen Taisha Shrine

(above) Photo 6 Kitaguchi Hongu Fuji Sengen-jinja Shrine (Constituent Element 1-6) ©Imaki Hidekazu

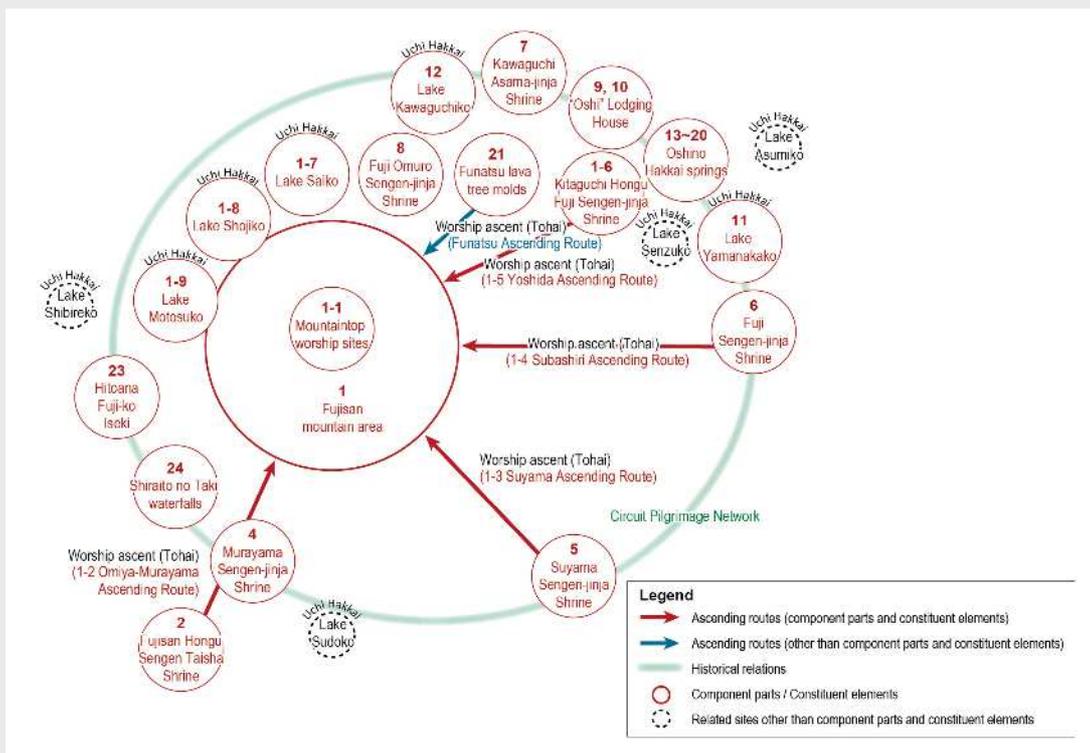


Figure 3 Conceptual diagram presenting historical relations (popularization of the religious belief and pilgrimage)

(4) Diversification of climbing in Fujisan (from around mid-19th century)

When the religious beliefs of Fujisan became similar to Shinto practices, and the Government of Meiji was established in the 19th century, mountaintop worship sites and many Buddhist statues enshrined in various locations of mountain areas were removed, and edifices enshrining them were transformed into shrines. Also, as the Oshi business system was abolished, and Fuji-ko was reorganized, diversified religious practices became common such as the abolition of the ban on women to climb in Fujisan, extension of the mountain climbing season, and simplification of religious purification procedures¹⁰.

Routes connecting component parts and constituent elements indicate that the Fujinomiya Ascending Route that is connected from Omiya Entrance to the current Sixth Station without going through Murayama Entrance opened in 1906 on the Shizuoka side in expectation of the development of the Fuji-Minobu Train Line. The motorway, called “Fuji Subaru Line”, leading to the current Fifth Station also opened at this route in 1970, and climbing using cars has become common since then.

Climbers who used to use the Suyama Ascending Route began to use the new Gotemba Ascending Route that merged with the Suyama Ascending Route at the 2.5 Station in 1883 in expectation of the opening of the Tokaido National Train Line. The Suyama Ascending Route was further degraded as some sections of the route became parts of Maneuver field in 1912. Climbers today can drive up to the Fifth Station at the Gotemba Ascending Route and Subashiri Ascending Route.

On the Yamanashi side, the Yoshida Ascending Route was widened in 1907, and the Fuji Sanroku Train Line started its operation in 1929, which led to the improvement of commonly used climbing routes. New routes were also developed such as Shoji Trail that opened in 1923. The opening of the bus route to Funatsu Ascending Route in 1952 and the opening of Fuji Subaru Line that allowed automobiles to drive halfway up the mountain, in 1964 improved the convenience of transportation between the Lake Kawaguchiko area and the Fujisan Mountain Area.

The improvement of the convenience of these means of transportation resulted in the increased number of visitors both from within Japan and overseas. Motivation to climb in Fujisan also diversified such as for sightseeing. While old mountain huts located along ancient pilgrimage routes were closed, some of the pilgrimage routes are still available for people visiting Fujisan with various expectations.

¹⁰ Based upon “Yamanashi Prefecture Fujisan Comprehensive Academic Research Report” (published by Yamanashi Prefecture Board of Education, 2012) and other references



Photo 7 Subashiri Ascending Route (Constituent Element 1-4) after the confluence point with Yoshida Ascending Route (near the 8.5th station point) ©Imaki Hidekazu



Photo 8 Sunrise (“Goraigo” or “Goraiko”) viewed from the mountaintop ©PREC Institute Inc.

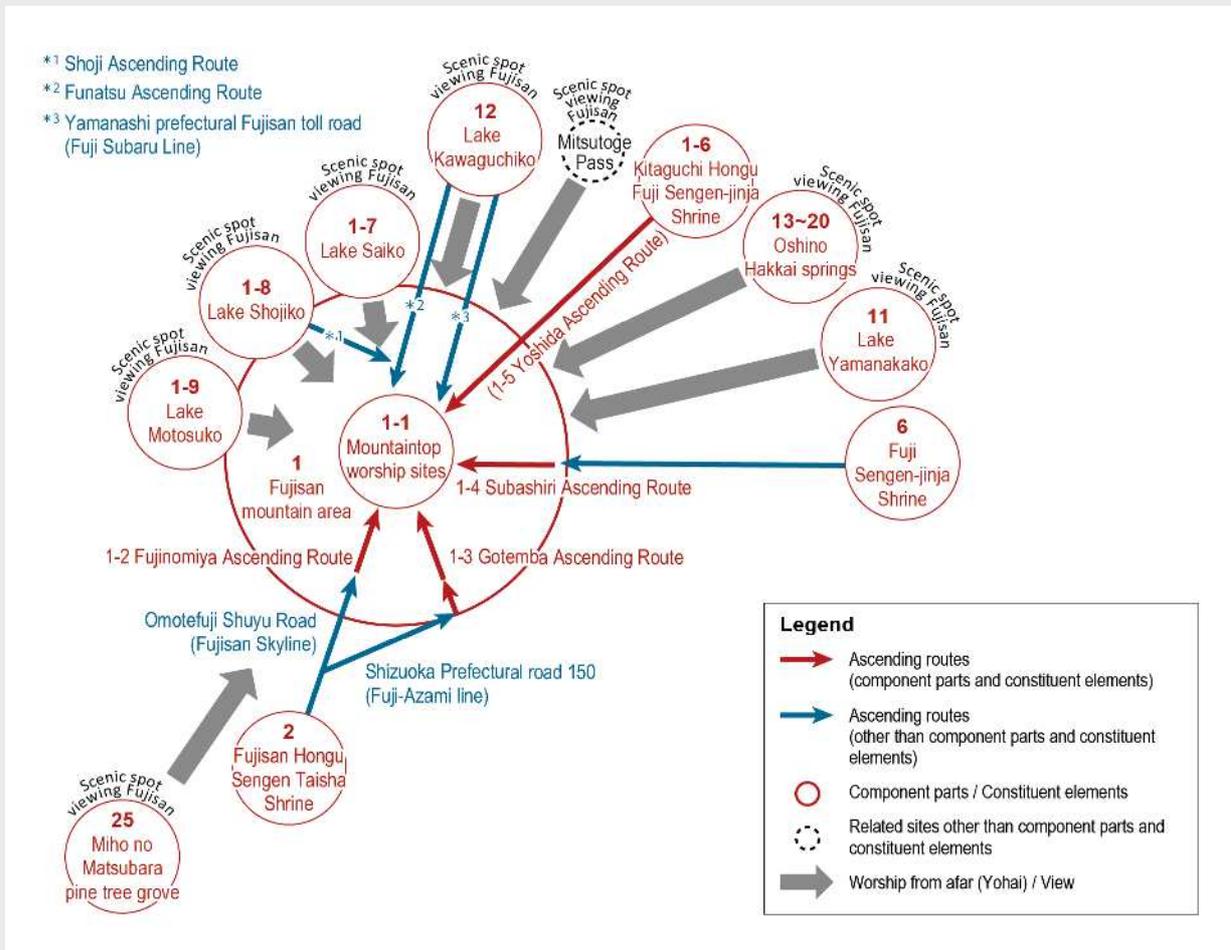


Figure 4 Conceptual Diagram Presenting Historical Relations (Diversification of Mountain Climbing)

<2> Description of individual pilgrimage routes

The establishment and history of individual pilgrimage routes are described based on research reports individually prepared by prefectures of Yamanashi and Shizuoka and relevant municipalities, as well as historical documents and relics. The pilgrimage routes in the middle of 19th century is shown in Figure 6.

(1) Omiya-Murayama Ascending Route

The starting point (Omiya Entrance) of this ascending route was in Omiya-machi, the town developed around Fujisan Hongu Sengen Taisha Shrine (Component Part 2). The route passes through Murayama Village (Murayama Entrance) in the compound of Murayama Sengen-jinja Shrine (Fujisan Koho-ji Temple) and ends at the mountain top. This route was developed by religious practitioners participating in mountain training in the 12th century at the latest and used as the main route before the Middle Ages.

The section from Murayama Sengen-jinja Shrine to the 6th station is a presumed delineation, whereas the section from the 6th station to the summit has been identified.

(2) Suyama Ascending Route

This ascending route started at Suyama Sengen-jinja Shrine (Component Part 5) and ends at the mountain top. Although it is not clear when this route was constructed, the record from 1483¹¹ mentioned "Suhama-Guchi Entrance," indicating that the route entrance had been constructed before this record. The route was diverted due to the Hoei Eruption in 1707.

The sections from Suyama Sengen-jinja Shrine to Suyama Otainai and from Makuiwa to the 2.8th station are presumed delineations, whereas the sections from Suyama Otainai to Makuiwa and from the 2.8th station to the summit have been identified.

(3) Subashiri Ascending Route

This Ascending Route started at Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine) (Component Part 6) and ends at the mountain top. Although it is not clear when this ascending route was built, a round plaque carrying the image of Buddha called Kakehotoke dated 1384 was unearthed near the Seventh Station, indicating a possibility that the route was already there around that time.

The section from Fuji Sengen-jinja Shrine (Subashiri Sengen-jinja Shrine) to Komitake-jinja Shrine is a presumed delineation, whereas the section from Komitake-jinja Shrine to the summit has been identified.

(4) Yoshida Ascending Route

This ascending route was a pilgrimage route starting at Kitaguchi Hongu Fuji Sengen-jinja Shrine (Constituent Element 1-6) in Kamiyoshida at the foot of Fujisan on the north side and ends at the mountain top. Doja in worship-ascent was already using this route in the 15th and 16th centuries. Sacred places for religious practices such as Suzuhara Dainichido (Fujiyoshida

¹¹ From "Kaikoku Zakki" (a journal and a collection of poems written by Shogoin-Monzeki Dokojunko of Kyoto when she travelled in Hokuriku, Kanto and Oshu regions of Japan from 1486 to 1487.)

City), Fuji Omuro Sengen-jinja Shrine Motomiya (Fuji Kawaguchiko Town), and Chugu (Fujiyoshida City) were constructed along this route¹². The population practicing Fuji-ko increased in the southern part of Kanto, mainly in Edo (Tokyo) after the 18th century. They mostly used the Koshu Route and Fujisan Route (Yamura Route) to arrive at Kamiyoshida, Oshi Village, located at the foot of Fujisan. They then used the Yoshida Ascending Route to climb up to the mountain top. Many visitors today are still using this ascending route due to this background.

The entire route from Kitaguchi Hongu Fuji Sengen-jinja Shrine to the summit has been identified.

(5) Funatsu Ascending Route

This ascending route was a pilgrimage route starting at Kawaguchi at the foot of the mountain on the north side where Kawaguchi Asama-jinja Shrine (Component Part 7) was located and went around Lake Kawaguchiko (Component Part 12) or over the lake, passed through Funatsu lava tree molds (Component Part 21), and ended at the mountain top. While Kawaguchi had been a post town of Misakaji Route since the ancient times, the Kawaguchi area developed as an Oshi village after the 15th and 16th centuries. Many people from the Koshin region and northern Kanto region who headed to Fujisan mainly via the Kamakura Kaido Route and Doshamichi Route used this route, which used to be the route for climbing up the mountain from the "front of the north entrance." However, records indicate that this route was closed and transformed into a route that started at Funatsu lava tree molds, went through Komitake, and merged with the Yoshida Ascending Route (Constituent Element 1-5) via Ochu-do Route by the 19th century¹³. This route was abandoned after the 18th century as the Yoshida Ascending Route became a popular route.

The section from Kawaguchi Sengen-jinja Shrine to Funatsu lava tree molds has been identified, whereas the section from Funatsu lava tree molds to Komitake-jinja Shrine is a presumed delineation.

(6) Ochu-do Route

This route horizontally encircled Fujisan at the altitude of about 2,100 to 2,800 meters. The route starts at the 6.5 Station of Yoshida Entrance, passes near the Fifth Station at Subashiri Entrance, below the Sixth Station of Suyama, above the Hoei crater, the 3.5 Station of Omiya-Murayama Entrance, passes over Osawa from the Fifth Station of Murayama Entrance, and ends at Komitake. Although there is a theory based on the period of its establishment that Kakugyo Hasegawa started using this route, the use of this route probably became common among Fuji-ko believers after the Fuji-ko became popular. This route has gone through many transformations in different periods because it passes over many streams. The route is now closed at the section of the Osawa Kuzure collapse. Thus, investigation is necessary at the entire section of this route.

¹² Based on "Yamanashi Prefecture Academic Research Report of Fujisan" (published by Yamanashi Prefecture Board of Education, 2012) and other references

¹³ From "Surugano-kuni Shin Fudoki" (a comprehensive book on the history of Suruga(present Shizuoka Prefecture and Fujisan) compiled by Michio Shinjo in 1834)

The sections from the 6th station on the Yohishida Ascending Route to the 6th station on the Subashiri Ascending Route and between Komitake and Osawakuzure are presumed delineations, whereas the section from Komitake to the 6th station on the Yohishida Ascending Route has been identified. However, all the sections including presumed ones need further investigation.

(7) Tainaimichi Route (Echigomichi Route, Muromichi Route)

This was a pilgrimage route starting at Nakanochaya at the Yoshida Ascending Route (Constituent Element 1-5) and leading to Yoshida lava tree molds (Component Part 22), and Funatsu lava tree molds (Component Part 21). The route directly leading from Kamiyoshida to Yoshida lava tree molds and Funatsu lava tree molds, without going through Yoshida Ascending Route was also called Tainaimichi Route. Records indicate that Fuji-ko leaders in the 17th and 18th centuries discovered Funatsu lava tree molds (Yoshida lava tree molds was discovered in 1892.). Then, Fuji-ko believers used this route to participate in the training of walking through the lava tree molds after that¹⁴. Tainaimichi Route was also used as a route to go from Funatsu Ascending Route to Yoshida Ascending Route, as well as the route (Echigomichi Route, Muromichi Route) that Osano Echigonokami, the priest of Fuji Omuro Sengen-jinja Shrine (Component Part 8), used to go from Satomiya in Katsuyama (a part of the town of Fuji Kawaguchiko) to Motomiya located at the Second Station of Yoshida Ascending Route.

(8) Kamakura Kaido Route (Misakaji Route)

The Kamakura Kaido Route was the main road that has been used since the ancient times connecting the Kofu basin and the Mikuriya region (eastern part of Shizuoka) by going around the foot of Fujisan on the north side. From Kawaguchi where Kawaguchi Asama-jinja Shrine (Component Part 7) is located, the route passes through the eastern shore of Lake Kawaguchiko (Component Part 12), leading to Kamiyoshida where Kitaguchi Hongu Fuji Sengen-jinja Shrine (Constituent Element 1-6) and "Oshi" Lodging Houses (Component Parts 9 and 10) are located. The route then passes through the southern shore of Lake Yamanakako (Component Part 11) and the Kagosaka Ridge (Yamanakako Village and Oyama Town) and leads to Subashiri, where Fuji Sengen-jinja Shrine (Component Part 6) is located. While this route was developed as an ancient Tokaido Route and medieval Kamakura Kaido Route, it was also used as a pilgrimage route that Doja heading to Fujisan used after the 15th and 16th centuries. The route connecting Kamiyoshida and Oshino Hakkai springs (Component Parts 13 to 20) and the route extending from the eastern shore of Lake Yamanakako to Takenoshita (Oyama Town) via the Mikuni Ridge (Yamanakako Village and Yamakita Town, Kanagawa Prefecture) were also called "Kamakura Kaido Route."

The sections from Kawaguchi Sengen-jinja Shrine to Kitaguchi Hongu Fuji Sengen-jinja Shrine and from Lake Yamanakako to Kagosaka Ridge have been identified, whereas the section from Kitaguchi Hongu Fuji Sengen-jinja Shrine to Lake Yamanakako is a presumed delineation.

¹⁴ Based on "Yamanashi Prefecture Academic Research Report of Fujisan" (published by Yamanashi Prefecture Board of Education, 2012) and other references

(9) Wakahikoji Route (Fuji Doshamichi Route, Gonnoji Route, Hitoanamichi Route, Kamiidemichi Route)

The Wakahikoji Route was a pilgrimage route starting at the western shore of Lake Kawaguchiko (Component Part 12) and leading to Funatsu Ascending Route and Yoshida Ascending Route (Constituent Element 1-5). Doja who traveled over Misaka-yama mountain areas from the Kofu basin, those who traveled via Narusawamichi Route from Lake Motosuko and those who traveled via Gonnoji Route from the Hitoana area were probably the main users of this route. The path from Kawaguchi and Oishi (in Kawaguchiko Town) on the northern shore of Lake Kawaguchiko and Nagahama (in Fuji Kawaguchiko Town) on the western shore of Lake Kawaguchiko to Oarashi and Katsuyama (in Fuji Kawaguchiko Town) on the southern shore is identified¹⁵.

(10) Narusawamichi Route

Narusawamichi Route was a pilgrimage route starting near Lake Motosuko (Constituent Element 1-9) and Lake Shojiko (Constituent Element 1-8), running across the Aokigaharajukai Forest, passing through the village of Narusawa, and leading to Kamiyoshida. A checkpoint (kuchidome bansho) was installed in the village of Narusawa from the late 16th century to the early 18th century to administer the traffic of Doja visiting Fujisan.

The sections from Lake Motosuko to Narusawa and between Kodachi (in Fujikawaguchiko Town) and Kamiyoshida (in Fujiyoshida City) are presumed delineations, whereas the section from Narusawa to Kodachi has been identified.

(11) Nakamichi Okan Route

Nakamichi Okan Route was an ancient main road connecting the Kofu basin and Yoshiwara Station of the Tokaido Route (in Fuji City) by going around the foot of Fujisan on the western side. The route started near Lake Shojiko (Constituent Element 1-8) and Lake Motosuko (Constituent Element 1-9), passed by Hitoana and Kamiide (in Fujinomiya City), and led to Omiya (in Fujinomiya City) where Fujisan Hongu Sengen Taisha Shrine (Component Part 2) is located. Oshi was stationed in Motosu (in Fuji Kawaguchiko Town) until the late 16th century. Records indicate that Doja headed to the top of Fujisan by using the front road at the North Entrance after traveling through Mt. Ashiwadayama (in Fuji Kawaguchiko Town) and arriving at Oarashi (in Fuji Kawaguchiko Town)¹⁶. This route is probably the path which went up the mountain on Funatsu Ascending Route via Narusawamichi Route that passes through the Aokigaharajukai Forest and Fuji Doshamichi Route.

The sections around Lake Motosuko have been identified, whereas the sections from Lake Shojiko (in Fujikawaguchiko Town) to Motosu and from Motosu to the border between Yamanashi and Shizuoka Prefectures are presumed delineations.

¹⁵ Based on "Yamanashi Prefecture Research Report of Historical Roads" (published by Yamanashi Prefecture Board of Education, 1986)

¹⁶ Based on "Yamanashi Prefecture Academic Research Report of Fujisan" (published by Yamanashi Prefecture Board of Education, 2012) and other references

(12) Goshinkomichi Route (Fujisan Hongu Sengen Taisha Shrine - Yamamiya Sengen-jinja Shrine)

Goshinkomichi Route started at Fujisan Hongu Sengen Taisha Shrine (Component Part 2) and ends at Yamamiya Sengen-jinja Shrine (Component Part 3). This is the route of the Yamamiya Goshinko ceremony held every April and November. Although it is not clear when this route was built, the route was used from 1577 to 1874, the period with the record of the religious ceremony.

The section from Fujisan Hongu Sengen Taisha Shrine to San-chome Milestone has been identified, whereas the section from Yonju Nana-chome Milestone to Yamamiya Sengen-jinja Shrine is an presumed delineation.

(13) Route leading to the Mihonomatsubara Pine Tree Grove

This route starts at Ejiri Station of the Tokaido Route (district of Shimizu in the city of Shizuoka), goes through the Kunoza Mountain Road to the village of Komagoe, and ends at Miho-jinja Shrine¹⁷ located in the central part of the Miho Peninsula. Miho-jinja Shrine is found in a record from 972¹⁸, and it is not clear whether the visiting route to this shrine existed back then. There was also a sea route connected with Shimizu Minato Uo-machi by boat in the 19th century.

The section from Tokaido Ejiri-juku (in Shimizu district of Shizuoka City) to Orito Mura (Miho Peninsula) is a presumed delineation, whereas the section from the front of Miho-jinja Shrine to Hagoromono Matsu (Kamino-michi) has been identified.

<3> Status of researches and future research plans concerning pilgrimage routes

This section describes sections identified or assumed based on researches and studies individually conducted by prefectures of Yamanashi and Shizuoka as well as relevant municipalities. Zones which require researches and studies are summarized as follows.

Researches and studies in the past have clarified relationships among various component parts which are based on different styles of religious beliefs of Fujisan practiced in different periods.

Meanwhile, identification of pilgrimage routes becomes more difficult with time due to past urbanization and other developments. Therefore, researches and studies must be quickly implemented as soon as possible based on plans through different means such as gathering references and literatures, interviews, on-site investigations, surveys, and excavations. Another task to be implemented in the future is to research and studies how the religious beliefs of Fujisan expanded to regions near pilgrimage routes.

¹⁷ From "Tokaido Funken Nobe-ezu" (a book compiled by Edo Shogunate in 1806)

¹⁸ Recorded as a "Shikinaisha" in the "Engishiki Jimmyocho" (a list of Shinto shrines in Japan compiled in 972)

| Route | Research Report | Sections Identified | Sections Estimated | Sections requiring Research /Studies and their Details |
|--|--|--|---|---|
| (1) Omiya-Murayama Ascending Route | “Research report on artifacts of Fujisan Murayama Ascending Route” (1993) Fujinomiya City Board of Education “Omiya-Murayama Ascending Route” (2009) Shizuoka Archaeological Research Institute “Research report on Omiya-Murayama Ascending Route, Historic Site, Fujisan” (2016) Fujinomiya City BoE | The 6th station to the summit | Murayama Sengen-jinja Shrine to the 6th station | Fujisan Hongu Sengen Taisha Shrine to Murayama Sengen-jinja Shrine, Murayama Sengen-jinja Shrine to the sections yet to be assumed at the 6th station |
| (2) Suyama Ascending Route | “Research report on Fujisan Suyama Ascending Route” (2009) Susono-city Fujisan Shiryokan | Suyama Otainai to Makuiwa, the 2.8th station to the summit | Suyama Sengen-jinja Shrine to Suyama Otainai, Makuiwa to the 2.8th station | Assumed sections on the left column, sections yet to be assumed before the Hoei Eruption |
| 3) Subashiri Ascending Route | There is no research report | Komitake-jinja Shrine (from the 5th station) to the summit | Fuji Sengen-jinja Shrine to Komitake-jinja Shrine | Assumed sections on the left column |
| (4) Yoshida Ascending Route | Cited in “Yamanashi Prefecture Fujisan Comprehensive Academic Research Report” (2012) Yamanashi Prefecture Board of Education “Report on restoration work on government-designated historical site in Fujisan (Yoshida Ascending Route) - at Nakano Chaya, Umagaeshi, the 1st station (Suzuharasha)” (2013) Yamanashi Prefecture Buried Cultural Properties “Artifacts relating to the Fujisan Yoshida Ascending Route” (2001, 2003) Fujiyoshida City Museum of History and Folk Culture Shinto and Buddhism sculptures enshrined in mountain in sheds along the route are cited in “Shintoism and Buddhism Fujisan – Sculptures on the Yoshida Ascending Route” (2008) Fujiyoshida City Museum of History and Folk Culture | Kitaguchi Hongu Fuji Sengen-jinja Shrine to the summit | - | Research is required for the group of religious sites along the ascending routes and descending routes (Hashiri-michi) |
| (5) Funatsu Ascending Route | “Research study report on the history and folklore of Kawaguchi community” (2014) Yamanashi Prefectural Museum “Yamanashi Prefecture Fujisan Comprehensive Academic Research Report 2” (2016) Yamanashi Pref. BoE | Kawaguchi Asama-jinja Shrine to Funatsu lava tree molds | Funatsu lava tree molds to Komitake | Comprehensive research is required for all sections especially the assumed sections on the left column |
| (6) Onchudo Route | Cited in “Yamanashi Prefecture Fujisan Comprehensive Academic Research Report” (2012) Yamanashi Pref. BoE | Komitake to the Yoshida Ascending Route (6th Sta.) | The Yoshida Ascending Route (6th Sta.) to the Subashiri Ascending Route (6th Sta.) Komitake to Osawakuzure | Comprehensive research is required for all sections |
| (7) Tainaimichi Route (Echigomichi Route, Muromichi Route) | “Fujisan Comprehensive Academic Research Report” (2012) Yamanashi Pref. BoE | Yoshida Ascending Route (Nakano Chaya) to Yoshida | Yoshida lava tree molds to Funatsu lava tree molds | Comprehensive research is required for all sections especially the assumed sections on the left column |

| Route | Research Report | Sections Identified | Sections Estimated | Sections requiring Research /Studies and their Details |
|---|--|---|--|--|
| (8) Kamakura Kaido Route (Misakaji Route) | “Research report of historical roads in Yamanashi” 6 Kamakura Kaido Route (Misakaji) (1985) Yamanashi Pref. BoE “Yamanashi Prefecture Fujisan Comprehensive Academic Research Report 2” (2016) Yamanashi Pref. BoE | Kawaguchi Asama-jinja Shrine to Kitaguchi Hongu Fuji Sengen-jinja Shrine, Lake Yamanakako to Kagosaka Ridge | Kitaguchi Hongu Fuji Sengen Jinja Shrine to Lake Yamanakako | Assumed sections on the left column |
| (9) Wakahikoji Route (Fuji Doshamichi Route, Gonnoji Route, Hitoanamichi Route, Kamiidemichi Route) | Mentioned in “Research report of historical roads in Yamanashi” 8 Wakahiko Route (1986) Yamanashi Pref. BoE “Hitoana as historical sites” (1998) Fujinomiya City Board of Education “Yamanashi Prefecture Fujisan Comprehensive Academic Research Report 2” (2016) Yamanashi Pref. BoE | Lake Kawaguchiko to Handachiba (the border between Yamanashi and Shizuoka prefectures) | Oarashi (Fujikawaguchiko Town) to the summit | Assumed sections on the left column |
| (10) Narusawamichi Route | There is no research report | Narusawa to Kodachi (Fujikawaguchiko Town) | Lake Motosuko to Narusawa, Kodachi to Kamiyoshida (city of Fujiyoshida) | Comprehensive research is required for all sections especially the assumed sections on the left column |
| (11) Nakamichi Okan Route | Mentioned in “Research report of historical roads in Yamanashi” 3 Nakamichi Okan (1984) Yamanashi Pref. BoE “Shiseki Hitoana” (1998) Fujinomiya City Board of Education “Yamanashi Prefecture Fujisan Comprehensive Academic Research Report 2” (2016) Yamanashi Pref. BoE | Motosu (Fujikawaguchiko Town) | Shoji (town of Fujikawaguchiko) to Motosu, Motosu to the border between Yamanashi and Shizuoka prefectures | Assumed sections on the left column |
| (12) Goshinkomichi Route | Mentioned in “The remains of Sengen Taisha Shrine/The remains of Yamamiya Sengen-jinja Shrine” (2009) Shizuoka Archaeological Research Institute | Fujisan Hongu Sengen Taisha Shrine to San-chome Milestone, Yonju Nana-chome Milestone to Yamamiya Sengen-jinja Shrine | San-chome Milestone to Yonju Nana-chome Milestone | Assumed sections on the left column, research and identification of unidentified milestones |
| (13) Route leading to the Miho no Matsubara pine tree grove | There is no research report | In front of the Miho-jinja Shrine to Hagoromono Matsu (Kamino-michi) | Tokaido Ejiri-juku (Shimizu District of Shizuoka City) to Orito-mura (Miho Peninsula) | Orito-mura to Miho-jinja Shrine |

Schedule

| Category | Short term (implemented) | | | Medium term | | Long term |
|--|--------------------------|------|--------|-------------|--------|-----------|
| | FY 2013 | 2014 | 2015 | 2016 | 2017 | from 2018 |
| Researches and Studies for the delineation of Pilgrim Routes | | | | | | |
| Subashiri Ascending Route researches | | | —————→ | —————→ | —————→ | |
| Yoshida and Funatsu Ascending Route researches | —————→ | | | -----→ | -----→ | -----→ |
| Foot of the mountain researches | —————→ | | | -----→ | -----→ | -----→ |

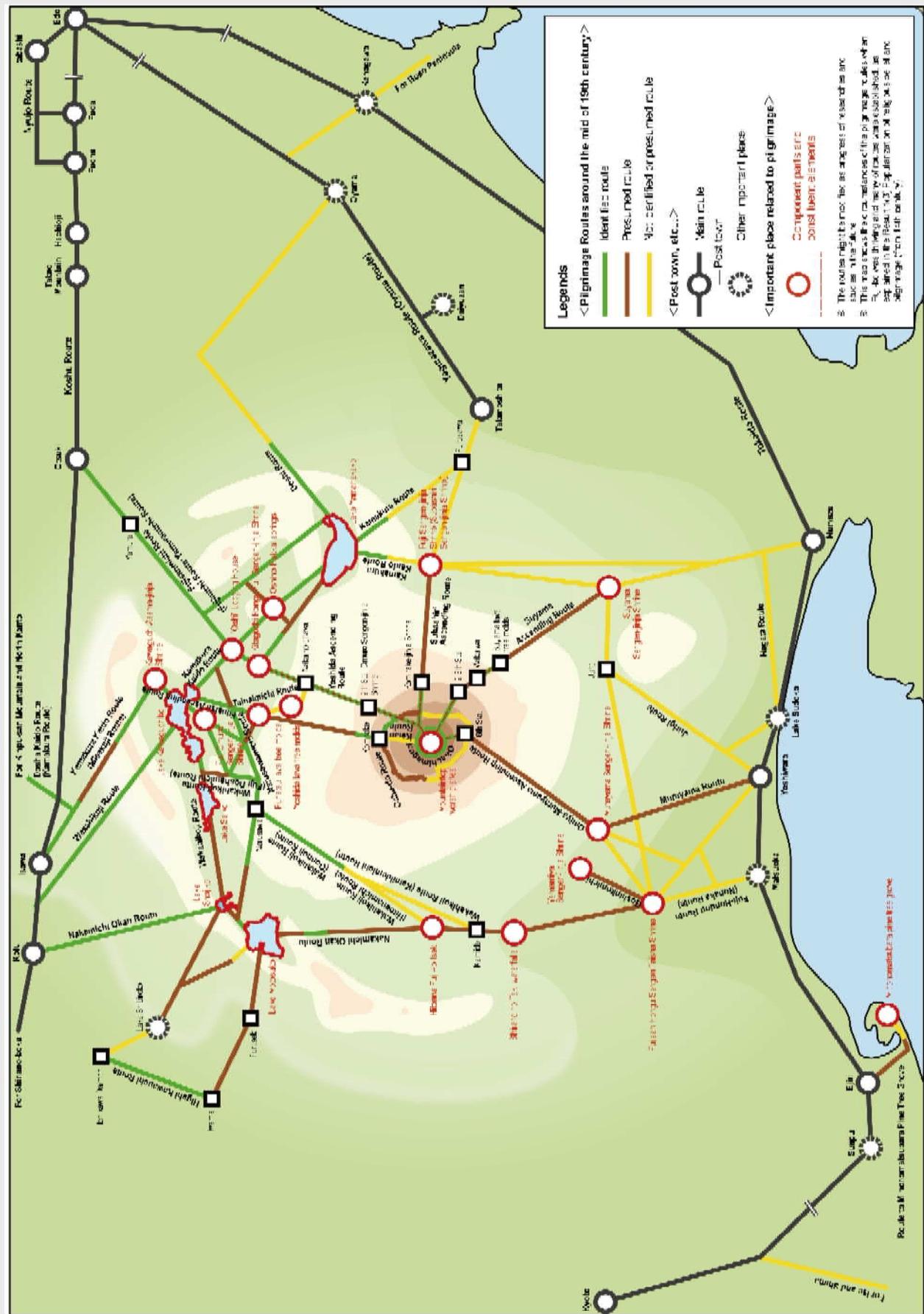


Figure 5 Conceptual Diagram Presenting Pilgrim Routes

